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Lev Gumilev

Ancient Rus and the Great Steppe

Justification of the book

Even in his first year at the history department, the author came up with the idea of filling a gap in

World history, writing the history of peoples living between cultural regions:

Western Europe, the Levant (Middle East) and China (Far East). The task

turned out to be extremely complex; it could not be solved without the help of geography, because the boundaries

regions have repeatedly moved over the historical period, ethnic content

The Great Steppe and its neighboring countries often changed as a result of processes

ethnogenesis, as well as due to constant migrations of ethnic groups and displacement of some worldviews

others. The physical and geographical situation did not remain stable either. In place of the forests

steppes and deserts arose both due to climate fluctuations and due to predatory

human impact on the natural environment. As a result, people had to change

systems of economic activity, which, in turn, influenced the nature of social

relationships and cultures. And cultural ties brought into the worldview of the population

The diversity of the Eurasian continent is specific in each era.

All these components of the historical process are so closely interconnected that

it is impossible to omit any of them, but if you add clarifications to them

chronological, genealogical, sociological, etc., then it turns out that the book

will turn out to be a collection of various information and, while telling the reader “what and who?”, will not

contain answers to the questions: “how?”, “why?” and “what’s what?”, for the sake of which the action was taken

its outline. Obviously, to solve the problem, it is necessary to apply appropriate techniques

research.

The methodology was used to describe the events taking place in Eastern Eurasia

three-level feed. The smallest details needed to clarify the course of events,

were described in the article using traditional methods of historical research. These articles

- historical, geographical and archaeological - I had to write more than a hundred.

The second level - generalization - gave life to special monographs (Hunnu. M.,

1960; The Huns in China. M., 1974; Ancient Turks. M., 1967; Search for an Imaginary Kingdom.

M., 1970; Discovery of Khazaria. M., 1966). All of them were also performed in traditional

techniques, with one exception - they were not written in academic language, but

"funny Russian style", which increased the readability of the text and expanded the circle of readers.

However, the main goal was not achieved, because the question was left unanswered: where

"beginnings and ends", i.e. boundaries, of historical and geographical phenomena? Therefore it was necessary

to specifically examine the theory of the origin and disappearance of ethnic groups against the background

changing natural environment.! Only after this did it become possible to move from

descriptions of history to understanding it as a series of natural processes of the biosphere and

sociosphere. But since the biosphere, like the entire surface of the Earth, is mosaic, then

1 Gumilyov L.N. Ethnogenesis and biosphere of the Earth. L., 1989.

clashes of ethnogeneses with each other are inevitable. Then there was a need for another

one book, namely this very one, now offered to the reader. But is the task worth it?

the work that is required to solve it? It is worth it, and here's why.

In the history of mankind, not all eras are illuminated equally. Where the processes of sociogenesis,

ethnogenesis and noogenesis (development of culture) proceeded without disturbances on the part of

hostile neighbors, it was easy for historians. When ethnic groups or states clashed,

the tragic consequences were simply recorded and one of the parties was declared guilty

disasters of another. But where the whole canvas of history passed in the zone of antagonistic

contact, it is very difficult to grasp the pattern; therefore, these sections of history remained either

unwritten, or written extremely quickly and superficially. And it's a pity, because it is precisely these

eras were of great importance not only for their participants, but also for world history.

These include the period of the 10th-12th centuries in South-Eastern Europe. Here

there were contacts between the Slavs and the Rus, nomads and sedentary people, Christians and pagans,

Khazars with Jews. Everything was mixed up and confused until Vladimir Monomakh

brought clarity with an armed hand, after which it finally became clear who was ours and who was the enemy.

And here the common question constantly arises: why study the processes that

we can't manage? Is there any practical sense in this that justifies the effort

and material losses? Let's answer with examples! Manage earthquakes or routes

People don't know how to deal with cyclones, but seismography and meteorology help to save ourselves from natural disasters

disasters and, conversely, to use favorable conditions with the greatest effect. After all,

it makes no difference if there is a tsunami that we cannot prevent, whether we go to the nearest mountain or

let the ocean wave wash you to the bottom. For your own salvation, you must study

volcanic activity, as spontaneous as ethnogenesis.

Statement of the problem

Thesis

The principle of ethnogenesis is the extinction of impulse due to entropy,2 or, what is the same,

loss of passionarity of the system due to resistance from the environment, ethnic and

natural, — does not exhaust the diversity of historical and geographical collisions. Of course,

if ethnic groups, and especially their complex constructions - super-ethnoses live in their own

ecological niches - the host landscapes, then the ethnogenesis curve reflects them

development is quite complete. But if large migrations occur, associated with

social, economic, political and ideological phenomena, and even more so

different passionary tension of the ethnic groups participating in the events, then there arises

a special problem is the break or displacement of direct (orthogenic) directions of ethnogenesis, which

is always fraught with surprises, usually unpleasant, and sometimes tragic.

If, in such collisions, the ethnic group does not disappear, then the process is restored, but

exogenous influence always leaves scars and memories of losses on the body of an ethnic group, often

irreparable. Superethnic contacts give rise to violations of the law. Their

should always be taken into account as zigzags, the very presence of which is a necessary component

part of ethnogenesis, because no one lives alone, and relations between neighbors are

diverse.

When two systems interact, the problem is easily solved by contrasting “we”

our enemies”, but with three or more it is difficult to get a solution. Namely, three ethnocultural

traditions collided in Eastern Europe in the 9th-11th centuries, and only in the 12th century the zigzag of history was

overcome, after which a cultural flourishing began with a passionate decline, i.e.

inertial phase of ethnogenesis. This is a unique variant of ethnic history, and that is why it

2 Ibid.

is of interest in a number of respects, which will be discussed below.

The evolutionary theory of Darwin and Lamarck was proposed to explain

speciation, and ethnogenesis is an intraspecific and specific process. That is why

The application of the principles of evolution to ethnic phenomena is invalid.

Ethnic processes are discrete (intermittent), and exceptions to this rule are

persistents (solid, stable) - do not prolong their life, but stop it, as

Faust stopped for a moment; but it was then that Mephistopheles grabbed him! So, for

For a dynamic ethnic group, such a solution to the problem of immortality is contraindicated.

For a relict persistent ethnic group, there are three possible paths, besides complete isolation: 1)

wait until the neighbors exterminate (elimination); 2) join the living superethnos during

phase change and become established in it (incorporation); 3) fall apart (dispersion). All three

variants can be traced in just one century - HP. This century is like an intermission between

the collapse of the Islamic world, the revival of Byzantium and the childish riot of “Christian” Europe,

pompously called "crusades." Here it is easy to trace the variations in the ratio

Rus' and the Steppe. This was the subject of the most remarkable historians of the 18th-20th centuries, as a result of which

which is why one should become familiar with their ideas, but, of course, from the point of view of ethnology,

for this new science has already shown what it is capable of. And the main thesis of ethnology

dialectical: a new ethnic group, young and creative, emerges suddenly, breaking the dilapidated

culture and the soulless, i.e., creatively deprived, way of life of old ethnic groups,

be they relics or simply obscurants; in thunder and storm he asserts his right to a place

under the sun, in blood and torment, he finds his ideal of beauty and wisdom, and then, growing old, he

collects the remains of antiquities that he himself once destroyed. This is called rebirth,

although it would be more correct to say "degeneration". And if a new impetus does not shake up the decrepit ethnic groups,

then they are threatened with becoming relics. But the shocks are repeated, albeit randomly, and

Humanity exists in its diversity. This is what our conversation with the reader will be about.

Both the author and, probably, the reader are interested in the history of Ancient Rus', which, in the opinion of

chronicler, arose as a certain integrity only in the middle of the 9th century.3 And what was before

this? Who surrounded this newborn ethnic system? Who was its friend, and who

enemy? Why is there nowhere to read about this, although the sources tell about the Khazars and the Varangians and

even about the Western Slavs, Turks and Mongols? The books have a simple list

events, including unreliable ones. They are summarized in a synchronistic table,

suggested below, but the connections between these events required additional

critical analysis and selection of a starting point.

The most advantageous point for a wide view turned out to be the lower reaches of the Volga, and

the problem came down to the question: why did Kievan Rus, having experienced countless troubles, not

perished, but won, leaving behind luxurious art and brilliant literature for her descendants?

It's worth trying to find the answer. But don't forget that it's easier to reach a bigger goal

to get into than to a small one. Therefore, let's consider our plot against the backdrop of a vast region

between Western Europe and China, because only such an approach will help us cope with

the task at hand.

Khazaria and Oikumene up to 800 g

Let's start with a brief reminder of the initial situation against which the story began.

the process being studied. The easiest to perceive is an overview of the oikumene at the level

superethnoses taking into account the age phases of undisturbed ethnogenesis.4 With the exception of

of the numerous relics, including the Khazars themselves, the oldest were the nomads

3 The first date is 859; The Tale of Bygone Years (hereinafter: PVL). M.; L., 1950.

4 For more details, see: Gumilyov L.N. Ethnogenesis and biosphere of the Earth. L., 1989.

Great Steppe, descendants of the Huns and Sarmatians, whose ethnic systems developed in the 3rd century BC.

n.e. In 800 they had three khaganates: Uyghur - in the east of the Steppe, Avar - in the west

and Khazar - on the Volga and the North Caucasus. Only in the latter did the Turkic rule

Ashina dynasty, the others had already entered the phase of obscuration, replacing the original steppe

culture with borrowed worldviews, and both khaganates, despite their external brilliance,

were on the brink of death.

The passionary impulse [in the middle of the Pv. gave birth to Byzantium, the Great Migration

peoples and Slavic unity. These three phenomena were at the turn of the phase in the 9th century.

breakdown and inertial phase of ethnogenesis. Byzantium was about to experience a flourishing of culture, the Slavs

— expansion of the area, and the Frankish Empire, created by Charlemagne in 800, was threatened

inevitable fate - in its depths, as in neighboring Scandinavia and Asturias, there was

the incubation period of a new passionary explosion, which in the following 10th-10th centuries tore apart

the iron hoop of the Carolingian Empire and the conceived feudal-papist Europe, proudly

calling itself, and only itself, “the Christian world.”

The most active were the superethnoses that emerged around 500 in the strip that stretched

from Arabia to Japan: the Muslim Caliphate, from which the Muslim

Spain, Rajput India, Tibet, which turned from a small tribe of bots into

the Tang Empire, already broken by external forces, a contender for hegemony in Central Asia

failures and internal upheavals, and Japan, which suddenly embarked on the path of reform,

which brought her a lot of grief.

These superethnoses were in the acmatic phase of ethnogenesis. Passionarity

tore them to pieces, broke cultural traditions, interfered with the establishment of order and

eventually, breaking through the shackles of social and political structure, it spread across

sectarian movements, destructive as steppe fires. But this was still a prospect,

By 800 the Abbasid Caliphate, the Tibetan Kingdom and the Tang Empire stood so firmly that

seemed eternal to contemporaries. A common aberration of proximity, characteristic of

the ordinary perception of the world, the modern is considered constant.

But despite the diversity of ages, host landscapes, cultural types and

with the variability of political forms of feudalism, between all of the listed

ethnic groups, and even relics, had something in common: they all appeared as a result of explosions

passionarity in certain geographical regions, to which there were already

adapted by their ancestors - ethnic substrates. Consequently, their migrations were

the nature of settlement in similar landscape conditions, familiar and suitable for

farming using traditional methods. The exceptions were some

Germanic ethnic groups: Goths, Vandals, Rugii, Lombards. So they perished as ethnic

systems, and their descendants merged with the natives of Spain, Italy and Provence. The Frankish ethnic groups

and the Anglo-Saxons expanded into the familiar landscape... and survived.

Due to this geographical regularity in [millennium A.D. almost unnoticeable

the role of ethnic chimeras, which, if they did arise, in border areas, for example in the GU—

In the 5th century in China, they were unstable and short-lived. But even here there was an exception to the rule:

an ethnic group that mastered the anthropogenic landscape together with its aborigines became independent from

natural landscapes and received wide distribution opportunities. For this

the entire oikumene became the ethnic group's area, and its contacts with local residents became

symbiotic, but chimeric. Let's see (staying within the Caspian Sea area

seas), how such systems arose and what this led to for the natives and migrants. This

will be necessary and sufficient to solve the problem.

However, the history of culture in the territory of Eastern Europe in the first millennium has been studied

very incomplete. Its traces have disappeared, but this is a reason to pose the problem this way: cultural

the area always has a center, like a capital, to which hegemony belongs. Ancient Rus

5 See: Gumilyov L.N. Huns in China.

took over the hegemony from the Khazar Khaganate in the 10th century. Consequently, until the 10th century the hegemony

belonged to the Khazars, and the history of Ancient Rus' was preceded by the history of Khazaria. But

the history of Khazaria had two sides: local and global, brought from the Middle East

East by Jewish emigrants. Without taking into account the factor of international trade, history does not

not only Khazaria, but the whole world does not understand.

Since the conclusions we have come to are very different from the traditional ones,

based on the chronicle version, it is necessary to explain to the reader why the author

the right to distrust sources has appeared. And how does ethnic history differ from

history of socio-political and cultural-ideological, will be clear from the text and

nature of presentation.

What to look for and how to look for it?

The task we have set ourselves is both promising and extremely complex. On the one hand,

On the other hand, in South-Eastern Europe the influences of many super-ethnoses are intertwined:

Eurasian Turks - the heirs of the era of the Great Khaganate, 6 Byzantium, Muslim

the world of the Caliphate era and the “Christian world” that had just formed into a super-ethnic

integrity. Of no less importance were the relics of the Great Migration of the Peoples of Asia -

the indomitable Ugrians, the warlike Cumans (a branch of the Dinlins). But in first place stood

Ancient Rus, which closed its borders with the Great Steppe. Catch and describe the character

the relationship between these ethnic groups in one territory and in one era means

solve the problem of ethnic contact by means of empirical generalization.

But, on the other hand, the history of the Khazars has been written many times and remains unclear because

for the diversity of multilingual sources, which can be brought together into a consistent version

extremely difficult. The same can be said about archaeological finds, including

made by the author. Without additional data, they do not clarify the problem.

And finally, regarding the importance of ethnic contacts for the history of common culture

there is no opinion. Some believe that any contact and crossbreeding is a blessing, others argue that

this is destruction, others believe that the mixing of peoples does not matter at all for them

fate. But, most importantly, no one has presented sufficiently compelling arguments in their favor and

refutations of other points of view.

We adhere to the fourth opinion: mixtures of anything - gases, wines, people... -

may not be similar to the primary ingredients, but the consequences of ethnic mixing are always

are varied, because they depend on a number of circumstances: 1. The nature of the interaction between

another ethnic group with the surrounding geographical environment, because the methods of conducting business depend on this.

economies that cause either symbiosis or rivalry. 2. Phase relationships

ethnogenesis of both components. The phases may coincide or not, and in the latter case more

a passionate ethnos puts pressure on its neighbor regardless of the personal desires of its individual members

representatives, even against their will. 3. Complementarity, which is manifested in

combination of cultural and psychological dominants, which can be positive or

negative. The sign of complementarity is manifested in an unconscious sympathy or antipathy towards

population level. 4. The prospects of contact, because it can lead either to

assimilation of one ethnic group by another, or elimination, or more simply, extermination of one

ethnicity to another, or to the merging of two ethnicities into a single third - this is the birth of an ethnicity.

In short, the solution to the problem at hand requires the involvement of not only

geography, but also history, i.e. descriptions of events in their connection and sequence on that

level, which in this case is optimal. And it is necessary to find this level.

Necessary and sufficient

6 See: Gumilev L.N. Ancient Turks.

They say, and it is true, that you cannot write everything you know in one book. And it is not

needed by the reader who does not intend to outdo the author in erudition, but wants

get an idea of the subject of research.

This means that the author must sacrifice something, and the most appropriate thing is not to write what

“what the Germans will write anyway” (as N.V. Timofeev-Resovsky used to say), i.e.

bibliography and history of the issue. Indeed, the bibliography on the Khazars, compiled

Slavic Division of the New York Public Library, published in "Vsheiip oґ ħe

"Meme of the History of Pbgagu". 42 (M.U., 1938. R. 695-710), and then in the book by Moravcsik

(Mogaussik S. Vuhapiiipoґshsisa. I. Vet, 1958), not counting a number of other publications. / Well, why?

repeat a job well done? What do you need?

It is believed that the answer to the reader's question should be in the sources and

research. But it's not there! The answer is not in the works themselves, but somewhere between

them, and the solution follows from broad comparisons of facts and phenomena. Consequently, that

the history we need can be written not from sources, but from facts,

separated from the sources. This is possible because there are enough such facts.

It would seem that the task is simple. The political history of Khazaria is short - 650-965.

territorially limited, connections with neighbors are clearly traced. Literature of the issue

is immense, but fortunately for us, this lost its significance after the appearance of the summary work

M.I. Artamonova "History of the Khazars". This book contains almost all the material we need on

political history of the Khazar Khaganate, but poorly illuminates the Khazar paleogeography and

paleoethnography, and also leaves a number of problems unresolved, which is only partly

We have filled in the gaps during the editing of this book, in the footnotes and subsequent

publications.

The book by M.I. Artamonov is a history of events that sheds a bright and

pure white light. But it is known that, when refracted at the focus of the lens, this light breaks up into

multi-colored spectrum, and this is what is needed to analyze the phenomenon. The red beam of social

progressive development, yellow light with an orange golden hue - cultural

tradition, blue-green tones - the impact of climate change is eternal

the oscillating ocean of air and the whitish ultraviolet of passionate tension,

invisible, but burning the skin - all this diversity is available only to the modern

a scientist who combines natural science with history and sociology.

For an ethnologist, the history of events is a necessary springboard, a starting point for study.

This story poses the question “how?”, but not “why?” and “couldn’t it have been different?” But

These are the questions that worry readers of the 20th century. Therefore, the further development of ideas and themes

M.I. Artamonov does not diminish the significance of his work, but, on the contrary, gives his contribution to science a new meaning.

LIFE.

In 1959-1963, Khazar burials and graves were discovered in the Volga Delta

neighbors of the Khazars.8 At the same time, it was possible to establish the nature of climatic fluctuations in the steppe

zone of Eurasia and the dates of the Caspian Sea transgressions, which greatly influenced the fate

Volga Khazars.9 Physical geography has made its contribution to history. But all this

was not enough to provide a coherent explanation of the greatness and fall of Khazaria. It took

the use of ethnological methods and several additional studies to

7 See: Artamonov M.I. History of the Khazars. P. 7.

8 bitIeuG.M. Me\ Paradise op ħe KBaгагз//Acφa Actħaeolopica Acїйетіае Злпнагіт Nipzapsae. 19. Voyares,

1967. R. 61-103 (literature in Russian - in footnotes).

9 @ushPeuG.. M. Ges Pisisaiyops ayu shueam e Ia tag Saspieпре // Sateg Fa tope gsse еї soyieiдџе. Uo1. UT. No. 3.

Paris — Bogfoppe, 1965. R. 331-336 (literature in Russian — in footnotes).

briefly and clearly, with a minimum number of details, interpret the ethnic history of Khazaria and

neighboring countries.

Boundaries can be spatial, temporal and causal, i.e. cause-related.

Since the treatise “Ethnogenesis and the Biosphere of the Earth” showed that ethnic history

not a chaotic set of information, “without beginning or end” (A. Blok), and not just “days

anecdotes of the past" (A. Pushkin), but strict chains of cause-and-effect relationships, with

the beginning and the end are intertwined, so to hit the target, you need to take into account

the past of the process, its environment in the period under study and the general panorama after the fifth act

tragedies. Yes, precisely tragedies, for every “end” is the death of what was

The historical narrative is dedicated to.

Therefore, the author asks the reader to familiarize themselves with the history of the Lower Volga region!0 and

adds to this here a preliminary excursion about the ethnic group that has penetrated into the vastness

Great steppe, due to which a zigzag of history arose, which might not have happened if

if the events in the Middle East in the first millennium AD had happened even slightly differently.

There is a belief among historians that everything that happened could not help but happen,

no matter how insignificant the event may be in scale. This opinion has not been proven anywhere,

the essence of the matter is biased, and therefore not necessary for either the reader or the thinker. Of course,

the laws of nature and social development cannot be changed arbitrarily, but actions

individual persons are not provided for by the world order, even if they entail

significant consequences. Another thing is that they are mutually compensated in the processes

global, regional and epochal, but the zigzags formed by these actions give that

the degree of approximation that is necessary to clarify the phenomenon being described. Here

why taking into account details for ethnic history is not a hindrance, although not an end in itself.

Method of research

Ethnological research, as opposed to historical research, is based on

sources, based on the sum of reliable facts taken from monographs, where

sources have been tested by historical criticism. But if a new one is brought in

the material, or the old one requires revision, or little-known information from related sources has been taken into account

areas related to our plot, the research was carried out using traditional methods and

are reflected in the footnotes.

Failure to do so made our work difficult to read due to overload.

little things that distract the reader's attention but do not provide anything substantially new and

important.

A significant part of M.I. Artamonov's book consists of a retelling of sources from

a large number of details, which there is no point in repeating. And, conversely, there is no

analysis of international political and cultural relations, as well as the background of ethnic

history, where the Khazar tragedy took place, taking the great ethnic group into oblivion.

It is the latter that is of interest to the modern reader.

In our opinion, which is by no means shared by everyone, the task of science is not so much

to state known facts, but also in order to, through analysis and synthesis,

to establish facts unknown and not mentioned in sources. One of the most

One of the most effective methods of historical synthesis is the use of a systems approach.

Let us imagine the author of a literary work or a narrative source and

the reader to whom the author addresses his work as a simple one-sided system

information. In other words, the author convinces the reader of something he does not know or does not know.

believes, but can learn or believe with a talented enough story. Years pass,

and sometimes centuries. The author and the reader died, but the work remained. So, its

10 see: Gumilyov L.N. Ethnogenesis and biosphere of the Earth. Vol. IU. Millennium around the Caspian Sea. M.: VINITI, 1987.

direction, thanks to which we can realize that the reader is a contemporary,

who held different views from the author, was either convinced or enchanted by him

talent, or remained with his opinion. In any case, this is an unwritten opinion

the reader is restored with a certain degree of accuracy. The latter can be increased if we know the historical context and events relevant to the era under study.

So let's start with the known, with the global environment, to fill in the blanks and understand why the role of hegemon in Eastern Europe passed from Khazaria to Ancient Christian Rus'.

But does the reader know these events? And is he obliged to know them in that sense and in those angles that are needed to solve the problem? And finally, can he, even being an erudite person, guess what the author means by only mentioning, not describing any fact from the history of the early Middle Ages? Of course not! And therefore the author must present his understanding of the processes, which is easiest to do using proven in a visual chronological narrative manner.

And even if there is a picky reader who will be dissatisfied with what he there will be familiar places in the text that were mentioned in other, much more monumental ones works, then let him consider them as an information archive replacing a multitude references and a cumbersome bibliography. After all, our work is not a reference book, but a book for reading, and its purpose is to bring the reader the joy of learning.

What you can do without

Every historian begins by striving for a broad generalization of his subject.

He seems to want to paint a picture on a wide canvas, but is often forced to limit himself

series of sketches. However, some are favored by fate: instead of an album of sketches, i.e.

private studies on narrow subjects, a picture emerges. As a rule, such

The "pictures" have defects that create mistrust of the proposed interpretations.

But such attempts cannot be ignored: it is academically incorrect.

The history of the Khazar problem up to 1962 is described by M.I. Artamonov. [1 and, according to

the principle adopted here - not to repeat ourselves, will not be considered by us. But for

Over the last 20 years, concepts have emerged in the West in the form of monographs,

related to our topic and so original that they must either be accepted in full,

or explain the reasons for mistrust of them. And although the latter will be clear from the text of our

books, and the mentioned monographs will not be cited in it, not to write about them

existence and meaning is simply impolite to their authors. Most

Arthur Koestler's view is paradoxical!2

He believes that from the UP to the 12th century from the Black Sea to the Urals and from the Caucasus to the convergence

A semi-nomadic empire, inhabited by the Khazars, a people

of Turkic origin (?). Occupying a vital strategic passage (from where

where?) between the Black and Caspian Seas, they played an important role in the bloody events

in the Eastern Roman Empire. They were a buffer between the steppe robbers and

Byzantium (?). They repelled the Arabs and thus prevented the conquest of Eastern Europe by Islam.

Europe. They tried to contain the Viking invasion of Southern Rus', the Byzantine

borders (but the Vikings reached Byzantium via the Mediterranean Sea. - L.G.).

Somewhere around 740 (date is incorrect) the royal court and the ruling military class turned

into Judaism. Nothing is known about the motives for this extraordinary event. It probably gave

And see Artamonov M.I. History of the Khazars. P. 7-40.

12 CoesIegAnvig. Thiгirieпђ TнБe — The Khaғag Etrige apa 15 Neglase. Gopdop, 1976.

a certain advantage for maneuvering between the rival Christian and

Muslim "worlds".

In the 19th century a new enemy appeared - the Vikings, who soon became known as the Rus (an obsolete

and incorrect identification: the Rus are known from [U. century). The Khazar bastion Sarkel was destroyed

In 965, Central Khazaria remained untouched, but the Khazar state came to

decline.

The main thesis of the book, for which it was written, is this: the flow of Jewish migration to

Europe did not go through the Mediterranean, as was previously believed (and as it was), but from

Transcaucasia through Poland and Central Europe. Therefore, the inhabitants of Eastern Europe are

the descendants of the Jews are the thirteenth tribe of Israel. Why is this point of view unacceptable,

will become clear from what follows.

The angle we have chosen is to consider the early history of Ancient Rus as

sequences of Russian-Khazar connections - allows to avoid polemics on minor issues

questions. In the 50-60s in America, two studies on the prehistory of

Rusi. 13 They are made on Russian materials, the very ones that are available to us. Both

contain many minor inaccuracies, mainly due to uncritical perception

theories of the existence of a third center of Rus' - the Azov-Black Sea, the population of which

came from the Sarmatians (Roxolans). This concept, born in Russia, is now not

is shared by the overwhelming majority of scientists, among whom is the author. But

This version can be challenged either by carefully checking the details of the sources, or

by contrasting one's own version in which these details receive

interpretation without hypotheses and stretches. The second way is better, because the Romans called

scrupulously a pebble that fell into the sandals and pricked the heel. It had to be simply

shake out rather than study. In addition, our academic requirements are higher than in the US,

in the sense that we do not publish obviously incorrect dates, but our own hypotheses

are stipulated as optional for the reader. G.V. Vernadsky, when compiling

the chronological table of ancient Russian history supplied dubious dates

with asterisks, and it became clear that all the reliable facts were known to us.14 But S. Lyashevsky

to support his hypotheses he drew on data from the Veles Chronicle, 15 although it was not published

completely and did not pass the test of historical criticism. In vain he did this, because

that it became dangerous to refer to his research: what if Prince Svyatoyar or the origin

Rurik from Gostomysl's daughter Umila - fiction, conjecture or an unclear reading of the text?

After all, one such oversight can influence the conclusions and thereby compromise

all the work. And are such clarifications necessary for history? S. Lyashevsky himself writes:

“...there is nothing outstanding in this chronicle that would dramatically change our knowledge about

past.”16 Therefore, we have not used these works as a guide, although the points of view

authors taken into account.

The book by Sergei Lesnoy (S. Paramonov) has a different character. It surprises the reader.

Of the author's five main theses, the Soviet reader perceives four as something

generally recognized, 17 and the fifth - about the "Veles Book" - as a personal whim of the author. The absence

13 \Uergpad$KUO. The Opet$ oË Kissia. OhYuga, 1959; Lyashevsky S. History of Christianity in the Russian Land from the G century.

to the 11th century and essays on the prehistory of Russia. Me\i VorK; Vgookiin, 1967.

14. VerpadskuS. Ancien Visa. Me\m Hawen, 1952.

15 See: Lesnoy S. Vlesova book. Winnipeg, 1966.

16 Lyashevsky S. Op. cit. P. 169.

17 See: Lesnoy, Sergei. Rus, where are you from? Winnipeg, 1964. Pp. 6-10. The author believes that 1) the Scandinavians are not

played a role in the formation of the Russian state; 2) Rus as a tribe was created at the beginning of the new era and has always been

the reference apparatus deprives the reader of the opportunity to check the correctness and completeness

quotations, and where the subject is known, it turns out that it is described incorrectly. Reproaches addressed to

Soviet historians are unfair, and their foreign colleagues, for example G.V.

Vernadsky, are crude. Sergei Lesnoy's speculations, which he substitutes for scientific

evidence borders on fantasy, and references to the “Veles Book” do not help, because

her information is extremely dubious. The topic of Khazaria was generally outside the author's field of vision,

which gives the right to refuse to cite his work. Inappropriateness

historiographical generalization is demonstrated in the work of A.N. Sakharov “Diplomacy

ancient Rus': IX - first half of the X century."18 The author showed incredible diligence,

having studied a huge number of articles on some important issues of the history of Kievan Rus,

but not everything that made his book one-sided, but a version of the historical process -

unconvincing. In essence, he took the chronicle tradition as a scheme, according to which

the category "Rus" coincided with the state of the Rurik dynasty. It seems that this concept

somewhat outdated. Even if we call the state of Oleg and Igor early feudal, it is

will not change, because the ethnic dissimilarity first of the “Rus” and “Dulebs”, and then of the Slavs

Russians and Varangians obviously. It was noted by authors of the 10th century and recognized by historians of the 20th century. Therefore

The separation of the history of diplomacy from the historical and geographical background is unjustified.

However, the historiography collected by A.N. Sakharov can be as useful as any

summary of the material: it facilitates the composition of synthetic works. It is only important to carefully

relate to the “Conclusion” and to the second book – “Diplomacy of Svyatoslav”, [9 since

A.N. Sakharov's conclusions are not at all supported by the factual data he himself cites.

data. But this is not a fault, but a misfortune.

The third book by A.N. Sakharov is “We are of the Russian race. The birth of the Russian

diplomacy"20 - published in a popular science series, which gives the right to limit ourselves to a simple

mention. However, one cannot help but be surprised by what the author of the book considers his ancestors

ancient Rugs, not Slavs, but perhaps he is a direct descendant of Rurik and is able

trace his genealogy back more than a thousand years. It is pointless to challenge his confession,

for in the text he cited there were 15 people “from the Russian race”: “Karl, Ingeld,

Farlof, Velmud, Rulov, Gudy, Ruald, Karn, Frelov, Ruar, Aktevu, Truan, Lidul, Fost,

Stemid" (Sakharov A.N. We are from the Russian family... P. 138). And not a single Slav!

Thus, the rejection of the above-mentioned works is connected either with historical and geographical

confusion, or with a legitimate distrust of unreliable sources. The author of this book

is doubly unoriginal: he, like everyone else, wants to create a broad historical picture, but only

on established facts, by means of logically consistent versions; and, as is customary, he

verifies these facts with traditional methods of historical criticism. The original

is the ethnological approach, the principles of which are set out in the treatise “Ethnogenesis and

biosphere of the Earth". Actually, this work was written to test the effectiveness

proposed natural science approach to the history of peoples (ethnic groups) and their

interactions. It was precisely the presence of such an approach that helped the author avoid temptations,

examples of which are given above. To what extent this was successful, let the reader judge,

having read the book to the end.

Slavic; 3) Slavs are autochthons of Central Europe; 4) the ancient Slavs had a runic script;

5) “Vlesova’s book” is reliable.

18 See: Sakharov A.N. Diplomacy of ancient Rus': 9th – first half of the 10th century. Moscow, 1980.

19 See Sakharov A.N. Diplomacy of Svyatoslav. Moscow, 1982.

20 cm: Sakharov A.N. We are of the Russian race. The birth of Russian diplomacy. L., 1986.

Let's agree on the meaning of terms

In historical narration it is often necessary to use scientific

terms are polysemantic words. This sometimes makes mutual understanding difficult, especially when

exchange of opinions. "The Great Steppe" is a conditional term, since in the steppe zone

The Eurasian continent has many azonal landscapes: mountain ranges covered with forests,

river valleys, oases in barren deserts. But the term has become familiar and

it is easy to use.

The situation is much more difficult in cases where ethnocultural boundaries are fluid.

For example, the term "Europe" introduced by Herodotus did not include Scythia and

the land of the Hyperboreans. In the Middle Ages it fell out of use for a time, because

Since 711, Spain has become the “East”, Byzantium has become a special cultural region, and the basin

The Baltics are the field of permanent war between the feudal-Catholic “Christian world”

pagans - Slavs, Prussians, Lithuanians and Estonians.

The term "Ancient Rus'" is even more complex. It is familiar, but not simple, and its history is full

contradictory interpretations. If we stand at the level of historical sources of the 21st century,

it is clear that the term “Ancient Rus'” is not in them, since Rus' was contemporary with them.

It became ancient only in the 15th century, when it was necessary to substantiate Ivan III’s claims to

all the territorial heritage of the Rurikovichs. Thus arose the scheme of unity, continuity

historical process, starting from Rurik, and, according to the accepted scheme, only

capitals, and even then in strict order: Kyiv, Vladimir, Moscow, Petersburg. And the eras of troubles and

disintegrations were considered to be the result of the erroneous policies of the great princes. The tension and

the artificiality of this concept is obvious, but it did not grow up as a scientific

generalization, but as a justification for the political program of the Moscow grand dukes and

kings.21

A.E. Presnyakov notes that the main defect of the official scheme is

inattention to Western Rus', even its actual exclusion from Russian history. This

the section of genuine Russian history is relegated to the history of Poland, which is not at all true. Thus,

In order to find a place for the Golden Horde, it was necessary to create the concept of the Tatar yoke.22 This

an organic flaw in the concept that the institute considers the subject of study

states.

The study of culture, an integral part of history, gives another conclusion, which

made by P.N. Milyukov in his early work “Essays on the History of Russian Culture”. The thesis of this

the book is as follows: “It can be said that the Russian people, having achieved significant success in

in the south, in the north the historical work had to begin again.”23

The observation is subtle, but the interpretation is unacceptable. According to P.N. Milyukov, before

In the 16th century, Rus' did not exist as a holistic phenomenon, and each region lived its own separate life.

historical life. This idea follows from the then prevailing

evolutionary theory, accepted without criticism and not taking into account the leap-like nature of

historical development.

A step back was taken by the Lviv professor M.S. Grushevsky, who worked in Austria-

21 See: Presnyakov A.E. Lectures on Russian History. Moscow, 1938. Pp. 1-2.

22 The problem of the relationship between the Golden Horde and Rus' is artificially complicated. What the Russians called

the khan as king and paid the Horde an “exit”, undoubtedly, but the khans did not interfere in the internal affairs of Rus' and, demanding

from nomadic subjects after the adoption of Islam, the renunciation of Mongolian culture (yasa) and religion, not

demanded this from the Russians. Rather, there was a union under the leadership of the Horde, and Rus' was considered as

an independent ulus that joined the Horde by treaty, and not as a result of conquest (see: Gumilev L.N.

Search for an imaginary kingdom. P. 398 et seq.; Ibid. Apocryphal dialogue // Neva. 1988. No. 3, 4).

23 Quoted. by: Presnyakov A.E. Decree. op. S. 3.

Hungary, which also needed a political justification for Austria's occupation of Galicia.

Here a scheme was proposed that resembles the Russian state one, but in reverse.

The Lithuanian-Polish Commonwealth was declared a continuation of Kievan Rus, and

Vladimir-Moscow Rus is presented as a special people, a rival and even an enemy

"Ukraine - Rus".24 This idea was based on the fact that at the beginning of the 20th century the category "ethnos"

has not yet been disclosed. A.E. Presnyakov points to this uncertainty as the main

the difficulty in solving the problem posed here.25

And he gives a refutation of M.S. Grushevsky's scheme, pointing out the complete absence

signs of hostility and even differences between the northern and southern Russians in Kyiv

period. "The enmity between the people of Kiev and Novgorod, the people of Kiev and Suzdal is manifested not in other...

forms than the rivalry in the struggle between the Vladimir and Rostovites during the civil strife between

sons of Andrei Bogolyubsky."26 And I will add on my own behalf - what between the Kievans and

Chernigovites. It is enough to recall the brutal reprisal against Igor Olgovich in 1147.

and the pogrom of Kyiv in 1203, after which the city could not recover for a long time. Only in the 14th century, when

Olgerd and Vitovt conquered Kyiv, Chernigov, Kursk, Smolensk, the fate of the southwestern and

northeastern Russians dispersed. But in the 17th century Ukraine, and in the 18th century Belarus and

Volyn was reunited with Russia, not through Moscow's conquest, but through

liberation from the Polish yoke, which was much more difficult than the Horde yoke.

The modern point of view, generally accepted in Soviet science, also accepts the XTU century

for the "watershed" between ancient Kievan Rus with its northeastern outskirts -

Suzdal and Vladimir principalities and the separation of three from the common Russian ethnic group

new: Great Russians, Belarusians and Ukrainians.27 Such periodization does not require amendments, but

The following questions remain unclear: 1) what is the reason for the erroneousness of the three previous concepts? (and

this reason is clearly common); 2) how was it possible to overcome the obvious error, and

cause of the common error to be eliminated? Brief answers to these questions: 1) the proposed

according to the chronicler Nestor, the date of the foundation of Rus' is 862; 2) the works of A.A. Shakhmatov and D.S.

Likhachev about the ancient Slavs and the concept of ethnogenesis of the author of these lines.

The history of the Eastern Slavs and the Russian ethnic group began long before Rurik,

A.A. Shakhmatov believes. A retelling of his theory of the origin of the Eastern Slavs28 is not

is part of our task. It is enough for us to know his conclusions. Recognizing the first Slavic

the Western Dvina basin is the birthplace of A.A. Shakhmatov, who calls Povislenie his second homeland,

which the Bastarnae left in the 3rd-1st centuries BC and where the Goths arrived in the 2nd century AD. At the same time

the Slavs were drawn into the Great Migration of Peoples, which forced the Slavs to split into

western - the Wends - and southern - the Sclaveni. At the same time, the Antes (Polans) emerged,

moving to the southeast.

It should be noted that, in ethnological terminology, a passionate impulse is described here. This is

and is the beginning of the process of ethnogenesis of the Slavs and Byzantines (Christian Romans).

24 See: Grushevsky M.S. History of Ukraine - Rus': In 5 volumes. T. 1-1. Lvov, 1904-1905; T. GU. Lvov, 1903;

T. U. Lvov, 1905; see also: Presnyakov A. E. Op. cit. Pp. 4–5.

25 AE. Presnyakov gives a critical analysis of the aspects of ethnic diagnostics: racial, linguistic,

cultural and psychological - and concludes: “States arise before nations” (Op. cit. P. 6), but not

says why they arise. For our point of view, see: Gumilev L.N. Ethnogenesis and the Earth's biosphere. L., 1989.

26 Presnyakov A.E. Op. cit. P. 10.

27 See: History of the USSR from ancient times to the present day: In 2 volumes. Moscow, 1966.

28 See: Shakhmatov A.A. The most ancient destinies of the Russian tribe. Pg., 1919. Cf.: Presnyakov A.E. Op. cit. P.

14-26.

to the assumption of A.A. Shakhmatov, accepted by A.E. Presnyakov, from Chernomorsky

The Avars and Bulgarians pushed back the Slavs from the coast, which is why the Slavs occupied the forest belt

between the Dnieper and the Dniester, i.e. Volyn, which is the first pan-Slavic state,

defeated by the Avars. In the UP c. the Bulgars were dispersed by the Khazars, and the pan-Slavic kingdom

disintegrated, separating Bulgaria, the Czech Republic, Poland and Pomerania.

From the southern Baltic region, two waves of Slavs moved east: the Krivichi, who created

Smolensk, Polotsk, Vitebsk, Pskov, and the Slavs who founded Novgorod and settled in

Upper Volga. The Radimichs and Vyatichi came "from the Poles."29 The resettlement led to the collapse

former tribal unity. Finally, in the 19th-10th centuries, Kievan Rus was formed - "a large

phenomenon in the history of the Eastern Slavs", which disintegrated in the second half of the 12th century.

By "disintegration" A.E. Presnyakov means political disintegration, but not

ethnogenesis, since in the phase of obscuration, accompanied by the flourishing of culture (and this happens),

The ancient Russian ethnic group survived until the end of the 14th century and only in the 15th century gave way to the currently existing

East Slavic ethnic groups.

Against this background, even if we accept Nestor's story about the "calling" without criticism

Varangians" to Novgorod, it is obvious that the usurpation of Rurik is an episode in a thousand-year history

Eastern Slavs, for some reason emphasized by the chronicler, while the events are more

the large ones are omitted or shaded.

Having acknowledged this, we obtain a consistent version according to which the process of ethnogenesis

"behaves" in the same way as speciation. Now in the evolution of each individual group

Paleontologists distinguish three stages of living organisms. The first is characterized by a powerful

rise in vital activity. On the second they adapt to different conditions and

expand their range. And on the third, a narrow internal specialization occurs, which

leads either to death or to stagnation. Change in the usual conditions of existence

makes the species, or in our case the ethnic group, particularly vulnerable, since the viability

system falls. In paleontology, this phenomenon is considered "intermittent

equilibrium",31 in history – as the discreteness of ethnic processes.

Kievan Rus is the third stage of Slavic ethnogenesis. It arose when
Slavdom ceased to exist as a whole, remaining as a reminiscence of the past
unity, common intelligibility of speech, or closeness of languages.

Thus, we have established the temporal boundaries of Ancient Rus, and the spatial ones
still needs to be clarified.

Eastern Slavs, but not yet Rus

Now 70 years have passed, and it has become clear that A.A. Shakhmatov's localizations have been confirmed.

The work of Ukrainian archaeologists and historians has established the areas of archaeological cultures

Slavic homeland and the dates were clarified.32 The beginning of the Slavic settlement is the era

Zarubintsy culture. The Slavs moved from the upper reaches of the Vistula to the south, to the Dnieper region, and to

north, to the upper reaches of the Dnieper, Desna and Oka; in the 3rd-5th centuries, during the period of the "Gothic wars", to the south, to

29 See: Shakhmatov A.A. On the issue of Polish influence on Old Russian dialects // Russian Philological

Bulletin. No. 1. Warsaw, 1913. Pp. 1-12. Cf.: PVL. Ch. P. Pp. 225-226.

30 See Presnyakov A.E. Op. cit. P. 12.

31 Rostovtsev K.O. Why did dinosaurs die // Leningrad Pravda. 1983. November 25.

32 The Slavs settled from the region between the Dniester, Pripyat and Upper Vistula (see: Baran V.D. Addition

Slavic early medieval culture and the problem of the settlement of the Slavs // Slavs on the Dniester and Danube. Kyiv,

1983. P. 40).

Danube and to the steppe Black Sea region, to the northeast - to the left bank of the Dnieper.

The reasons for migration are proposed to be the population explosion and the depletion of the fund.

free lands,33 but it seems paradoxical that the motive—the desire to live—was linked

with increased belligerence, and in war the risk of death is great.

In the U[v. the Slavs continued to spread westward, through the passes in the Carpathians to

Tisza, up the Danube and in the area between the Vistula and Oder rivers, 34 and to the south - in 550-551 they

crossed the Danube and by the 10th century occupied “all of Hellas,” 35 and some of them moved to Asia Minor.

As is now established, the Slavs were not natives of Eastern Europe, but penetrated into

her in the 8th century, settling the Dnieper region and the Lake Ilmen basin. Before the Slavic invasion, this

the territory was inhabited by the Rus, or Ross, an ethnic group that was by no means Slavic. Back in the XV century.

Liutprand of Cremona wrote: “The Greeks call Ki$$0$ that people whom we call

Mogatappo$ - by place of residence" - and placed this people next to the Pechenegs and

Khazars in the south of Russia.36 The scanty remnants of the language of the Russians - names and toponyms - indicate

on their Germanic language. The name of the Dnieper rapids in Constantine Porphyrogenitus

are given in Russian: Essupy, Ulvoren, Gelandra, Eifar, Varuphoros, Leanty, Struvun —

and in Slavic: Ostrovuniprah, Owl, Vulniprakh, Verutsi, Naprezi.

The everyday skills of the Slavs and Rus were also different, especially in their characteristic

little things: the Rus washed themselves before dinner in a common basin, and the Slavs - under a stream. The Rus shaved

head, leaving a tuft of hair on the crown, the Slavs cut their hair "in a circle". The Rus lived in

military settlements and "fed" themselves with military spoils, part of which they sold to the Khazars

Jews, and the Slavs were engaged in agriculture and cattle breeding. The authors of the 10th century never confused

Slavs with Russians.37

But at the same time, one cannot consider the Rus to be Scandinavian Varangians, since the latter began

their campaigns in the 9th century, and the Rus are known as an independent ethnic group to the authors of the 6th century - Jordan and

Zacharias the Rhetor. The only consistent version is the statement of the bishop

Adalbert, who called Princess Olga the queen of the Rugs, a people whose western part

died in Noricum and Italy in the 1st century, and the eastern one remained in Eastern Europe until the 1st century.

leaving the Slavs a dynasty and the name of the state as a legacy. This fact suggests

reflections.

Archaeologists compare the ancient Slavs with the Chernyakhov and Penkovskaya

cultures, and the mixed ethnic composition of the bearers of these cultures is noted;

From the Danube region in the southwest to the Kursk land in the northeast, from Southern Polesie to

Northern Black Sea region, 38 in the 2nd-5th centuries, in addition to the Slavs, there lived Daco-Thracians, Sarmatians39 and,

33 See: Braichevsky M.Yu. Slavs in the Danube region and the Balkans in the 6th-8th centuries // Slavs on the Dniester and Danube.

P. 221-222.

34 See: Baran V.D. Decree. op. P. 45.

35 See: Braichevsky M.Yu. Slavs in the Danube region... P. 225. The population of the Peloponnese is Slavic in language

remained until the 19th century, i.e. until the liberation of Greece from the Turks. But school and literature in modern Greek

forced the descendants of the Slavs - the Mainots - to change their language, which distinguished the "Greeks" from the other southern Slavs.

36 Quoted from: Platonov S.F. Lectures on Russian History. St. Petersburg, B.G., p. 61.

37 For more details see: Artamonov M.I. History of the Khazars. Pp. 289-295.

38 See: Vinokur N.S. Chernyakhov tribes on the Dnieper and Danube // Slavs on the Dniester and Danube. P. 131.

39 See: Sedov V.V. Slavs of the Upper Dnieper and Dvina regions. Moscow, 1970. P. 7.

POSSIBLY, the Goths 0 but after the invasion of the Huns only the Slavs remained, mixed in the UE

UP centuries with the Geto-Dacian tribes!

The possibilities of archaeology are limited. The era can be determined satisfactorily,

but the ethnic composition is impossible. Material culture is easily adopted by neighbors,

because it depends on landscape conditions and the level of technology, and here both coincided.

The burial rite shows the cult, but religion does not always correspond clearly

ethnic group. Another thing is more important: the Slavic culture of the UG-UP centuries differs from the Chernyakhov culture.

The burials disappear, the graves become poorer. In short, the more ancient cultures and their

the carriers were the substrates of the rapidly growing Slavic integrity, which was in the phase

ethnic (passionary) upsurge. Therefore, in Slavic burials one can see not

repetition of early cultures, but their synthesis.42

But the process of Slavic ethnogenesis was disrupted by the invasion from the east. The Khionites,

those who inhabited the banks of the lower reaches of the Jaxartes (Syr Darya), fleeing from the Turkuts, fled to Europe,

where they became known under the name of Avars, or Obrov.43 This was an ancient ethnic group, the legacy of

legendary Turan, and the young Eastern Slavs became victims of the old predator. In 602

The Avars attacked the Antes, the Eastern Slavs who were allies of Byzantium. 44

It was then that the name of the Antes disappeared from historical sources. 5 Since then it has disappeared

Slavic unity, because the Obrs separated the southern, Balkan Slavs from the northern ones,

or Baltic, the Wends. The remnants of the Antes, in Slavic Polyans, 46 united with

ethnic group of Rus, whom German chroniclers of the 10th century considered to be a branch of the Rugs. The merger

the unification of the Polyans and Rus into a single ethnic group was achieved only in the 10th century, which was manifested in the formation

state, which is called in our time “Rus in the narrow sense”, 17 because it is not

included most of the Slavic tribes of Eastern Europe, conquered and

conquered later, which will be discussed below.

Thus, we have before us a combination of two independent processes: natural

phenomenon - ethnogenesis, which began in the 1st century - and social - the construction of the state,

violated three times: by the Goths, the Avars and the Normans - and implemented

in fact, only in the 11th century, under Yaroslav the Wise.

This is the beginning of the “Russian state”, or, more precisely, the “Kyiv Khaganate”, as it is called

as contemporaries, for example Metropolitan Hilarion, called it, does not occur during the rise phase

passionarity, not to the phase of overheating and even breakdown, but to the inertial phase, which

characterized by the intensive development of literature and art, which obscured it from later

40 cm.: Vinokur N.S. Decree. op. P. 133.

41 See: Prikhodnyuk O.M. On the issue of the presence of the Antes in the Carpathian-Danubian lands. // Slavs on the Dniester

and the Danube. P. 191.

42 See: Baran V.D. Decree. op. P. 40.

43 See: Gumilev L.N. Ancient Turks. P. 34-35.

44 See: Simocatta Theophylact. History / Translated by S.P. Kondratyev. Moscow, 1957. Book US. 5. P. 180.

45 See Jordan. On the Origin and Deeds of the Getae. Seisa / Introduction, translation, commentary by E.N.

Skrzhinskaya (hereinafter: Jordan). M., 1960. P. 220.

46 See: Braichevsky M.Yu. Adventures of Russia. Kiev, 1968. P. 155.

47 See: Nasonov A.N. “Russian Land” and the Formation of the Territory of the Old Russian State. Moscow, 1951;

Rybakov B.A. Ancient Rus // Soviet archeology. WHOOP. 1953; Artamonov M.I. History of the Khazars. pp. 289-290.

historians of an era of heroic achievements, overcome disasters and untold victories.

For our research, the Slavs are a peripheral topic, but that is precisely why it was

it is necessary to clarify the spatio-temporal understanding of Russian history as

the result of two passionate impulses and numerous ethnic contacts, of which none

one was not like the other. And the cultural tradition, conditioned by the Nicene

confession and valor of the heroes, runs like a red thread through centuries and countries, not

changing, for it is the fruit not of nature, beautiful in its eternal changeability, but of consciousness, i.e.

cultures, the purpose of which is conservation. 48

But since the history of one country always takes place against the background of world history, just as

this last one goes against the background of the history of the Earth, then we must return to the given theme of our

research - the problem of diversity of ethnic contacts, taking as a starting point

The northern coast of the Caspian Sea, because from there it is convenient to see both the West and the East.

Part one

Geography of the ethnosphere of the first millennium AD

Who is who

|. In the area of extinct passionarity

1. Description of the Khazar country

Landscapes, like ethnic groups, have their own history. The Volga Delta was not similar to the 3rd century

to the one that exists today. Then, across the dry steppe among the high Baer hills

the clear waters of the Volga flowed, flowing into the Caspian Sea much further south than

subsequently. The Volga was still shallow then, and did not flow along its modern channel, but

to the east: through Akhtuba and Buzan and, possibly, flowed into the Ural depression, connected

with the Caspian Sea through a narrow channel.

From this period there remain monuments of the Sarmatian-Alanian culture, i.e. the Turanians.

The Khazars were still huddled in the lower reaches of the Terek.

During the PP centuries, Atlantic cyclones shifted their path to the north. The rains stopped.

irrigate the steppe zone, where a desert reigned for a time, and began to flow into the Volga-Oka

interfluve and at the latitudes of the Kama catchment area. The winter was especially significant

moisture: snowdrifts of wet snow and, as a result, huge spring floods.

The Volga carried all these muddy waters, but its lower reaches turned out to be suitable for such

streams narrow. Then a delta of the modern type was formed, extending to the south almost

to the Buzachi Peninsula (north of Mangyshlak). The desalinated shallow waters began to feed

huge schools of fish. The banks of the channels are covered with dense forest, and the valleys between the hills

turned into green meadows. Steppe grasses remained only on the tops of the hills

(vertical zonality), retreated to the west and east (where the Bakhtemir and

Kigach), and in the core of the emerging azonal landscape, the lotus blossomed, frogs began to sing,

herons and seagulls nest. The country has changed its face.

Then the ethnic group that inhabited it changed. The steppe Sarmatians left the banks of the channels,

where mosquitoes gave the cattle no peace, and the damp grass was unusual for them and even

harmful. But the Khazars spread along the then coastline, now located on

6 m below the Caspian Sea. They found the richest fishing grounds, places for hunting

waterfowl and pastures for horses on the slopes of the Baer hills. The Khazars brought with them

grape cuttings and propagated it in their new homeland, which they got without bloodshed,

by a random grace of nature. In very severe winters the grapes perished, but were replenished

48 See Gumilyov L.N. Ethnogenesis and biosphere of the Earth. L., 1989.

again and again with Dagestani varieties, 49 for the connection between Terek and Volga Khazaria is not

was interrupted.

The warlike Alans and Huns, who dominated the Caspian steppes, were not dangerous

for the Khazars. Life in the delta is concentrated around the channels, and they are

a labyrinth in which any foreigner would get lost. The current in the channels is fast, along the banks

there are dense thickets of reeds, and it is not possible to get out onto dry land everywhere. Any cavalry,

trying to penetrate into Khazaria would not have been able to quickly force the channels,

surrounded by thickets. Thus the cavalry was deprived of its main advantage -

maneuverability, while the locals, who knew how to navigate the labyrinth of channels,

could easily seize the initiative and deal unexpected blows to enemies, being themselves

elusive.

It was even more difficult in winter. The ice on the fast rivers is thin and rare, and in very cold weather

winter, can withstand a horse and a man-at-arms. And to fall through the ice in winter, even on shallow

place, meant freezing in the wind. If the detachment stops and lights fires,

in order to dry out, the pursued enemy has time to hide and strike at

the pursuer again.

Khazaria was a natural fortress, but, alas, surrounded by enemies. Strong at home

at home, the Khazars did not risk going out into the steppe, which would have been very useful to them. Than

the more diverse the landscapes of the territory on which the economic system is created, the

more prospects for economic development. The Volga Delta is by no means monotonous, but it is not

suitable for nomadic cattle breeding, although the latter, as a form of extensive farming,

It is very beneficial to people, because it is not labor-intensive, and to nature, because the number of livestock

limited by the amount of grass. Nomadic life is harmless to nature.

The Khazars did not live in the steppes and, therefore, were not nomads. But they also took from

nature only had an abundance that she could boldly share: fish, grapes and fruits from

gardens. In short, the ethnic groups of the lower Volga were in a phase of homeostasis at that time -

balance with nature and with each other. Under this system of life, ethnic groups rarely actively

communicate with each other because there is nothing to fight about, but to take other people's girls as wives

disadvantageous: accustomed to a different way of life, they will be bad housewives in their husband’s house.

The bigger the target, the easier it is to hit. So let's conclude our plot - tragedy

Khazar ethnicity - into the framework of the history of neighboring countries. Of course, this history will be

presented "summarily", because for our topic it has only auxiliary significance. But

but it will be possible to trace the global international connections that permeated the small

Khazaria through and through, and to catch the rhythm of natural phenomena of the biosphere, eternally changing

the foremother of all living things. Then the history of culture will sparkle with all its colors.

2. The Ethnos of "Reflected Light"

It may seem that, by asserting the impossibility of the existence of an active ethnic group without

passionate impulse, we have sinned against our own thesis. For example, the Khazars became

known to Byzantine and Persian authors in the 1st century, and to Armenian authors in the 3rd century,50 but neither

49 See: Potapenko A.I. Old-timer of the Russian land. Rostov, 1976. P. 50.

50 Moses of Khorenatsi in his “History of Armenia” mentions that between 193 and 213 “crowds of Khazars and Basli

(Barsilov), having united, passed through the gates of Djor (Derbent Pass)... crossed the Kura and scattered

on all its sides” (quoted from: Artamonov M.I. History of the Khazars. L., 1962. P. 115). M.I. Artamonov believes that

the mention of the Khazars at such an early date is an anachronism (see ibid., p. 131), but there is no reason to doubt it.

cites. Accepting the information of the source, we state that in the 2nd century the Khazars lived in the lower reaches of the Terek and

Sulak. They spread to the Volga later not through the dry steppes, but along the shores of the Caspian Sea,

which stood at the time at minus 36 m, i.e. 8 m lower than in the 20th century (see: Gumilev L.N. Khazaria and the Caspian

// Vestn. LSU. 1974. No. 6. Pp. 84-95; Ibid. Khazaria and Terek // Ibid. 1974. No. 24. Pp. 78-88).

meridional thrust of the 2nd century (from Scandza to Palestine), nor the latitudinal thrust of the 4th century (from

Arabia to Northern China) should not have affected them. How can one explain

the peculiarities of their ethnogenesis over a thousand years and the formation of numerous relics:

Greben and Lower Don Cossacks, Astrakhan Tatars and Crimean Karaites? In short,

The Khazars behaved like a “full-fledged” ethnic group that had gone through all phases of development, but at the expense of what?

The Russian chronicler correctly compares the Khazars with the Scythians,?! under whom he

source, Georgy Amartol, meant the ancient, pre-Sarmatian population of the southern part

Eastern Europe.52 At the time when the steppe watershed spaces

were captured successively by the Sarmatians (3rd century BC), the Huns (3rd century AD), and the Bulgarians

(U v.), Avars (UGv.), Magyars and Pechenegs, the Khazars lived peacefully in dense

coastal thickets, inaccessible to the nomads, with whom they had always been enemies.

Thanks to such favorable natural conditions, the Khazars are the descendants of the ancient

the European population of Western Eurasia lived as a persistent ethnic group until the end of the 1st century.

when the situation changed extremely abruptly and unexpectedly.

The most important role in the Khazar ethnogenesis fell to the newborn ethnic group

ancient Turks - Turkuts, as they are usually called to avoid terminological confusion

confusion - the mixing of this ethnic group with other Turkic-speaking tribes.23

Turkuts like this: in 439 a small detachment of Prince Ashina fled from North-Western China from

victorious and ruthless Tabgachi. The composition of this detachment was motley, but

the predominant ethnic group were the Xianbei, i.e. the ancient Mongols. Having settled on the slopes

Altai and Khangai and having mixed with the aborigines, the Turkuts made their narrow

specializing in iron smelting and weapon making. In 552, their first khan, Tumin,

defeated the Rouran people, who dominated the Steppe in the 14th-5th centuries. This is how the

Great Turkic Khaganate.

Tumin's younger brother, Khan Istemi, was put at the head of the army, whose task was

subjugation of the western steppes. Istemi reached the Don and the shores of the Black Sea. Some

tribes fled from him, others submitted to the force of arms, and still others considered it prudent to help

conqueror, in order to share with him the fruits of victory. Among the latter were the Khazars and

Bulgarian tribe of Uturgurs, who lived between Kuban and Don. When at the beginning of the UP c.

The Great Khaganate disintegrated, and the Khazars and Uturgurs found themselves part of the Western Khaganate.

and others sincerely helped their new rulers in the wars against Byzantium and Iran.

However, in the Western Turkic Khaganate, two tribal unions formed two parties,

fighting for power over the powerless khan. The Uturgurs joined one, and the Khazars,

naturally, to another party, and after its defeat they accepted the escaped prince into their ranks

Khans (650).24

Eight years later, the Western Turkic Khaganate was captured by the troops of the Tang Empire, which

it was to the benefit of the Khazars, who took the side of the previously defeated prince, and to the detriment of

the Uturgur Bulgarians, who lost the support of the Supreme Khan (658). As a result of this

The Khazars defeated the Bulgarians around 670, and they fled - some to the Kama, some to the Danube, some to

51 IVL. Ch. I. S. 14.

52 Ibid. Part P. P. 223.

53 The term "Turk" has three meanings. For the 6th-8th centuries, it was a small ethnic group (Turkute) that led

a huge union in the Great Steppe (el) and perished in the middle of the 8th century. These Turks were Mongoloids.

The Khazar dynasty originated from them, but the Khazars themselves were Europeans of the Dagestani type. For the 9th-11th centuries, the Turk

— a common name for warlike northern peoples, including the Magyars, Rus, and Slavs. This is a cultural

the historical meaning of the term has nothing to do with its origin. For modern orientalists

"Turk" is a group of languages spoken by ethnic groups of different origins.

54 For more details see: Artamonov M.I. History of the Khazars. P. 171; Gumilev L.N. Ancient Turks. P. 238.

Hungary, and some even to Italy.

At the same time, the Khazars had to repel the invasion of the Arabs, victorious from India.

to Aquitaine. But in the Caucasus, unexpectedly for the conquerors of Iran and Spain, the war was going on

with varying success, with Khazar invasions of Transcaucasia alternating with Arab ones

campaigns to Derbent (662-744), north of which the Arabs never managed to

to gain a foothold. Where did such a grandiose

passionarity, which allowed the Khazars, despite the inequality of forces, to draw the war with the most

a strong and aggressive state of the 8th century? The numerical superiority was on the side of the Arabs,

because the Khazar khans of the Turkic dynasty were not supported by either the Alans, or the Magyars, or

Burtases, not Mordvins, not Slavs, and least of all Bulgarians. A special position was occupied by

mountaineers of Dagestan - the kingdoms of Serir, Tuman, Zirich-Geran, Kaitag, Tabasaran, Lakz and Filan,

already in 738 submitted to the governor of Azerbaijan and Armenia, Mervan,55

relying on impregnable Derbent.56 But little Khazaria heroically defended

their independence. Why?

Let us remember that for 100 years (558-650) the Turkic khans used the territory

Khazaria as a base for their military operations. In Khazaria, the Turkic heroes rested

after crossing the dry steppes, and on returning from Crimea or Transcaucasia they walked

the plundered booty. And this certainly could not have been done without women, who, as is well known,

are never indifferent to the victors. Children born after military campaigns,

sincerely considered themselves Khazars. They did not know their fathers, they were brought up in the Khazar environment and

in the landscape of the Volga delta. They inherited only some of the Turkuts

anthropological and physiological traits, including passionarity. And since

such a symbiosis lasted for more than a hundred years, then naturally, it was brought in by strangers

passionarity became enough to transform the relic into an actively functioning ethnic group.

But even more significant for the Khazar ethnogenesis was the following period, when

Khazaria was ruled by the Turkic khans of the Ashina dynasty (650-810), the heirs of the rulers

Great Turkic Khaganate (552-745). The fugitive prince and his companions, accepted

the Khazars hospitably, did not merge with the masses of people and did not oppose themselves to them. They

continued to live a nomadic life, spending only the winter in houses in Itil; they headed

the fight against the Arabs and, being masters of steppe maneuver warfare, taught the Khazars to repel

the onslaught of regular troops; remaining pagans who worshiped the Blue Sky and the Black

Earth, they were religiously tolerant to the point of complete indiscriminateness. This is what destroyed them. But because

what and how?

3. Did culture develop in Khazaria?

It is strange, but for a long time it was believed that the peoples of the Eurasian steppe, in particular

nomadic, did not have their own cultural development, their own history and already

necessarily - original art. Excavations in Altai, Mongolia and Siberia

showed that the art of the Eurasian peoples existed, their history is now written,

the texts read showed the presence of translated philosophical literature, and folklore

recorded the original plots. They had everything, but little was preserved.

55 See: History of Dagestan. Vol. 1. Moscow, 1967. P. 153.

56 Derbent was finally occupied by the Arabs in 685-686 and separated from the Caliphate in the 10th century, together with

Shirvan.

57 Eurasia In this work, we call the interior of the continent, mainly the steppe between the Carpathians and

Manchuria, representing ethnocultural integrity. In the same ethnocultural aspect it follows

consider the names "Eastern Europe" and "Western Eurasia".

However, we are immediately faced with an unexpected difficulty: social development in

agricultural countries, among peoples who inherited the developed culture of antiquity, and among

tribes living in virgin landscapes, without writing, with primitive technology,

goes asynchronously. In Europe in the 8th-10th centuries feudalism is rapidly developing, classes are formed,

crafts and agriculture are separated due to improvements in technology, and in the steppes of Eurasia

sheep eat grass, dogs guard the sheep, and shepherds visit each other; the only thing

the tool of production is a whip, but there is no need to improve it.

However, cities also arise in Eurasia, although only on the banks of rivers, because in

bare steppe and today people do not live a settled life. Archaeological cultures here are replaced by one

another, ethnic groups arise and disappear. In short, life goes on, although the formation remains

the same - primitive communal in the stage of military democracy. How to understand this?

As an attempt to explain the direction of the process in recent years,

the postulate was spread and accepted without criticism and verification: the development of cultures and peoples

steppe and forest zones of Eurasia went "from nomads to cities", and this path can be traced

archeology, and archaeological culture is identified with ethnicity.28 According to

this principle of progressive evolution, the archaeological Saltovo-Mayaki culture

characteristic of the single Bulgarian-Khazar ethnic group, which moved from nomadic cattle breeding

to sedentary agriculture due to the impoverishment of some people and their enslavement by others,

providing them with loans to set up a farm, after which the poor ended up in

economic dependence on the rich.59

Volga Khazaria in the 6th-13th centuries.

This speculative concept clearly describes the primitive accumulation of capital

during the formation of agrarian capitalism. To call such a process "elements of feudal

relations" there is no basis. But if so, then, according to the authors, capitalism

arose not as a result of the development of productive forces and technical progress, but because of

the greed of some and the helplessness of others, who became poor for some unknown reason and for some reason

strangely instantly mastered the complex culture of agriculture, and for these

areas - viticulture, which usually requires the experience of many generations.

It is indisputable that the ancient Khazars, Bulgarians, Guzes, and Pechenegs had a tribal system

system. As is known, in the primitive communal formation the land belongs to the clan and,

consequently, to all its members. Rodovich, having lost livestock due to mortality, icy conditions or

hijacked by enemies, had the right to assistance of his kind, and free of charge. Therefore

individual poverty could not exist among these peoples. Wealth among individuals

representatives were not in the form of capital, but as treasure (earrings, necklaces, valuable

weapons, silk or brocade robes).60 Interest-bearing loans in the absence of cash

there is no system, and in a natural economy there is no need for them. Therefore, in

the level of productive forces and abundance of natural resources that existed in the first millennium

resources there were no prerequisites for the development of capitalism even in its infancy. Accumulation

wealth for the sake of wealth would seem senseless and dirty to every clansman

occupation, and if someone began to offend his fellow tribesmen, they would either kick him out or

killed as a degenerate. But before that, M.I. Artamonov himself wrote that Khazaria was turned into

class state Jewish merchant elite, relying on mercenary troops and

58 See: Pletneva S.A. From nomad camps to cities. Moscow, 1967.

59 See: Artamonov M.I., Pletnev S.A. Once again about the steppe culture of Eurasia // Peoples of Asia and Africa. 1970.

No. 3. P. 92.

60 See: Artamonov M.I. History of the Khazars. P. 99.

depriving the kagan of freedom and power.61 The events of the [10th century] nomads' settlement

had no relationship.

And there was no settling. Agriculture and nomadic cattle breeding coexisted with

ancient centuries, because they were ways of adapting ethnic groups to landscapes.62

Of course, the ethnic groups that develop technology change, but at the same time they influence

geographical environment, creating anthropogenic landscapes - large cities. But when this

takes place, an archaeologist will easily discover this. And in Khazaria they built only fortresses and bazaars

to ensure transit trade, the nature of the steppes and river valleys is not affected

having an impact.

And finally, the identification of the Khazars and the Bulgarians is based on an unjustified equation

ethnicity to archaeological, i.e. material, culture. And since the Saltovo-Mayaki culture

is represented mainly by ceramics, which means that ancient people are recognized as

addition to the shards of broken pots, i.e. both are “material of the same

order."63 The authors' logic is extremely simple: the shards are more convenient for study. They lie on

earth and are visible, and the ancient people have rotted. Therefore, we have enough of just shards, the rest

one can guess.

But let's imagine that a 30th century archaeologist is conducting excavations on the territory of Leningrad.

In his work with tableware, he will distinguish between the “culture of clay pots”, the “culture of porcelain”,

"aluminium bowl culture", "plastic saucer culture". During excavations of dwellings

he will carry across different “cultures” palaces in the Empire style, brick apartment buildings and

block buildings. All these houses he is obliged, according to the postulate, to interpret as

monuments of special ethnic groups. And the example is taken from the 250-year history of one city!

So is it right to base ethnic diagnostics on the forms of ceramics?

products, and not the ways of life of peoples, i.e. their interaction with the nature that feeds them and

living traditions of life, customs, and views, changing from century to century according to strict

patterns of ethnogenetic processes? No, each science has its own sphere and its own

limits. Archaeology deals with the "corpses of things", i.e. monuments. The archaeologist is powerless there,

where fabrics and furs have rotted, and gold jewelry has been melted into ingots by enemies. We must search

another way.

4. Phases of ethnogenesis in Western Eurasia

In a special work.64 we established that the ethnic history of mankind

consists of a number of discrete processes - ethnogenesis, superimposed on the historical

the canvas of similar processes that had previously taken place in the territory that attracted

attention of the researcher. Thus, in Eastern Europe and the adjacent western outskirts

The Great Steppe has undergone many changes during the period covered by written sources.

peoples. From the 8th to the 3rd century BC, the Scythians ruled here, destroyed by the Sarmatians.

From the third century BC to the fourth century AD, or more precisely until 370, the masters of the steppes east of the Don were

Sarmatians, and the right bank of the Dnieper was captured by the Goths. In 371 the Huns crossed the Don and in 376

61 See ibid. Pp. 457-458. It may seem strange that M.I. Artamonov in an article written

together with S.A. Pletneva, rejects and ignores the conclusions of his own book, for example, the war of the Khazars with

Bulgarians, showing that they are different ethnic groups, and much more. I have no explanation for this oddity.

62 See: Gumilev L.N., Erdeyi I. Unity and diversity of nomadic culture in the Middle Ages // Peoples of Asia and

Africa. 1969. No. 3. P. 78-87.

63 Artamonov M.I., Pletneva S.A. Op. cit. P. 89.

64 See: Gumilyov L.N. Ethnogenesis and biosphere of the Earth. L., 1989.

drove part of the Goths beyond the Danube, and around 420 occupied Pannonia. In 454 the Huns were

defeated by the Gepids, in 463 by the Bulgarians, in 469 by the Byzantines, after which the dominance

over the Black Sea steppes passed to the Bulgarians. The fate of the Huns is a clear example of this,

that any ethnic process can be disrupted by political collisions, which

It is impossible to predict. The Huns could have won the battle with the Gepids at Nedao in 453 or

defeat the Saragurs (Bulgarians) in 463. Then in Eastern Europe already in the 5th century a

a strong Hunnic state. But since this did not happen, numerous local

ethnic groups regained their independence. Among them were the descendants of the Antes - the Dulebs, who lived

in Volyn. The Arab geographer Masudi, writing around 930, notes: “Of these tribes

(Slavic) one had power before in ancient times, its king was called Madjak, and the most

the tribe was called Valinana... (i.e. "Volynians")... It was revered among their tribes and

had the upper hand among them"65

The Bulgarians did not create a single state. The eastern ones, in the Kuban basin, are the Uturgurs

— and the western ones, between the Don and the lower reaches of the Danube, the Kuturgurs, were at odds with each other

and became the prey of new arrivals from the east: the Kuturgurs were subjugated by the Avars (more precisely,

pseudo-Avars, or Varkhonites), and the Uturgurs - the Turkuts in 558-574. The border between

The Don became the Avar and Western Turkic Khaganates. Since 668, the Avars, having strengthened their position in

Pannonians were natural enemies of the Slavs. Details of this long war in

sources have not been preserved, because the events took place far from Byzantium and Gaul, where only

and records were kept, but even from fragmentary records it is clear that in 581 the Avars captured

Sirmium, a Greek fortress on the Danube (near Belgrade), and then plundered the Balkans

Peninsula (583-587). From 588 to 631, the Avars won victories and "tormented the Dulebs"

(East Slavic tribe), around 600 they, together with the Khorutan Slavs, settled

Inner Noricum. In 619-620 the Avars, allied with the Persians, reached the walls

Constantinople, but were repelled. Their new attempt to achieve victory over the Greeks in

627 ended in a catastrophic defeat, which led to the uprising of the Bulgarian

tribe - the Kuturgurs, who lived in the steppes from the Carpathians to the Don, of whom there were few

The Avars used it in the fight against their opponents, the Antes, allies of the Romans.66

During these years, an equally fierce war was taking place on the northern border of the Avar Khaganate.

followed by fortified settlements, destroyed and abandoned by the locals

population (for example, "Pastor's Settlement").67 In 631, the Avars brutally suppressed

the rebellion of the Kuturgurs, the remnants of which united with the Uturgurs in 633. When the Uturgurs in

In 670, the Bulgarians were defeated by the Khazars, who had subjugated the Northern Caucasus.

They fled, and the former lands of the Kuturgurs were populated by Tivertsi and Ulichs.

All these events undermined the power of the Avars, who dominated the steppes in the 1st century.

east of the Carpathians. The decline of the Avar Khaganate occurred in the 8th century. But why? After all, the Avars, or

obry, were not only warlike, but also intellectual. Their diplomacy and ability to

management were up to the demands of the time. They had natural allies -

Kangars, or Pechenegs, in the steppes of the Aral Sea region. And at the same time they fled from the few

Turkuts retreated from the walls of Constantinople and suffered defeats from the Slavic powers

It's not a coincidence. 68

Let's look into history. Before BC, the Aryan tribes of Central Asia and Iran

65 Garkavi A.Ya. Tales of Jewish writers about the Khazars and the Khazar kingdom. St. Petersburg, 1874. P. 135.

66 See: Chicherov I.S. Byzantine historical works. "Chronography" of Theophanes. Moscow, 1980. P. 58.

Note 197. P. 96.

67 See: Braichevsky M.Yu. Adventures of Russia. Kiev, 1968. P. 172.

68 See: Gumilyov L.N. Ethnogenesis and biosphere of the Earth. Vol. GU. M., 1987. S. 208-215.

represented a formidable and aggressive integrity. At the turn of the MI and V centuries BC, the

the fiery sermon of Zarathustra, directed against the ancient gods - the Devas. Hindus and

The Greeks, Scandinavians and Celts did not hear it, but in the steppes of Central Asia it sounded like

thunder. Those who accepted the new teaching became Iranians; those who remained faithful to the ancient

to the gods, remained Turanians.

The ancient ethnic groups of Central Asia are the Sogdians, Parthians, and true Abars (“aba” in

Dzungaria), Hephthalites, Khionites and Kangars were at the end of their life path.

and, even having taken refuge behind the Carpathians, were doomed. The fact that they held out until the arrival

Hungarians, - an act of great courage and firmness. For the Slavs, these heirs of ancient Turan

were enemies worthy of admiration.

The fate of the Turkuts was even more terrible. In the middle of the 8th century they were physically

exterminated - some in their homeland, others in China, where they tried to find salvation. But

They left many ethnic groups a luxurious legacy: a glorious name, military traditions

valor and a passionate gene pool, scattered across many steppe populations.

The introduction of the sign of passionarity from the outside does not differ in consequences from

its occurrence by mutation. The difference is manifested only in the fact that with genetic

drift the sign spreads more quickly, and therefore the process goes faster

intensively. Therefore, the incubation period of the Khazar ethnogenesis lasted for three

generations - about 70 years, after which, from 627, the name "Turkic-

Khazars,” which loses its meaning after 650, when the mestizos of the Turkic people are called Khazars.

of Khazar origin. For some reason, Istakhri and other eastern geographers divided the Khazars

into two categories: dark-skinned, 69 black-haired and “white, beautiful, perfect in appearance

"/0 They also classified the Khazars as either Turks or non-Turks, raising them to Georgians or

to the Armenians. 71 The Khazar language, according to Istakhri, is not similar to either Turkic or

Persian, not like any other known language, but similar to the language of the Bulgarians. 72 This is the last

caused a lot of confusion, because the language of the Bulgarians is considered to be Turkic. However, is it so?

was in the 5th-6th centuries, when the Turks first appeared in the Volga region? Unlikely!

The Turkic language became widespread as an international and commonly used language only in

In the 11th century, thanks to the Polovtsians, it ousted the Old Russian language, which was dominant in the steppe.

XX century 73 Before this, ethnic groups spoke their own languages at home, which have not reached us, and

In addition, they knew the ancient Turkic language of the military leadership.

Thus, in the UPV in the Lower Volga region, optimal conditions were created for

ethnogenesis: diverse landscapes in close combination, corresponding to them

economic structures, coexistence of ethnic substrates related to a single

(Eurasian) superethnos, and the import of passionarity, which allowed the ethnic

diversity in the social system. The latter was elastic enough to

the ethnic groups that entered it became sub-ethnic groups of the Khazar ethnic group, which inherited its name from

ancestors.

That is why M.I. Artamonov doubted the reliability of Armenian chronicles,

69 Zakhariy calls them “Reds” (see: Zakhoder B.N. Caspian collection of information about Eastern Europe: In 2 vols. Vol.

I. M., 1962. P. 138).

70 Ibid. P. 137.

71 Ibid. P. 135.

72 Ibid. P. 135.

73 See: Kunik A., Rosen V. News of Al-Bekri and other authors about Rus' and the Slavs. T.I. St. Petersburg, 1878. P. 54.

mentioned the Khazars in the 3rd century AD.74 The ethnonym was the same, but the ethnic group was different, and this happens often.

The phase of ethnic upsurge lasted about 150 years - from the middle of the UP to the end of the 8th century.

During this time, the Khazars went from success to success and very successfully found contacts with their neighbors.

However, the nature of these contacts was different, which led to a shift in the normal curve.

ethnogenesis, as a result of which the acmatic phase did not occur. Therefore, let us pay attention and

on the neighbors of the Khazars, but first let us recall that in the 1st-5th centuries the Khazar ethnic group was in a phase

homeostasis. Its productive forces were stable, and society was in

primitive communal formation with established production relations. But this

did not prevent the Khazars from living and defending their homes from their neighbors, who were not always friendly.

5. Between the mountains and the sea

Until now, our field of vision has been Volga Khazaria - "Caspian

"The Netherlands". But for a long time the Khazars dominated the plains of Dagestan, in the Terek

Sulak interfluve. Archaeological work from 1967 to 1980 established that

The Khazars lived on the northern bank of the Terek and on the shore of the Caspian Sea between the mouths

Terek and Sulak. The merit of this discovery belongs to G.S. Fedorov, who acquainted

materials obtained by the author of these lines in 1966/5 The similarity of this ceramics with the ceramics

the Volga Delta is beyond doubt.

And, conversely, the foothill and steppe regions of Dagestan were not populated by the Khazars. Although

The Khazar influence on them can be traced, but, according to A.V. Gadlo, it was introduced into

ready-made form from the outside.76 This must be agreed with. The Khazar-Kala settlement is

fortress of the state of Serir, sometimes captured by the Khazars. It covered a wide

the road to the inner mountainous Dagestan, while the neighboring gorges were inaccessible due to

cliffs between which streams flow, and therefore there was no need to protect them.

In short, this was a border zone, not a peaceful abode of the Khazars, as in

seashore. The sea in the 5th-8th centuries was low: its level was minus 34 m, i.e., 6 m

lower than in the 20th century. Therefore, it was not the sea that worried the coastal residents. /7

And in the following centuries, when the northern, flat coast of the Caspian Sea and the steppes were flooded

Dagestan were out of danger, since the maximum mark of the Novocaspian transgression

- minus 18 m, and even the city of Babayurt lies at zero, i.e. 12 m higher

maximum level of the Caspian Sea in the 13th-14th centuries. Only the lower reaches of the Volga were flooded. /8

74 See: Artamonov M.I. History of the Khazars. P. 116.

75 See: Fedorov G.S. Excavations in Northern Dagestan // Archaeological discoveries of 1967. Moscow, 1968. P. 92.

76 See: Gadlo A.V. Ethnic history of the North Caucasus 19th-10th centuries. Leningrad, 1979. Pp. 202-203.

77 See: Gumilev L.N. Khazaria and the Caspian (Landscape and Ethnos. 1) // Vestn. Leningrad State University. 1964. No. 6. P. 82-95.

78 In this regard, M.G. Magomedov's attempt to dispute the fact of fluctuations in the level is surprising.

Caspian Sea on the grounds that the Caspian waves did not touch the foothill steppes, which lay 20 m

above the maximum level (see: Magomedov M.G. Formation of the Khazar Khaganate. Moscow, 1983. Pp. 18 and 181).

The only low-lying settlement, Teng-Kala in the lower reaches of the Sulak River, "consists of alternating layers

cultural deposits and river silt 20-30 cm thick" (p. 39). Since the Sulak flows in a deep canyon,

then in order for floods to occur, it is necessary for the river to be at a backwater, i.e. for the level of the Caspian Sea

was high. And if so, then M.G. Magomedov himself refutes his thesis. However, this is not the only

case: quoting the book by L.N. Gumilev “Ancient Turks” (pp. 41 and 153-158 - there is nothing about the Khazars there - see:

Magomedov M.G. Op. cit.), it shows a complete lack of understanding of the quoted text. And what is the most

It is surprising that such a serious archaeologist as S.A. Pletneva, being the editor of the cited book, did not indicate

M.G. Magomedov on his mistakes. Here is an example of how dangerous it is to trust people to check your work,

ignoring geography. They don't care what we're talking about: the foothills of Dagestan or the delta

Volga.

The terrible 10th century was a time of great changes not only in Rus' (baptism), but also in

Caliphate (capture of Baghdad by the Dailamites), in China (restoration of unity - Song Dynasty),

but also in the steppes of the Northern Caspian and Aral Sea regions. A severe century-long drought that struck in

10th century steppe zone of Eurasia, /9 weakened the Pechenegs and Guzes, whose nomadic camps were captured

desert. Rains and snows that fell over the expanses of the Trans-Urals and on the shores of the Aral Sea

seas, in the [10th century they quietly moved north - to the banks of the Oka and Kama. There they multiplied

swamps and streams turned into turbulent torrents, and the Volga carried away moisture every spring

The Caspian Sea, which swelled until the 10th century, stopped rising in the 10th century, because

cyclones moved even further north - to the White Sea basin, where it became easy to swim

Viking boats.80 But for the steppe dwellers this was no consolation, for their homeland had lost its lakes,

around which sheep had recently grazed, and springs whose water could be used for drinking

horses, and the amount of snow that fed the thirsty earth did not increase. It now fell

in the tundra and lay there, trampled by the blizzard, waiting for the hour when the spring sun

will turn it into water, which will melt the permafrost and lower the groundwater level.

Then the water of the lakes will turn into liquid mud, and fish - the main food product of the northerners -

will perish. The disfavor of nature befell many nations in this cruel 10th century!

But the level of the Caspian Sea in the 10th century was approximately the same as in the 20th century. Only in

In the 13th-14th centuries it rose to a level of minus 18 m, but this rise in level had nothing to do with Khazaria.

no relation, since neither the Khazar Khaganate nor the Khazar ethnic group existed. First

fell in the Khv. under the blow of the Russian prince Svyatoslav, the second fell apart into a Christian

(Terek Cossacks) and Muslim (Astrakhan Tatars) parts. The descendants of the Khazars remained, but

the ethnic system disappeared. And in Dagestan this was facilitated not by the advance of the sea, but

complex ethnopolitical situation: Arab aggression, migration of Jews from Iran,

cultural influences of the Armenian Aghvania, etc. Therefore, for the history of Khazaria, the beginning

The transgression of the Caspian Sea had no significance.

Terek Khazaria in the 8th-11th centuries.

And here it is necessary to clarify the problem that arises with the accepted aspect.

It is known that all inhabited regions are populated to the extent possible

at this level of the economy. Flat Dagestan is a fertile steppe, bordered by

to the north by the Terek valley, to the east by the Caspian Sea, and to the west by a chain of low mountains

ridges and their spurs, behind which rises mountainous Dagestan. It is difficult to find in

The Caspian region is a corner that is so fertile for nomadic cattle breeding, agriculture and

fishing, especially in the era of increased humidity in the steppe zone. Therefore, this

the plain was always densely populated.81

In the first centuries AD, the Northern Caucasus was inhabited by the Sarmatians-Alans, but they gradually

yielded the leading position to the Khazars, Turks and Savirs. The latter are considered

Hunnic circle of ethnic groups, but in these fertile places they assimilated among

aborigines - Barsils, retaining only political power. Ruler of the Hunno-Savirs

bore the title of "Elteber" and was a vassal of the Khazar Khagan.82 The descendants of the Khazar Khagan lived under his rule.

79 See: Gumilev L.N. Discovery of Khazaria. Pp. 55-70; Ibid. History of Caspian Sea level fluctuations over 200 years //

Humidity variations in the Aral-Caspian region in the Holocene. Moscow, 1980. Pp. 32-47.

80 See: Gumilev L.N. The Vikings Didn't Lie // Priroda. 1977. No. 5. Pp. 95–99.

81 See: Fedorov Ya.A., Fedorov G.S. Early Turks in the North Caucasus (Historical and Ethnographic Essays).

M., 1978. P. 142-143.

82 See ibid. P. 149.

Alans, who left behind many archaeological sites.83 As if for

there was no room for the introduction of another ethnic group.

Of course, this rich country could accept a small number of political

immigrants, which turned out to be Iranian Jews in the 7th century, but in order for their descendants

were able to multiply and find their own habitat, an iron tread was required

history. The Arab invasions of the 8th century turned the country between Derbent and Semender

(Samandar) in the field of the age-old battle.

Villages were burned, cities were plundered, fortresses were destroyed, the people who inhabited

them, killed or taken captive.84 The country became empty, and then the lands were free,

on which the alien ethnic group was able to settle.

Thus, we have identified the mechanism of interaction between socio-political phenomena (war)

demographic (migration) and ecological (invasion into an empty ecological zone)

niche). However, we note that the military onslaught of the Arabs was a consequence of a passionate impulse,

i.e. natural phenomena (mutation), although its dominant - greed and avarice - was

is connected with the socio-cultural tradition accumulated in the previous Arab-

Muslim cultures of the Ancient East. Other passionaries of the same impulse behaved

no less fiercely, but differently: the Rajputs did not establish, but destroyed despotic power,

The Turkuts brought back spoils from long campaigns in the saddlebags of their saddles, and the Tabgaches after victories

received not slaves, but ranks and grants. And although the source of energy was one, it was embodied

Its effect varies depending on prevailing traditions.

And one more thing: not all the victors were passionate. The Khazars and Bulgarians were in a phase

homeostasis, but this means that they had a greater charge of energy than those who were in

obscuration (e.g. the Persians) or experienced a temporary decline (the Greeks). Therefore, in

In history we see not absolute values of passionary tension, but relative ones

the significance of its fluctuations during ethnic contacts.

Let us note this and move on to further consideration of the arrangement of ethnic groups.

integrity at the end of the 8th century.

6. West

The axis of the passionate impulse that gave rise to a series of grandiose events ran from

Southern Sweden - Gothia - through Central Europe near the Carpathians, Dacia, Minor

Asia, Cilicia, Palestine and along the Red Sea to Abyssinia. The ethnic groups that were

directly on this axis, reacted to the mutational shift so violently that, without having time

accumulate enough strength, perished in a clash with the organized system of the Roman

empire. This fate befell the Dacians and the Palestinian Jews.85 And those who stayed at home and

only expanded, but did not change its area? These were the Slavs. Those who arose in the area

passionary explosion in the 1st century, the ancestors of the Slavs - the Wends by the 4th century were divided into the Sklavins and

Antes. By the 17th century, both had spread to the shores of the Baltic Sea, displacing the

Vandals, to the Adriatic Sea, where they mixed with the descendants of the warlike Illyrians,

to the Balkans and even to the Peloponnese, Slavizing the Thracians, Macedonians and part of the Hellenes.

In the east, the Slavs reached the Dnieper, and one of the groups made its way north to Lake Ilmen

(Slovenes of Novgorod). There is no reason to think that this spread was the result

population explosion. No, the victors took wives from among the captives, whose children

83 See ibid. P. 154-155.

84 See ibid. P. 173-174.

85 See: Weber G. General History. Vol. IV. P. 814.

learned the language of their fathers. That is why the Slavic tribes became little similar to each other,

although their descendants easily understood the “Slovenian language” until the 11th century. With the Khazars the Slavs

At that time they did not clash, since between them there were two strongest ethnic groups: the Bulgarians

and the Savirs. (The latter bordered the Polyans, who later came to be called "Rus".86)

The chronicler explains that Rus' is a new historical phenomenon that replaced the disintegrated union.

Polyane.87 We would like to add that “Polyane” is not an ethnic self-designation, because

The Slavic-speaking ethnic groups, where the Antes dominated, were called Dulebs or Volynians.

Polyanas are found not only on the banks of the Dnieper, but also in Moravia, in Slavic Bulgaria and in

the upper reaches of the Vistula. This shows that contemporaries put a special meaning into the word "Polyane"

meaning: "giant" - giant.88 But "ros" is an ethnonym recorded for [U. by the author

6th century. Jordanes, a Gothic historian, condemned the “treacherous people of the Rossomones,”89 for the fact that

that they helped the Huns defeat the Goths. The allies of the Rossomone and the Huns were the Antes, i.e.

Polyane90 who were still different from the Rossomones,91 but by the XV century had merged into a single ethnic group -

Rus' - in the narrow sense, distinguished from other Slavic tribes of Eastern Europe:

Krivichi, Vyatichi, Radimichi, Drevlyans and Novgorod Slovenes.

Let's move on to generalization. Passionary mutation manifested itself more strongly the closer to

the axis of the push were ethnic groups at the turn of a new era. And its consequences were

more tragic, the stronger the cultural tradition of the ethnic group. Both are understandable. Ethnic groups,

those who were on the periphery of the shock area experienced a smooth passionate rise and

managed to change the behavioral stereotype without breaking the structure. And if the structure was

amorphous, its reconstruction did not require a quick and harsh break. That is why the Franks,

The Saxons and Lombards, who began the historical period with homeostasis, created a relatively

stable ethnosocial communities. They received a charge of passionarity not

directly, but through sexual transmission of the trait. Therefore, they entered the arena

history at the end of the 5th century, when the Goths, Vandals, Gepids and Burgundians had already squandered their

passionarity, having given up their passionaries to destruction. However, both the latecomers and

the period of active formation of ethnic groups that came "ready-made" fits into the phase

fracture, i.e. gradual fading. The fierce Merovingians of the 6th century were replaced by the "lazy"

kings" U.P.v. The Angles, Saxons and Goths after their victories over the Celts of Britain,

created seven kingdoms that were at war with each other and did not complete the conquest of the island

end. The Lombards split their kingdom into counties and became easy prey.

francs. The Germans restored divisions along tribal lines by weakening

central power. By the beginning of the 8th century, Europe had become a “wild west”, powerless and

safe for the eastern neighbors - the Slavs. And this was natural. In the first 169 years

the passionarity of the system has passed its incubation period, and it turned out that the old

ethnic groups have been updated. From 155 to 400 there was a rise in passionarity to the point of overheating of the acmatic

86 See: ".. 'The Polyane, who are now called Rus'" (PVL. Part 1. P. 21).

87 See: Braichevsky M.Yu. Adventures of Rus. P. 149-164.

88 See: Rybakov B.A. Ancient Rus // Soviet archeology. XVII. 1953. P. 47. Subsequently, this term

was supplanted by the Turkic equivalent "bogatyr", but in the most ancient epics its feminine gender was preserved

— polyanitsa (see: Balashov D.M. Danube. Historical life of folk poetry // Russian folklore. KhMI. L.,

1976. P. 100). Consequently, the Polyans are not a tribe or a social stratum, but a psychological type of Slavic

passionary of the era of indescribable victories.

89 See: Jordan. P. 91.

90 See: Braichevsky M.Yu. Adventures of Rus. P. 155.

91 Do not confuse them with the Roxolani (see: Gumilev L.N. The Tale of the Khazar Tribute. P. 169. Note 43).

phases, after which a war of each against all and, worse, all against all began. This

The Huns of Mundzuk and Attila took advantage of this phase and seized hegemony in Europe. But they

paid for this with the defeat at Nedao in 453 and the merciless extermination that followed

which they were no more. Since the end of the 5th century, there has been a decline in the passionate tension of ethnic groups.

systems, which is not at all surprising, since it is now clear that in the UT century half of ethnic life

has already been lived, but experience and education have not been accumulated. There is no inertial phase, because it is alien

nature, even if it is blessed Italy, does not help to live. Goths and Vandals

live at the expense of the conquered aborigines and, imitating them, plunge into a phase of obscuration. They

die within 5-8 centuries after birth, because a fracture is a severe age-related disease, and

Not every ethnic group is destined to survive it.

But Byzantium, which arose from the same impulse and, therefore, is the same age

"barbarian" ethnic groups, enters an inertial phase, after which it surprises the world with its

shine. Its golden glow illuminated the world for three more centuries until it began to fade after

how the potential was squandered. And yet Byzantium lived to its limit - about

1500 years. What is the reason for such resistance to external impacts and internal breakages? Strength

spirit and refinement of mind - that is what saved Byzantium from destruction during the breakdown of the acmatic

phases. We now call the Byzantines "Greeks" for linguistic reasons, but in reality

In fact, in Constantinople, in addition to the Greeks, there lived and operated Goths, Isaurians, Slavs, Armenians,

Paphlagonians, Illyrians and Arabs. The best people from their native places strove to the capital, i.e.

the most passionate, persons. United by a strict system of Orthodoxy, they

defended the empire as their fatherland, because they did not consider the wild mountaineers or

pirates, but the holy martyrs of the first centuries of Christianity. They preserved their traditions and

guarded even at the cost of their lives. That is why Byzantium outlived all its peers,

except for the Eastern Slavs.

|. Muslim superethnos

7. The appearance of the Arabs

The Arabian Peninsula was inhabited for a very long time by ethnic groups who spoke dialects

ancient Semitic language, but in the era of interest to us (5th-6th centuries) it did not represent

no integrity: neither ethnic, nor social, nor cultural, nor even less so

political. 92 Therefore, they did not have a self-designation; they did not know the word “Arab”. 93

Apparently, they were fragments of ancient ethnic groups that had lived through the cycles of history.

existence and have entered into homeostasis, i.e. into equilibrium with natural landscapes

the country they inhabit.

The passionate impulse of the end of the 5th - beginning of the 6th century caused an intensive process of ethnogenesis,

as a result of which the integration of relict ethnic groups began. It was expressed in fierce

intertribal wars, such as the Benu-Asad versus Benu-Kind war, the development of poetry and

the adoption of different religious systems from Byzantium and Iran. The ancient veneration of stars as

deities survived only among the Bedouins of Central Arabia; in the oases of Hijaz and

Christianity of various directions and Judaism spread throughout Yemen.

It is clear that the greatest success of foreign worldviews was with

passionaries, and not inert people of a harmonious level, at which impulses

passionarity and instinct are equal. But there were also such passionaries, whom philosophical

problems were of no interest. These were engaged in acquisitiveness: either trade or robbery

92 See: Muller A. History of Islam. T.I. St. Petersburg, 1895. pp. 24-28.

93 See: Islam. M., 1984. P. 129 et seq.

caravans, or military service in Byzantium (Ghassanids) and Iran (Lakhmids). Greed -

the same mode of passionarity as fanaticism.

The incubation period of Arab ethnogenesis lasted about 100 years. By the beginning of the 7th century.

the level of passionary tension has grown so much that original ones have begun to appear

consortia capable of clothing themselves in social forms and creating dogmas of confessions.

Such a consortium was Islam, preached in Mecca by an illiterate camel driver.

Muhammad, who sincerely believed that he was conveying the words of Allah. It is sincerity,

Muhammad's selflessness and passionate conviction attracted some Arabs to his side

— seekers of truth (muhajirs), but they also brought upon him the hatred of others, in

in particular Abu Sufyan, who headed the rich and influential Umayya family, and many poets

and the Bedouins. However, Muhammad and the passionaries (Ansars) who joined him won,

forced the Meccans and Bedouins to accept the Islamic faith and created a state that covered

the entire peninsula. Thus the consortium grew first into a sub-ethnos, and then into an ethnos.

The fact is that the conversion of the Meccans and Bedouins was hypocritical. Bedouins

renounced Islam as soon as they learned of the death of the prophet, in 632. They were pacified by the first

Caliph - Abu Bakr, Muhammad's father-in-law. But the Meccans managed to benefit from education

states, taking up important and lucrative posts in it. They fought the Greeks and Persians

hand in hand with the Muslim fanatics led by the Caliph Omar.

In joint wars for faith and booty, an ethnic group was formed that was called “Arabs.”94 All they were Muslims, some sincerely, others hypocritically. In 656, the "hypocrites" and fanatics

started a war among themselves.95 The “hypocrites” won in 661, preserving Islam, which continued to cement the Arab ethnic group he had transformed under the green banner Umayyads.

The most brutal opponents of the dynasty were the Arabs themselves, either as supporters descendants of the legitimate Caliph Ali, or as opponents of the monarchical principle - fanatics of Islam. The first were called Shiites and acted under a white flag, the second They were called Kharijites; they had a red flag.

Despite the presence of many parties and the diversity of currents of thought, the Arab tribes

integrated into a single ethnic group. When the Kaisits - a tribal union of northern

the Arabs - and the Kelbites - the southern Arabs - had to fight against the Persians and the Greeks,

in Iran or Syria, they put aside past differences and helped each other

exterminate the infidels. In distant campaigns, the Bedouins were friends with the Meccans and Yemenis, although

in their homeland, both could not stand each other. Military camps - Kufa, Basra (in Mesopotamia), Kairouan (in North Africa), etc., became centers of the creation of a new

Arab ethnicity, for whom former tribal ties were losing their significance. But in these military

Not only Arabs lived in the settlements.

Grand victories in the east and west expanded the borders of the caliphate to the Pamirs and

Pyrenees. Many tribes and peoples were included in the caliphate and converted to Islam. Thus

a Muslim super-ethnos was created, too cumbersome to be contained

accommodate the socio-political system. The conquered ethnic groups did not reject

accepted the Muslim tradition, but adapted it to their own tastes and

inclinations, which are equally characteristic of the Persians, Berbers, who converted to Islam,

Turks and for the Arabs themselves, especially the Bedouins. Just as in Europe they fought

Guelphs with Ghibellines, in the world of Islam against the Sunni Caliph, who is not a king,

and the pope was represented by Shiites, supporters of the heirs of the Caliph Ali, who was killed by the Kharijites

VA See ibid.

95 The opponents of Islam were as passionate as its supporters, which caused a fierce

civil war between extreme fanatics - the Kharijites (the party of the Prophet's son-in-law, Ali) - and

supporters of the Umayyads (who were called "hypocrites" in Muslim historiography).

(Shiyat-Aliy - Ali's party). As soon as the Shiites gained an advantage,

The zealots of Sunni orthodoxy spoke out, who were not at all versed in theological issues

subtleties, but clearly understood its benefits and willingly killed opponents. However, those

others without a shadow of a doubt defended Islam from external enemies: Christians, pagans and

fire-worshippers. The consciousness of unity did not eliminate internal contradictions, but the force

aggression hardly decreased, and this was precisely what was important for all the neighbors of the caliphate, including

including for the Khazars.

Having captured Iran in 650 and Armenia in 654, the Arabs inherited the role that

played in Transcaucasia shahanshahs of the 6th dynasty of Sassanids. Constant war with Byzantium

took place in the mountains and highlands of Asia Minor and on the azure surface of the Mediterranean Sea.

The first victories gave Syria, Mesopotamia, Egypt (634–

642). Then came the turn of the Umayyads, who conquered Carthage in 698, and in 711-712

Spain, and then Aquitaine. The successes of the "hypocritical" Muslims were just as rapid,

Arabs, who suddenly acquired a valor unknown to their ancestors, and in the east. In 661-662

the Arabs conquered Agvania and reached Derbent. In 664 they invaded Punjab, and in 674—

676 — to Sogdiana and the Khorezm oasis. In 704-715, the Arab commander Kuteiba

conquered all the oases of Central Asia. It seemed that the green banner of the Umayyads would soon

to soar above the whole world.

But then resistance began, as fierce as the onslaught. In 717-718

the Arab fleet was burned by Greek fire near Constantinople, and the army,

starved and battered by the Greeks, retreated with huge losses. After this failure

The Arabs lost the initiative in the war against Byzantium.

In 732, Charles Martel gathered an army of Franks and stopped the Arabs at Poitiers. Long

At that time there was a war between the Franks and the Arabs on the northern slope of the Pyrenees, until the Arabs

retreated beyond this ridge. Asturias remained unconquered, and from 718 onwards it became an eternal

a threat to Arab Spain.

In 717, the Turgesh Khan Sulu proposed peace and an alliance against the Arabs to the Tang Empire.

China's enemy Tibet concluded a separate peace with the Tang Empire, thanks to which the Turgesh

held back the Arab advance until 736. It is difficult not to connect these events with the

the war that Khazaria waged in the Caucasus, obviously being part of the anti-Arab

coalitions.

The sources of that time do not report anything about the eastern and western connections of Khazaria in

the period of the culmination of the Arab conquests, but is everything written in the sources? But the logic

events and chronological coincidences allow us to believe that the Turgesh Khanate,

having entered into an alliance with the Tang Empire, was an ally of Khazaria and Byzantium, and the liberated

from subordination to the Western Turkic Khaganate, the Pechenegs acted in favor of the Arabs,

interrupting the routes from Balkhash to the Caspian. They disturbed the rear of the Khazars and Turgesh, but did not receive

help from the Arabs and lost the war.

The Umayyad caliphs had forces far greater than any of their

opponents. And the passionate upsurge made it easier for them not only to carry out campaigns, but also to incorporate

conquered ethnic groups, and thus the replenishment of regular troops was ensured,

called Tajiks at that time. But the system of sabotage during the war for four (including

Spain) front did not give the opportunity to realize the superiority in forces. Following

the synchronicity of the actions of the Greeks, Khazars, Turgesh, Khuttal highlanders in the east, and the Franks

- in the West, it is easy to verify that it is not accidental, and thus establish the presence

anti-Muslim bloc supported by the Tang Empire.

From 717 the Sogdians waged war with the Arabs with varying success, but in 737 the Chinese

quarreled with the Turgesh, the Turgesh entered into an alliance with the Tibetans and the siege of the Kucha fortress

paralyzed the forces of the Tang Empire, isolating Sogdiana. In 738, the Arab governor Nasr

96 Shahan - pl. h. from shah - king.

Ibn Sayyar suppressed the last rebellions and made Central Asia a Muslim country,

but after the Battle of Akroin in 739 the Arabs were driven out of Asia Minor.

Not every regime can afford the luxury of suffering defeats in

offensive wars. The Umayyads were unpopular in their own country. The Caliphs of Damascus

hated by the monarchists - supporters of the Alids and the republican Kharijites, conquered

Berbers, robbed Persians, Bedouins cheated in the division of the spoils, and all

non-believers who paid jizya, a tax that gave them the right to preserve their faith. But besides

There were reasons for discontent, so one had to have energy to fight, i.e. passionarity.

There were relatively few passionate people, but harmonious and mediocre ones -

incomparably more. As long as they were not heavily taxed, they behaved calmly, giving

passionaries to perish in rebellions. But this was only because victories brought the caliphs

and the emirs' main income. They understood that war was what fed them, and they went where they could

to loot property and obtain slaves. Since Sogdiana had already been developed, it was time

Khazaria's turn.

8. Invasion of Khazaria

It was obvious that the forces of the Caliphate and Khazaria were incomparable. In addition to the fact that

Most of the Khazar lands were dry steppes inhabited by hostile

tribes, the Khazars were cut off from their potential allies - the Turkuts and

Turgesh and, being pagans, could not establish sincere contact with Byzantium,

because in the 8th-8th centuries, confession of faith was an indicator of political orientation.

Despite the victory over the North Caucasian Bulgarians and the capture of the Steppe Crimea in 670—

679, the Khazars had virtually no rear. The Bulgarian tribes, who had retreated to the Danube and

Kama, threatened them from the west and north until the end of the UP century.

And during these decades the Arabs subjugated not only Armenia and Georgia, but also Agvania (in

693) and Lazika, as a result of which they captured the Derbent Pass. Next in line was

invasion of Khazaria.

The war unfolded around Derbent. In 708 the Arabs captured it and in 711 they lost it.

fortress. In 713, the Arabs invaded the "country of the Huns" (Northern Dagestan) and suffered

defeat, and in 721 the Khazars invaded Armenia and were utterly defeated. The Arabs,

building on their success, they took Derbent, Belenjer (on the banks of the Sulak River) and destroyed Semender (on

the banks of the Terek, near the village of Shelkovskaya). The Arabs' success was facilitated by the fact that the Alans

struck at the rear of the Khazars. They paid dearly for this: in 724-725 the Arabs passed through

Darial Pass, attacked the Alans, conquered them and imposed a poll tax on them.

Then every year there were raids by the Arabs and counter-raids by the Khazars, and the activity

the first was moderated by the need to disperse forces into Asia Minor and Central Asia, and

The second had to move the capital from the Terek to the Volga, where the city of Itil was built.

On the side of the Khazars fought the Jews who lived on the plain between the Sulak and the Terek, 97

and the Greeks, an alliance with whom was sealed by the marriage of Emperor Constantine V (Isaurus) and

Khazar princess Chichak (Flower), baptized Irina. Some assistance was provided

Georgians who rebelled in 735 against Arab oppression and were pacified with extreme cruelty. Much

The states of Dagestan resisted the Arabs less than might have been expected.

The talented and cruel commander Mervan took the mountain fortresses and conquered the Laks in 736

(Lakzians) and Alans and carried the war to Khazaria. In 737, the Arab army reached the right

banks of the Volga. It numbered 150 thousand warriors, including auxiliary detachments

Armenian princes. The Khazars were able to field only 40 thousand against this mighty army.

militiamen. The Khan, having abandoned his army and country, fled to the north, "to the mountains", and the Khazar army

followed him along the left bank of the Volga, believing that this mighty river was

970 on how the Jews came to the Caucasus and Khazaria from the Middle East, see below - 23. Among the Persians of the 5th-7th centuries.

an insurmountable barrier for their opponents.98

The Khazars did not take into account the development of the engineering art of the southern peoples. Umayyads

relied not only on the Bedouins of Arabia, the Qaisites and Kelbites, and the settled Arabs of the Hijaz,

who possessed the same primitive technology as the Turkuts and Khazars. The conquest of cultural

countries of the Middle East gave them opportunities that the Khazars did not have, although not

raised the cultural level of the cutthroats who made up the expeditionary forces.

The brilliant culture that is commonly called Muslim arose later and was created

by the Persians, Syrians, Egyptians and urban Arabs of Mesopotamia after all

They crushed the Umayyad dictatorship, which relied on the brute force of the Bedouin union.

Kaisites.

So, Mervan had skilled engineers who were able to build a pontoon

bridge over the Volga. A select detachment of Arabs crossed this bridge and attacked the Khazar

the militia was taken by surprise. Ten thousand Khazars were killed, 7 thousand were taken prisoner, the rest

ran away.

Realizing that the war was lost, the Khazar Khan asked for peace and received it on the condition

acceptance of Islam. Mervan returned to Transcaucasia with booty and 40 thousand captives, who

The Arabs called them "sakaliba". These unfortunates were captured near the "Slavic"

rivers, and what should be considered a Slavic river was not established.99 It was assumed that this river

— Don, near modern Kalach. The prisoners, having arrived at the place, rebelled, killed the appointed

the emir over them and fled to their homeland, but on the way they were overtaken and killed.

Having defeated the Khazars, Marwan subjugated the state of Serir (in Dagestan) in 739, and in 744

returned to Damascus and sat on the throne of the caliph. And then this famous warrior encountered

such enemies against whom talent and valor are powerless - with betrayal and

treason. He died in 750.

9. Unexpected victory

The Arabs' Grand Victories Were Fruitless. The Population of Khazaria and Dagestan

preferred Christianity to Islam, which was spreading among the townspeople. The Khazars themselves

characterized by a modern Christian author as a rude, beast-like people and

bloodthirsty, without religion, but worshiping the one God-Creator.100 But not so correct

this characteristic, because the religious tolerance of the Khazars is reliable. The Jews lived among the Khazars, not

experiencing no restrictions, and even enjoyed freedom of speech in disputes with

Christians and Muslims. One of these disputes is described in a letter from King Joseph,

and the Jews allegedly won a complete victory. This dispute took place during the reign

Byzantine Emperor Leo III (717-741),101 giving the leader of the Jewish

community, the disgraced Jew Bulan, to take the biblical name Sabriel and make

a brilliant military career (see below), which ended with the described defeat of Khazaria. And not

accidentally a Muslim preacher left by Mervan to convert the Khazars to

Islam was treacherously killed not by a rude pagan or a fanatical Christian, but by a Jewish

rabbi, as reported by the reliable Arabic author al-Bakri.102 But this is a crime

98 For a detailed description of the operations, see: Artamonov M.I. History of the Khazars. Pp. 202-225.

99 See below - 28. Radhonites.

100 cm: Artamonov M.I. History of the Khazars. P. 248.

101 See ibid. P. 266.

102 See ibid. P. 277.

was an exceptional fact. After 750 the Khazars returned to their usual norms.

behavior and even accepted supporters of the Umayyads who asked them for political

shelters.

Under the new dynasty, the Abbasids, the Khazars went on the offensive and from 764

until 799 they invaded Transcaucasia, where Kakheti and Tao were liberated from Arab rule.

Klarjeti and Abkhazia. Now it was no longer the Caliphate that was dangerous to Khazaria, but Khazaria to the Caliphate.

Byzantium, which, in addition to internal turmoil,

endured constant war with the Arabs, which was fought with varying success for both

sides. The alliance with Khazaria was so dear to Byzantium that even the Crimean Goths' attempt

to free themselves from the rule of the Khazars and return to the empire was not supported by the Greeks, but

The leader of the rebellion was handed over to the Khazars, who treated the prisoner very kindly:

arranged for him to escape from prison.!03 Apparently, the Khazars did not consider the Gothic adventure to be anything

worthy of attention.

In addition to raids that brought rich booty, the Khazar khans of the Ashina dynasty led

and much larger scale operations. In 762 the Khazars took control of the Khamzin region,

Lakz and Alan, 104 and this meant that all the fruits of Mervan's campaigns were destroyed and the Caucasian

The ridge became the natural border between Steppe Eurasia and the Muslim world – the Levant.

However, the interaction between the Caliphate and Khazaria did not cease, but simply

changed form. The place of warrior-conquerors was taken by merchants who made the Caspian and the Volga

trade route to the country of Biarmia, or Great Perm. Arab silver dirhams

flowed north in exchange for precious furs. The new Khazar capital Itil,

located in the Volga-Akhtuba floodplain, and Great Bulgar, located several

below the confluence of the Kama River with the Volga, they became transit points for transit trade.

The latter stimulated the development of agriculture and viticulture, since the excess

the products were sold at the Itil market, where visitors bought food,

suffered from hunger on the way across the sea. Then a peace was established between the Arabs and the Khazars.

lasting peace.

Let's sum it up. For one hundred and fifty years of independent existence (650-800)

the tiny Turkic-Khazar ethnic group not only defended its independence, but also expanded

the borders of his state to the Don in the west, the Caucasus ridge and Yayla in the south and Yaik in

east. The northern border is difficult to determine, and it is unlikely that it ever existed.

a certain limit. Rather, one can speak of a power of influence that gradually diminished as

distance from the capital.

The elasticity of the state system, which can be considered as an option

Turkic ale, allowed compromises with neighboring ethnic groups and sub-ethnic groups, i.e. small

tribes that merged with the Khazars. And the stability of ethnic integrity was determined

the belonging of the entire population of Khazaria to the Western Eurasian superethnos.

The only exception was a small colony of Jews in the plains of Dagestan,

peacefully coexisted with the Khazars. However, good relations and ethnic

contacts are not the same thing. If the former are determined by political situations and

the situation, then the latter do not depend on people's consciousness, and even more so on volitional decisions

khans or beks. The laws of nature have their own logic, and in the 9th century the latter came into force.

Then, in place of the ethnic Xenia!05, a terrible super-ethnic chimera appeared.

In history, the repetition of a political situation most often entails

restoration of the balance of power, although literal coincidences never happen. For 250 years

103 See ibid. Pp. 254–256.

104 See ibid. P. 243.

105 Xenia (xenos == guest) is a term borrowed from geology.

independent existence Khazaria grew so much that from a tiny fiefdom

the Western Turkic princes turned into a strong power that won the war against

Arab Caliphate. And here the destinies of the Jewish and Khazar ethnic groups intertwined, and

in the most unexpected way. But let's not rush, let's finish the description of the southern neighbors

Khazaria.

10. Phase change

The passionate rise of the ethnic system is characterized by a social imperative:

“Be who you are meant to be,” which helps to increase coherence within the ethnic group and

even a super-ethnos. It was precisely thanks to such coherence that the first caliphs, and then the Umayyads,

could mobilize the energy of their subjects for conquests and suppression of rebellions

within the country, but the growth of passionarity exceeds the system's capabilities and destroys it

stability. As soon as the imperative of the acmatic phase arises, and always spontaneously:

"Be yourself," the system deforms like a car rushing at such a speed,

that the wheels fly off, the axles break. This is overheating, which can only be cooled

spilled blood.

It was with the blood of Arabs and Persians, Shiites and Kharijites that Hajjaj put down the rebellions,

Umayyad commander, 680-701 BC. With these atrocities he delayed the course of the ethnic

history for 50 years, but stopping the natural process of ethnogenesis is more difficult than an avalanche.

Hajjaj, "the enemy of Allah and the people," executed 130,000 people, but they managed to escape before they died.

disperse the gene pool throughout the population, so that in the 8th century the passionary level of the Persians and Berbers

equaled the Arabic, and perhaps even surpassed it in some places. Therefore, the throne of the latter

The Umayyads in Damascus began to resemble an awakening volcano. And since the Umayyads held

all the Alids were under surveillance, a descendant of the prophet's uncle was nominated for the role of contender,

Abbas, Abul Abbas Saffah, who had a talented assistant, a former slave, Abu-

Muslim.

In 744, the white banner of the Shiites was raised in Kufa, and the red banner of the Kharijites was already fluttering

from Western Iran to Southern Arabia. The Kaisites quarreled with the Kelbites, and the latter

became opponents of the Umayyads. Finally, in Khorasan on June 9, 747, 4 thousand rebels

They raised the black banner of the Abbasids and moved west towards hated Damascus.

All groups of the population of the Caliphate who had been wronged by the Umayyads joined the Abbasids:

Iranian peasants, Kelbit Bedouins and runaway slaves; Muslims - Sunni, Shia,

Kharijites; non-Muslims - Mazdakites, Manichaeans, Nestorians and fire-worshippers. Forces

Merwana melted away, and in January 750 it was all over. The Abbasids who came to replace

The Umayyads had to manage all this diversity, and it was very difficult.

The first caliph, Abu al-Abbas (749–754), marked his accession to the throne with a massacre

members of the Umayya clan, although they expressed their willingness to submit to him. The second, Mansur (754-

775), treacherously killed Abu Muslim, thanks to whom the dynasty ascended to the throne.

Mahdi's son (775-785) opened the way for palace intrigues, as a result of which his heir

Hadi (785-786) was killed and power passed to his other son, Harun ar-Rashid (786-

809), undeservedly celebrated in the collection of short stories "A Thousand and One Nights". In fact, it is

was a cruel despot who executed his best assistants - viziers from the clan

Barmekids.

All the cases of treachery listed and omitted in the list indicated

in advance the broadest development of egoism, brought to extreme limits, not accepting

in the general interests of the ruling house, 106 and even more so the state. No matter how bad or

The Umayyads were neither cruel nor hypocritical (in the religious sense), but they went from victory to

victory, guided, albeit insincerely, by the dominance of Islam and jihad (war for faith).

106 See: Müller A. History of Islam. T. P. P. 147.

The Abbasids were devout Sunnis, but it was under them that the Arabs lost all

importance in the state created by their heroic ancestors. The Persians drove the Arabs out of

administration, Turks - from the guard, Negrzyndzhi - from domestic life, Jews - from the market.

Baghdad became a world center for transit trade, but the caliphs had to take its population into account.

they didn't want to, because they didn't trust their ethnic group, but their surroundings: sycophants, martinets, and

informers.

This hypertrophied individualism shows that the Arabs of the 7th-9th centuries had caught up

Byzantines of the 5th century, having entered the acmatic phase of passionary tension. This, apparently,

is associated with widespread miscegenation and polygamy, in which children of passionaries from different

mothers filled the troops and bazaars, palaces and mosques. And since children under five were raised by their mothers, then paternity was perceived as a legal fiction. Growth passionarity and ethnic miscegenation tore apart Arab families. And where could maintain the unity of the state?

It is clear that with such a government there could not even be talk of conquests. On the contrary,

Spain was lost in 756, Maghreb (Morocco) in 789, and Ifriqiya (Tunisia) in 800.

The initiative in world politics began to shift from Muslims to Christians.

However, the loss of political unity gave the super-ethnic system flexibility,

which allowed it to spread in breadth without difficult and bloody wars. The first three centuries, conversion to Islam was very expensive, and fees were collected from new converts in the form of

heavy taxes. Therefore, the Hindu Kush mountaineers and the steppe dwellers of Central Asia spared no effort,

defending independence along with faith. But if the independence of the highlanders was reliably defended

impassable gorges and steep cliffs on which impregnable fortresses towered, then

city dwellers had to seek compromises between their conscience and their attitudes

governments. Those who succeeded in this were called Shiites, and although they were not approved, they were not

were persecuted.

A century of Arab rule in Iran and North Africa changed the character

ethnic divisions of the previous era. The Bedouins gradually lost their former

tribal differences, as they changed from cattle breeding to accompanying and guarding caravans

pilgrims, and the cult of the stars - to the leveling Islam. But in Arabia and the Sahara, changes were underway.

very slowly, while in the cities the newcomer population mixed with the local population and already in the 8th century.

a type of "eastern" city was created, familiar to the reader from many descriptions

travelers and writers.

Characteristic of ethnology here was the replacement of the tribal principle of composition

subethnoses confessional. This may seem strange, since the doctrine of Islam

monolithic, simple and seemingly does not allow deviations and heresies. But if the passionate

If people have a reason to split, they will find a reason.

The unity was first broken by the assassination of the Caliph Osman in 656, which caused

the first civil war. Then in 657, 12 thousand warriors left Caliph Ali, creating

new current - the Kharijites. These three currents, initially only political, created for themselves

ideological systems, stereotypes of relationships with each other and within their communities

and recruited supporters from among the conquered ethnic groups, and the city dwellers, the opposition

to the government, often preferred Shiism, and the nomads became Kharijites.

During this division of the Muslims, the fire-worshipping Gebras were active.

Khurramites-Mazdakites, Christian Monophysites in Armenia and Egypt and Monothelites in the mountains

Lebanon. And all this confessional diversity was necessary as a pretext for

bloodshed, because the passions that burned the hearts of the descendants of the Arabs demanded an outlet and

found it in the war against the caliphs. For the sake of this struggle, various

consortia, most of which perished, but some grew to the level of a subethnos.

The relationship between the categories of "ethnos" and "culture" is extremely variable. Ethnos is not

can do without a system of prohibitions, skills inherited from ancestors, ideas about

justice, even if only for fellow tribesmen, and ancestral shrines. But when is all this

created, became habitual, became the property of all accepted into the social system

states and, most importantly, when the creators of the cultural complex found themselves in

the position of the oppressed, and foreigners - the privileged, then the established order

can exist as a house from which the family that built it has been evicted. This was the case in

Arab Caliphate [10th century

The Arab passion, scattered throughout Iran, found its expression in the series

uprisings, doomed to perish, but repeated under different slogans. In 755 -

the rebellion of Sumbada Mag in Western Khorasan; in 767 - the rebellion of Ustad Sis in

Eastern Khorasan; in 778-779 - the uprising of the "Red Banner" in Gurgan; in 776-

783 BC - the uprising of the "white-clad" in Maverannahr; in 816-837 BC - the uprising

Khurramites (Mazdakites) in Azerbaijan and Western Iran under the leadership of Babak.

But the most significant was the rebellion of Mamun, the son of the Caliph Harun ar-Rashid, against

his brother Amin. And here's why.

Mamun was the legitimate heir... by a Persian wife. Amin was the youngest.

son... from an Arab wife. Therefore, Harun bequeathed the throne to Amin, who was supported

Arabs. Mamun, being the ruler of Khorasan, raised a rebellion in 811. He was supported

Persians, and he won in 813, although the Arab resistance continued for several more years. From that

over time, the caliphate ceased to be Arab and became a Muslim super-ethnos, politically

fragmented into several emirates and ideologically divided by the Shiites

directions and Sunni schools. There were four of each, and they all fought

with each other, occupying different quarters in the busiest cities.

In Muslim cities life was easy and pleasant, because life was hard in

villages and nomad camps. And in trading cities the population is always mixed and often unstable

living. Some come, trade and leave, others replace them, others communicate. So in

Damascus, Alexandria, Tunis and Seville were penetrated by perfumes and silks from the East.

ideas are new, interesting, logical and promising in the sense that they could be

turn into actions that promise power and wealth. Numerous sects arose, members

who called themselves Shiites to avoid persecution. The sects seized power, and at the expense of

her sectarians got rich, as did the faithful Sunnis, when they managed to suppress

rebels.

And since it is difficult to invent philosophical concepts ourselves, stories about them

they eavesdropped on visitors at the bazaars, because among the merchants there were educated people and even

scientists. Thus, the original ethnic worldviews and worldviews

were displaced by imported ones. All this was called “Muslim culture” and was offered

to neighboring Christian peoples as the highest achievement of intelligence.

They reacted to this proposal in two ways: the Greeks, proud of their ancient cultural

tradition, perceived "Eastern" philosophy skeptically, the French and the Spanish

accepted it with delight, but assimilated it selectively, with a certain degree of criticism, although

could not oppose anything substantial to it. The Arian tradition was by the 10th century.

forgotten, and with it the former literacy of the white clergy went away. In Constantinople sat

iconoclasts, so the popes did not interfere with the training of candidates for bishops in Cordoba.

And so the metastases of Eastern teachings spread through France to England. That was it.

the charm of the culture of the inertial period of Arab ethnogenesis.

And they looked at this luxurious building, the foundation of which had already rotted, with delight.

the inhabitants of Western Europe, which was experiencing the so-called Carolingian Renaissance, during

during which time the illiterate Frankish kings invited scholars from the unorthodox

Ireland, from schismatic Constantinople and, of course, from Cordoba and Seville, where

there lived learned Jews who could teach the necessary languages - Greek,

Latin, Hebrew.

Jews and Christians of different confessions were scattered throughout all the major cities.

caliphate, but in addition to participating in the economic life of the Middle East, they enriched

Muslim culture through translations of Greek authors into Arabic. In the era

The Umayyads were engaged in this work by Christians. The famous John of Damascus wittily

tried to find common ground between Christianity and Islam, interpreting

the eternity of the Koran, the "Word of God", transmitted by Allah through the Archangel Gabriel

to the prophet Muhammad, as a variant of the teaching about Logos - “the second person of the Holy Trinity”.

With the victory of the Abbasids, the center of gravity of culture shifted to the new city - Baghdad,

built by Caliph Mansur on the west bank of the Tigris. There were other readers in Iraq,

than in Syria. Most of the Iraqi Arabs were descended from the turbulent warriors of Kufa and

Basra - military colonies of the UPV. To their number were added Persians and descendants of merchants,

who came to Basra via the Persian Gulf. These passionaries of the second and third

generations needed their own ideology: philosophy and theology. They found it

and separated from the orthodoxy. They were called "Mu'tazilites" (renegades). They called themselves

called "people of monotheism and justice." 107

In essence, the Mu'tazilites ceased to be Muslims. By denying the uncreatedness

The Koran, they denied its sanctity, which allowed them to interpret the suras (texts)

allegorically, i.e. in any way you like. Not recognizing predestination, they spoke out against

fatalism on the grounds that Allah does not command evil to be done, and since such

is evident, then it comes not from God, but from free will. In this they converged with

Zoroastrianism, because in the absence of the possibility of choosing between good and evil, free

there is no room for the will of people to manifest itself. The Mu'tazilites considered God to be unknowable, so there was no

ability to distinguish it from Satan. They considered heaven and hell to be metaphors, not reality.

At the same time, the Mu'tazilites were opponents of religious freethinking. According to them,

At the instigation of the Caliph Mamun in 827 he declared the teachings of the Mu'tazilites to be the state doctrine.

confession, and in 833 he established the inquisition (mikhna), censorship and punishments by exile and

whips for orthodox Muslims. 108 This brutal regime lasted until 850—

851, but, alas, the former Muslim tolerance did not return; only now

The Mu'tazilites themselves were considered heretics, along with the Kharijites, Shiites, and "Zindiqs." Even

Christians and Jews, who were tolerated by Islamic law, began to be subjected to severe restrictions

Sunni fanatic Mutawakkil. 109

The short-lived dominance of the Mu'tazilites in the Caliphate had truly devastating consequences.

grandiose. A small circle of intellectuals who gave lectures, translated into

the Arabic language of the Greek philosophers and those who conducted scientific debates, stood between

government and the people. For the sake of the success of their teaching, the Mu'tazilites approved the

Caliph Mu'tasim reorganized the guard: the cavalry was replenished with Turkish slaves, and

The infantry was mercenary Dailemites. The government was arming itself against the people.

However, the Turks were not people who could be easily exploited. In 861 they killed

Caliph Mutawakkil, and then, within ten years, his four successors, under full

indifference of the population of Baghdad. The Abbasid dynasty was firmly compromised.

But an even more harmful consequence for Islam was the spread of the thesis of "batin"

(internal meaning), allowing any arbitrariness in the interpretation of the Koran. As soon as this

the teaching fell into the hands of business intriguers, they created the Ismaili system, or

karmatism, based on secret wisdom for initiates and unconditional obedience

for the profane; and where there is a secret, there is the devil. And then the blood flowed even more abundantly.

107 Bartold V.V. Islam. Pg., 1918. P. 70; Petrushevsky I.P. Islam in Iran in the 7th-15th centuries. L., 1966. P.

199-213.

108 Mamun was initially a moderate Shiite (see: Bartold V.V. Op. cit. P. 72), but after he was opposed

In 815, the Zaydi Shiites rebelled in Iraq and he had to execute the leader of the rebels (see:

Petrushevsky I.P. Op. cit. P. 248), he transferred his sympathies to the Mu'tazilites, from which the Sunnis suffered,

Shiites, and even the Mu'tazilites themselves.

109 cm. Petrushevsky I.P. Decree. op. P. 255.

11. Champions of the distorted light

In the middle of the 8th century, the party of supporters of the Alids split into moderates and extremes,

The latter were called Ismailis, or Carmatians. The Carmatians inherited the ancient

Arab passionarity, replacing the religious dominant, i.e., actually moving away from

dogmas of Islam. In fact, their community in Bahrain became a sub-ethnos, which created in

899 independent state with center in Lahsa. War of the Qarmatians with Muslims

was merciless, and here's why.

Muslim law, Sharia, allowed Christians and Jews to pay an additional

tax, kharaj, to practice their religions in peace. Idolaters were subject to

conversion to Islam, which was also bearable. But the "zindiks", representatives

nihilistic teachings, were threatened with a painful death. A whole

the Inquisition, the head of which bore the title of "executioner of the Zindics".!10 Naturally, with such

conditions, free thought was buried underground and emerged from it transformed into

unrecognizable in the second half of the 9th century. And even the founder of the new concept is known.

His name was Abdullah ibn-Maymun, a native of Media, an ophthalmologist by profession, he died in 874

(875) His follower Ubaydullah seized power in Africa as a descendant of Ali. He

used the right to lie given by a high degree of initiation. 111

Abbasid Khalikhat in the 13th-15th centuries.

The dogma and principles of the new teaching can only be described, but not formulated, so

as its main principle was a lie. "The supporters of the new doctrine even called themselves

in different places in different ways: Ismailis, Qarmatians, Batinites, Ravendites, Burkaites,

Jannibits, Saidites, Muhammires, Mubanzes, Talimis... Their goal was one - at any cost

“It was impossible to destroy Islam.”112 One might doubt this characterization,

coming from the mouth of the enemy, if the actual history of the course of events did not confirm

her.

The visible side of the teaching was simple: the ugliness of this world will be corrected by the Mahdi, i.e.

savior of mankind and restorer of justice. This sermon always finds

response among the masses, especially in difficult times. And the 9th century was very cruel. Riots

emirs, uprisings of tribes on the outskirts and Zinj slaves in the heart of the country, atrocities and

the arbitrary rule of the administration, the defeats in the wars with Byzantium and the growing fanaticism of the mullahs - all

this fell on the shoulders of the peasants and the urban poor, including the educated, but

poor Persians and Syrians. There was a lot of fuel, it was enough to bring it to him

torch.

Free propaganda of any non-canonical ideas was impossible in the Caliphate.

Therefore, the emissaries of the doctrine, the da'is (heralds), posed as devout Shi'ites. They

interpreted the texts of the Koran, simultaneously causing doubts in their interlocutors and hinting that they needed something

that is known, but here the true law is forgotten, which is why all the disasters happen, but if

110 Zindik from the Persian word "zend" - meaning, which was the equivalent of the Greek "gnosis" - knowledge.

Therefore, the "Zindiki" are Gnostics, but in the Arab era this name acquired a new connotation -

"sorcerers" (see: Müller A. History of Islam. Vol. P. P. 186).

PI “The basis of their faith outwardly consists in the confession of Shiite dogma and love for the commander of the faithful

“Ali, but internally they are unbelievers” (Kitab al-bayan. 158; cited from: Nizam al-Mulk. Siyaset-name. M.; L.,

1949. Note 339. P. 336). I.P. Petrushevsky came to a similar conclusion, considering

the teachings of "Ghaliya" and "Ismailia" as independent religions, only outwardly covered by Shiite forms

(see: Petrushevsky I.P. Decree op. p. 242).

112 Nizam al-Mulk. Siyaset-name. P. 223.

restore it, then... But then the preacher, as if remembering something, fell silent, which, of course,

aroused curiosity. The interlocutor, extremely interested, asked to continue, but

the preacher, again referring to the Koran, took an oath of silence from him, and

then, testing the good will of the proselyte, as well as his capacity for obedience, the sum

money, in accordance with the means of the person being addressed, for the common cause. Then came the participation

a convert to the doctrine of the "true imams", the descendants of Ali, and the seven prophets, 113

equal to Muhammad. Having learned this, the proselyte ceases to be a Muslim, since

the claim that the last and highest prophet is the mahdi is contradictory

the fundamental dogma of Islam. Then there are four degrees of knowledge for the masses and five more for

chosen ones. The Koran, rituals, philosophy of Islam - everything is accepted, but in an allegorical

sense, allowing them to be reinterpreted in any way. Finally, it is explained to the initiate,

that the coming of the Mahdi is only an allegory of knowledge and dissemination of truth. Yet

the prophets of all religions were misguided people, and their laws for the initiated were not

are obligatory. There is no God in heaven, but there is only a second world, where everything is the opposite of our world. Holy

Only the Imam, as the receptacle of the spirit, is the true ruler of the Ismailis. One must submit to him and

pay in gold, which can be easily obtained from a non-believer through robbery and trade

captured by neighbors who did not join the secret community. All Muslims are

enemies against whom lies, betrayal, murder, violence are permitted. And to the one who entered

there is no return to the "path", even to the first degree, except to death. The goal of this terrible

life was clear: for the individual - the achievement of angelic likeness, and for the community - the path,

indicated by the "imam of the time", [14 i.e. Fatimid, to whom he must gradually

the whole world to submit. This "cancerous tumor" has eaten away at the body of the Caliphate.

12. Displacement

Now let us interrupt the presentation of the course of events and try to find a geographical meaning in it.

meaning. The psychology of an ethnic group expresses itself in a spontaneously formed dominant - a system

distant forecasts - and in the stereotype of behavior. But when on the organic mood

if another, sufficiently powerful one is in effect, then the deformation of both the dominant and

stereotype. Then, instead of an organic worldview, an eclectic one appears, and, as

rule, with the opposite sign, i.e. antisystem. Here the third biogeochemical

V.I. Vernadsky's principle, according to which "thought is not a form of energy, but

produces actions as if they were responding to it." 115 In our case, the consciousness of the Mu'tazilites

played the role of a rudder that turned the passionate impulses of its followers 180°.

A partial annihilation occurred, after which the surviving Arabs became a relic, and

Arabic-speaking culture spread throughout the Mediterranean independently of Arabic

ethnogenesis. Since the 10th century, the multi-ethnic Muslim

superethnos, in which the Deylem dynasty of the Buyids came to the forefront, and the second place went to

the anti-system of the Fatimids and the robber republic of the Carmatians of Bahrain, on the third -

Bedouin emirates of Syria: Hamdanids, Uqaylids, etc., and only in fourth place -

Sunni caliph in Baghdad, surrounded on all sides by hostile Shiites.

It would seem that in such a sad situation the spread of Islam should have

stop. But the opposite happened: the Daylamites accepted Shiite Islam, and

PZ Adam, Noah, Abraham, Moses, Jesus, Muhammad - according to the teachings of all Muslims; the seventh is al-

Mahdi must appear before the Day of Judgment, i.e. the end of the world.

114 Quoted from: Bertels A.E. Nasir-i-Khosrow and Ismailism. Moscow, 1959. P. 262.

115 Vernadsky V.I. Chemical structure of the Earth’s biosphere and its environment. Moscow, 1965. P. 272.

Sunni - Karluks (in 960) and the Turkic tribe Yagma [16 (in 1000). Why? Or, more precisely,

Why?

Both ethnic groups - the Daylamites highlanders and the Turkmen steppe dwellers - were alien to the Muslim faith.

culture, but both exploited the division among the Arabs just as he exploited it

Berbers in North Africa. Their calculation was correct: to support the weak and break the strong.

No matter how bad things were for the Baghdad Abbasid, he remained the commander of the faithful. This

considered correct not only by the masses, but also by the powerful emirs of Khorasan and

Maverannahr - Samanids, Azerbaijan - Sajids and Shirvanshahs, and rulers

Derbent. Sunnism weakened, but did not lose its significance. Something like a political

equilibrium.

And then the Daylamites set out. Having left their mountainous, poor country, armed

ideas of restoring the Sassanid kingdom and retribution against the Arab invaders, led by

talented commanders from the Buya (Buids) family, they crashed into Western Iran,

separating Iraq, the Abbasid domain, from Khorasan, which belonged to the Samanids. And then

it turned out that in order to make conquests in the countries of Islam, it is necessary to be

Muslim. The Buyids and their army knew this and therefore accepted Shiism in its moderate form.

form even before the conquests began, which ensured their success. 117

The Arabs defended themselves as best they could, i.e. very poorly and in disarray. The Emirs of Mosul,

The Hamdanids had enough troops to support the Caliph in Baghdad, but they did not

sought. It was more important for them to expand the borders of their viceroyalty. Therefore, time and

the Arab forces were spent on intrigues, strife, betrayals, the listing of which would take us far

far from the topic. And the Buids were advancing, sometimes unsuccessfully, but consistently.

The people of Iraq, and especially Baghdad, hated the Daylamites as foreigners.

conquerors and Shiites. They hated their defenders and co-religionists just as sincerely.

— the Turkic ghulams who formed the armies of the emirs of Mesopotamia and Syria. But most of all

They were afraid of their fellow tribesmen, the Qarmatians. The city Arabs themselves did not find it in

to gain courage to defend themselves from enemies, and from friends, and from Bedouin neighbors, and even from

authorities. But these were the descendants of the conquerors of half the world!

In Kh. in Baghdad itself, plundered by the Turks and Dailamites, a terrible famine reigned;

the inhabitants were robbed to the last dirham to pay the salaries of the troops. Therefore 19

December 945 Ahmed Buid, after a short battle at the gates, entered the capital, forced the caliph

Mustaqfi appointed himself commander-in-chief (emir al-umara) and declared himself sultan,

than he appropriated all secular power for himself. 118 Soon the caliph was deposed from the throne for the fact that

ordered the arrest of one of the Alids, was blinded and died in prison, ! 19 and his heirs dragged

a beggarly existence.

The victory of the Buyids meant the triumph of Shiism, although the majority of the population of Iraq and

Even Baghdad remained faithful to Sunnism. Following Iran and Syria, Shiism triumphed in

Africa, where the Fatimids took control of Egypt in 969. Sunnism as the dominant

the confession survived only in Spain, among the Umayyads - the descendants of the "hypocritical" Muslims, and

in Central Asia, among the Samanids. In other words, Sunnism was pushed to the outskirts of its area, and

Shiism took over the protection of Islam and... lost a series of wars with Byzantium and Georgia. 120 c.

16 cm: Gumilev L.N. Search for an imaginary kingdom. Moscow, 1970. P. 86.

17 cm. Müller A. Op. cit. T. P. P. 262 et seq.

18 see Muller A. Decree. op. pp. 267-268.

119 cm: Mikhailova I.B. Religious and political struggle in Baghdad under the Buyids and Seljuks (10th-12th centuries) //

Islam. P. 223.

120 Due to the enmity between the Shiites and Sunnis in 974, it was not possible to gather an army to repel the Greeks (see ibid., p.

Symptoms of a breakdown phase have appeared in the Muslim super-ethnos.

The breakdown phase is characterized by the loss of a sense of unity, as if a “split in the ethnic

fields”, when ideological disputes acquire real political existence. The Arabs themselves

The chroniclers call this date 974, and this phenomenon is “asabiyya”, i.e., a split.121 From this

Over time, Arab Shiites became supporters of the Dailamites rather than their fellow Arabs.

1015-1018, things reached the point of open military clashes in Baghdad itself.

The Buyids remained in power for 110 years and would probably have brought Islam and its culture to its

complete decomposition, if they had not been prevented by the Seljuk Turkmens. 122 They took an example from

Buidov: when they began the conquest of Iran, they took the side of the weak party and, relying on its

support, won a victory. The Caliph became their ally and already in 1049 occupied the Shiite

quarter by the Turkic troops. In 1055 Togrulbek entered Baghdad and declared himself

Sultan. The position of the Caliph seemed to remain the same, but now he became spiritual

head of the ruler, while under the Buids he was a hostage to the heretics. Victories of the Three Great

The Seljuks stopped the advance of the Christians, and their descendants repelled the Crusaders.

And the Daylamites were gone. The Buyids had taken away from their homeland so many of the bravest and

strong young men, that Daylem withered away, although no one tried to conquer it. The last

a minor dynasty that traced its genealogy back to the Sassanids - the Baduspanids -

existed until the end of the 16th century, after which the Caspian regions were annexed

Persia. 123 Victories can be as disastrous as defeats.

The morals of the Sunnis themselves have changed. If earlier they attracted and converted

infidels, then at the end of the 11th century in Baghdad itself the Hanbalites (the leading school) disrupted lectures and

sermons of the scholar al-Qushayri, who converted several Jews to Islam. Hanbalis

shouted: “This is the Islam of treachery and bribery!” and destroyed the madrasah. 124 This caused such

outrage that the Shiites of Baghdad demanded a change of caliph.

Three years later, the Hanbalis revolted not only against the Shiites, but also against

authorities. He had to be pacified by troops, who dealt cruelly with the Hanbalites, and

those as an organization ceased to exist.!25 However, the surviving schools are the Hanifites and

The Shafiites made up for the loss: the massacres in the Arab and Persian cities did not stop. And

because along with this nightmare, which lasted for 170 years, there were constant civil strife

between the Seljuk emirs and the atabegs, it is not surprising that the country weakened,

as a result of which the third displacement - the Mongol one - was carried out easily and gave

consequences that could have been avoided in a different situation.

Sh. Christian superethnos

13. The crisis of the West

On the fragments of the broken Roman Empire and in the ashes cooling after the Great

225).

121 Quoted. by: Mikhailova I.B. Decree. op. P. 225.

122 see: Gumilyov L.N. Ethnogenesis and biosphere of the Earth. Vol. IU. Millennium around the Caspian Sea. M., 1987.

123 cm. Bosworth K.E. Muslim Dynasties. Moscow, 1971. P. 124.

124 See: Mikhailova I.B. Decree. op. P. 226.

125 See ibid. P. 226.

the migration of Germans to the West, from the UT to the UP centuries, there was an irreversible and inevitable process

reduction of the passionate tension that led to the disintegration of morality,

culture, economy, political power. But in the 9th century the situation changed radically.

A “feudal revolution” took place when the warriors, having turned into counts,

tore the "sacred empire" into three parts and officially began to speak their native languages

languages. Then French and German emerged as official languages

(Strasbourg Oath of 842).

But the division of the country was artificial, and therefore the kingdoms were not viable.

continued to fall apart. The new revolution was essentially ethnic. The former

Neustria was divided into France, Burgundy (county), Aquitaine, Brittany and Toulouse

palatinate in accordance with the ethnic characteristics of the new ethnic groups that emerged on

based on the mixing of the Welsh and Teutons. The formation of new ethnic groups was completed in 888.

Amazingly fast, isn't it?

It is obvious that some chemical reactions only occur at high temperatures

and in the presence of catalysts, as well as ethnic hybridization at different degrees

passionary tension proceeds in different ways. At weak degrees, individuals are inert, and

the combination of two stereotypes in the offspring produces internal discord, a kind of cacophony,

breaking the psychophysiological structure of the organism. But at high degrees

the organism becomes plastic, due to which new ones have been created, which have not yet been

existing stereotypes, and thus new ethnic groups emerged. This phase of ethnogenesis

can be called creative, although, as a rule, no cultural monuments are preserved from it.

In the western part of the empire the population was more mixed, and therefore changes were

more significant, and the process was more intense. In the east, where there was continuous German

population, the old tribal associations survived longer: Saxons, Franks, Thuringians,

Swabians, Bayern, which was reflected in the long-term trend towards the fragmentation of Germany,

when the Saxons, Bavarians, Franconians, etc. had already appeared. The same process and at the same time

touched the Western Slavs, from whom the Poles and Czechs crystallized, and the Bodrichi and

The Lyutichi entered into a mortal battle with the neighboring Germans and lost.

The most indicative in this regard is Scandinavia, a poor country with a long history

remained in obscurity. From the 8th century, a new culture suddenly began there and developed in the 9th century.

phenomenon - the "Viking" movement.

These phenomena coincide with the first wave of the Reconquista in Spain. The Asturians, hitherto

holding out in their mountains, pushed the Arabs back beyond the Tagus. True, they were soon repulsed, but

the very attempt shows that their will to fight and win has been revived.

Young Scandinavians could only fight with their own kind, but they were not ready for open war.

decided and preferred emigration. In the 9th century they became a nightmare for all coastal

regions of Europe, using rivers to penetrate into the countries that beckoned them

accumulated wealth. And not only Europe, but also America were victims of the "fury

Normans", but they could not gain a foothold anywhere except in Northern France, now called

Normandy. So their strength was not so great; rather, the resistance to them in the [10th century was

too weak.

The reason for the sudden and short-lived - only 300 years - ferocity of the Normans

was still unclear to their contemporaries. The first hypothesis explained this phenomenon as a punishment

God for the sins of people. However, before [the 10th century and after [the 10th century, people also deserved punishment, but

the Normans did not take part in this. According to another theory, the harsh climate of Scandinavia

caused the displacement of people who had no way of feeding themselves. This Malthusian

the theory immediately runs into insurmountable difficulties. The climate of Scandinavia, thanks to

The Gulf Stream is soft. It is still sparsely populated, and 1 thousand years ago the question of overpopulation

could not have arisen. And finally, why did the peasants, who were striving to cultivate the land,

suddenly made robbery, associated with mortal risk, their profession?

No, something is wrong!

According to the third theory, in the north of Europe the eldest son received the house and land, and the youngest

the sea was provided. Yes, but in the North Sea there were herring migrations, which were difficult to catch.

easier, safer and more profitable than laying down heads in France, England and Ireland. After all,

Most of the Vikings died in foreign lands. And it was also impossible to return home with the loot:

a young man who went to a "vik" - a fortified Viking settlement - severed all ties with his family and

finally and irrevocably. He was forgotten more than the dead, and there was no way home for him.

there was none.

But there was a roundabout way that led to the right decision. With movement

the Vikings, who opposed themselves to the wealthy and hardworking Hevdings, are associated

the emergence of skaldic poetry around 800. This is considered by literary scholars

as "a kind of mutation." 126 True, but the skalds sang for the Vikings. Therefore,

both were mutants. And passionarity is a mutation that appears suddenly and

disappearing as a result of natural selection, which is entirely consistent with the actual

side of the observed phenomenon.

Despite the great work done by many scientists of different specialties,

The question of the reasons for the Viking campaigns remains unclear. Some historians believe that

satisfactorily explain this explosion of activity and aggressiveness in general

impossible. 127 Others in every way downplay the significance and scale of the VIKING CAMPAIGNS AND

want to reduce them to the normal activity of the early Middle Ages. 128 In many

books devoted to the Viking campaigns, their reasons are mentioned in passing. The authors

limit themselves to general considerations about the lack of land in their homeland or about the “taken over

them thirst for adventure and booty." [29 The latter turned out to be true. In Scandinavia

a passionate impulse occurred.

A.Ya. Gurevich describes this phenomenon as follows: “In the life of the Scandinavians at the end of the 13th century – the first

half of the 9th century there was a sharp shift - a break in the gradual development. Among them

a new type of people appears - brave sailors, seekers of prey, adventures and

impressions, having connections in different countries... In short, the old and familiar system

life was broken, became impossible - and this is not for individuals, not only for outcasts or

people who were outlawed and had to find a place to live, possibly

farther from home, but for many nobles and bonds. Is it enough to simply point to

all the previously listed reasons for the Viking campaigns to get a convincing

explanation for such a profound upheaval in the lives of the Scandinavians? Obviously, there is a lack of

at least one more link that would transform these causes or prerequisites into

internal stimuli of people's movements. But is it possible to discover the mediating

"link"? 130

Of course, if we consider Scandinavia as something unique, not having

analogies, then this link cannot be found. But if we expand the range of observations, then the riddle

will find a solution. Let's go back to the description of the Viking phenomenon and see what happened.

The sagas and poetry of the skalds appeared!31 - let us compare the galaxy of Arab poets before

126 See: History of Norway. Moscow, 1980. P. 122.

127 KepanskM.O. A Nisќoy oË ħe У1Kiпes. Gopdop, 1930. R. 22; Zvoeip" N. Ukshe Apidshies iп Oeaŕ Briќaiп

apa G@apa. Ri. I. Os1o, 1940. R. 10.

128 sauiegr.N. The Are oғħe Уikiпps. Gopdop, 1962. R. 194.

129 cm. Gurevich A.Ya. Viking campaigns. M., 1966. S. 136-137.

130 cm. ibid. P. 140.

131 See ibid. P. 146.

the preaching of Muhammad and in his time. Or Homer and Hesiod on the eve of the Hellenic

colonization, Alcaeus and Sappho at its height. The departure of young energetic people from their native lands

houses - "PEOPLE OF LONG WILL"132 in Mongolia under the grandfathers of Genghis Khan, and even under his

youth. The steppe campaigns were similar to the sea ones, the analogy is undeniable.

The change of religion is a war between the older deities, the "vans", and the new ones, the "Aesir". This

the phenomenon is characteristic of all phases of ethnic upsurge. The cult of the "Aces" - the deities of the wicked,

depraved, bullies, thieves, perjurers, villains.133 - lasted until the adoption

Christianity, i.e. the entire era of the Viking campaigns, but also after forced baptism in

Dual faith flourished in Scandinavia for a long time!34

And finally, art. The ancient animal style degenerated by the 8th century and was replaced by a new one.

— images of zoomorphic demons and dragons.135 Yes, the update was complete and

spontaneous, but this is the consequence of the explosion of ethnogenesis, or passionate impulse.

14. Vikings and feudal lords

Comparison of the Viking Age, the Reconquista in Spain with the feudal revolution in

France allows us to clarify the location of the axis of the passionary impulse that passed from

Norway, via Paris to Asturias and Portugal. There the "Christian world" was born, part

which at birth was entirely pagan.

“The Christian world” is a name as arbitrary as “the Muslim world.”

The vast majority of the population of Western Europe was baptized, but did not have

no idea of the essence of the new religion, since prayers and glorification of God

were permitted only in three languages - Hebrew, Greek and Latin, which the laity,

Naturally, they didn’t know. Moreover, at the end of the 10th century, the Anglo-Saxon cleric Elfric explained,

that secular people cannot understand the “secret meaning” of the books of the Bible and the desire to get acquainted with

they do not correspond to the purpose that God has determined for the knightly class -

men of war. And in U. there already existed an extensive literature in Old English.

language. 136 It was so easy to translate the Gospel.

In the Christian Church, and therefore in the Carolingian Empire, there was a different opinion,

reflected in the decrees of the Frankfurt Synod of 794: “Let no one think that

one should pray only in three languages,”137 but this was before the schism and feudalism

revolutions, therefore, before the phase transition from incubation to rise, which changed

the appearance of Western Europe and created the "Christian world" in which the study

Christian doctrine was prohibited.

Let us note once again that words are deceptive. When they become terms, they acquire

new meaning. Thus, the passionary impulse [of the 10th century is a natural phenomenon and is in no way connected with

the spread of Christianity - a cultural phenomenon.

Now a few words about the Vikings, about whom there are so many misconceptions that it is necessary

to avoid misunderstandings. In the 9th century, there was no overpopulation in Scandinavia, since there were free

132 cm: History of the countries of foreign Asia in the Middle Ages. Moscow, 1970. Pp. 207-209.

133 See: Gurevich A.Ya. Decree. op. pp. 166-167.

134 See ibid. Pp. 166-169.

135 See ibid. Pp. 141-145.

136 See: The Tale of the Beginning of Slavic Writing. Moscow, 1981. P. 28.

137 Ibid. P. 26.

There are still many fjords, although there are more people now. The formation there was primitive-

communal, and the kings were elected tribal leaders. Until the [10th century, the Scandinavians barely

barely defended their land from the onslaught of the Lapps, until they were driven to the Far North, in

tundra. Vikings were those people who did not want to live in a tribe and obey

his laws. The word "Viking" then had an offensive connotation, like the modern

"pirate, bandit."138 When a young man left his family and joined a Viking squad, he

mourned as if he had died. And indeed, to survive in distant campaigns and constant battles

It was not easy. At the same time, the Vikings did not have any more courage than those who remained at home.

The courage of the southern peoples often exceeds the courage of the northern peoples, but this is not

passionarity, and another behavioral trait, not aggressiveness, but the ability to

an adequate reaction, usually manifested in self-defense.

The Vikings feared death, like all people, but they hid this fear from each other by eating their fill.

before the battle with intoxicating fly agarics. 139 The Arabs of their time rushed into the attack

sober, but indomitable when drunk, the Vikings crushed the Arabs, the Franks, and the Celts.

They especially valued berserkers (like bears), i.e. people who were capable of

to reach a state of insanity and crush the enemy with great force. After the seizures

berserkers fell into deep depression until the next nervous breakdown. In normal

conditions, berserkers were not tolerated. They were forced to leave villages and retreat to mountain caves,

where they were wary of going. But in the Viking detachments the berserkers found a use for themselves.

In other words, passionarity makes even not very brave people furious. So,

The Vikings were people of a slightly different disposition from other Scandinavians. Possessing a high

degree of passionarity, they were intolerable for the low-passionate Norwegians who

preferred to sit at home and catch herring. Therefore, the passionate part of the population

separated from the main mass of the people and perished in a foreign land. But the Norwegian and Danish

the warriors-passionaries spread the glory of their fury throughout Europe and forced its inhabitants

defend themselves. However, the late Carolingians and their retinue showed no ability to

organization of defense, which caused legitimate discontent among their subjects. Then some

initiative "comrades" (common name (lat.), i.e. count), for example Ed, Count of Paris,

led those who wanted and could defend themselves. The population preferred to have energetic

rulers and refused to submit to the legitimate monarchs. The feudal lords seized power in

Europe.

Enough has been written about what feudal lords are. We should only note that people,

those who received benefices and fiefs, which became hereditary in the [10th century], were selected early

Carolingians in business qualities. Before feudalism became a formation and before it

was formalized legally, Charles Martel and Pepin the Short needed smart

assistants, and they worked only for pay. "Chshit oËħsio sipe bepeysyu."140 For dangerous

During wars, it made sense to send only energetic, proactive and courageous people on missions

people willing to risk their lives for a good fee. So, the first cadres of feudal lords

were made up of passionaries. Until [the 10th century their number was insignificant, and here an important question arises

question: were they remnants of the rise of the Second Century, i.e. a legacy of the Great Migration of Peoples,

or was it the incubation period of a new passionate explosion, when the newly born

have the passionaries already managed to prove themselves? Most likely, here we can see the imposition of a new

a push into an old, unfinished process, just as it was in the eastern part

Roman Empire in the 3rd-4th centuries, when Byzantium was born. This is evident from the fact that

138 See: Magidovich I.P., Magidovich V.I. History of the discovery and exploration of Europe. Moscow, 1970. P. 113.

139 Chemical stimulation methods were used even in Central Asia; the Basmachi would rub their bodies before an attack.

the horses' nostrils were filled with opium, and they themselves were smoking marijuana, which dulled the sense of fear.

140 No service without gratitude (lat.).

there was a change in the ethnic dominance. In the 9th century, the first

medieval "nations"! (What K. Marx says in "Chronological Extracts". 141)

15. The Birth of Europe

When the empire of Charlemagne fell apart, his grandsons met in Verdun in 843,

were called: Charles, King of the French, and Louis, King of the Germans. Before that, all of them

the subjects were "Romans of the German nation", i.e. Germans by birth, legally

decorated as Romans. The latter was not new. After all, there were the Gallo-Romans, the Hispano-

Romans, Illyro-Romans, etc., but the fact that a community of a new type, combining unity

origin and language, was preferred to the legal form, shows that

a new ethnic dominant emerged, i.e. a principle on which people of a new type began

to unite into teams. Therefore, it is possible and necessary to consider fragmentation

Western European superethnos not into communities, not into tribes, not into policies, but into

"nations"!42 as a local version of the ethnogenetic process.

The ethnic diversity of Europe, caused by the consequences of the Great Migration

peoples, at the moment of passionary impulse favored the survival of passionaries, and

thereby increasing passionary tension.

The medieval "nations" did not go back to the ancient Germanic tribes, the Celtic clans,

municipalities of the Italians, although they drew their people from the descendants of the listed ethnic groups.

If the ancient traditions had not died, the new super-ethnic integrity could not have

to arise. But the old ethnic systems could no longer hold on to them.

born passionaries who, wielding sword and spear, sought for themselves, and not for

of their fellow tribesmen "careers and fortunes." And the fellow tribesmen were unable to stop

this process, since due to ethnic diversity it was easy to find a passionary

lord who needed not obedient subjects, but brave comrades. They don't need

it was like the Scandinavians, to sail overseas, but it was enough to simply cross the border of your region,

to find freedom, risk and hope for success.

In order that the turmoil that engulfed Western Europe in the [10th-10th centuries] does not turn into

"Brownian motion" leading to senseless murder was required

ethnic dominant and the associated social organization with sufficient

ideological content. At the dawn of the passionate rise there were several dominants.

They were expressed in religious systems, partly preserved from ancient times, partly

perceived anew. The Scandinavians believed in the gods of Valhalla, the Slavs in the eternal struggle

Belbog and Chernobog, the Burgundians were Arians, the Franks were Catholics, the Celts were

Orthodox, since they were converted by Egyptian missionaries who passed through Rome. Many

the feudal lords generally did not believe in anything except their own whims and benefits, and among the peasants and

Already in the 11th century, a secret cult of Satan, led by defrocked priests, flourished among the nobility.

The clergy were no less passionate than the feudal lords and merchants.

It was these “free atoms”, torn away from their ethnic groups, that turned out to be the cement,

who glued together the most dissimilar and seemingly incompatible traditions. Barons

adopted from the Hungarians the ancient in Asia, but new in Europe tactic of heavy cavalry attacks -

Sarmatian invention. Peasants borrowed longbows from the Celts, which shot at

450 m, and well-hardened arrowheads pierced primitive tunics made of

leather and even chain mail. Clergymen traveled to Cordoba to study Hebrew and Greek.

languages from the Jewish rabbis who served the Spanish caliphs, while also studying theology in

141 Archives of Marx and Engels. T. U. M., 1938. Chronological extracts.

142 The modern meaning of the term "nation" should not be confused with the medieval one, since the terms often

are rethought. But this is a philological problem, to which we will not devote time and space.

aspects alien to Eastern Christian orthodoxy. Merchants scurried between the Arab

Muslims and Slavic pagans, getting rich from the trade in furs and silks. And all of them

linked their destinies not with their native villages, but with the thrones of the kings who were in

able to protect and enrich them.

However, these "free atoms" did not fly beyond the geographical region,

bounded on the north, west and south by seas, and on the east by an invisible border -

positive isotherm of January. The cold winters of Eastern Europe did not attract them, but

They were afraid. They considered it possible to travel there, but undesirable to settle there.

So, a new super-ethnos arose in the conditions of a landscape that was diverse, but

monolithic geographic region due to the activities of several generations

passionaries who appeared on this territory and reshaped not only the political, but

and the ethnic map of Europe. The new super-ethnic integrity was to acquire

name, so that vague feelings, clothed in words, would take possession of the consciousness of its members. And she

began to call itself "Christianity".

And again, we note the chronological coincidence of the rise of passionarity in

Scandinavia, Western Germany, Northern France and Northwestern Spain, i.e.

axis oriented from northeast to southwest. No gene transfer from

There was no Scandinavia in Asturias and vice versa, nor any cultural borrowings.

The reason for the passionate upsurge lay here beyond the visible history of people, which means,

in the field of natural history. Italy was outside the area of the emerging

passionarity. Therefore, at the beginning of the 10th century, when Northern Europe was seething and fighting: who, how

the French, against the oppressors - the Carolingians and the Germans; who, like the Germans, against the pagans

— Hungarians and Slavs; who, like the Asturians, against the Muslims, and quite successfully (under Zamora in

900, the Emir of Toledo was defeated), in southern France and Italy "by all classes

the thirst for pleasure took hold... People thought only about sensual pleasures, about food,

drinking, external splendor, beautiful women; the highest goods have lost all value for these

effeminate and morally rude people... The imperial power disappeared, the papal power

existed only in name. The only connection between people was the calculation of benefits,

all actions were governed by egoism, and the clergy gave themselves over to sensual passions

equally with the laity. There were almost no people in it who would lead such a life as

the church demanded: religiosity was limited to the performance of rituals; in monasteries there was no

"There are no traces of moral order left." 143

The northerners responded to this moral decay by organizing the Cluny

a monastic order whose goal was to restore former piety

Benedictines, and succeeded!

The decline in passionarity in the Anglo-Saxon kingdoms had a somewhat different effect.

where the population was ethnically monolithic. There was constant war with the Vikings and

Celts. Contrary to reason, but in accordance with the element of passionarity, the Anglo-Saxons

managed to suffer several terrible defeats, which were explained by the betrayal of nobles and

the warriors' licentiousness. England was first conquered by the Danes and then bled dry by raids

Welsh and Scots, which could only have happened because of weak resistance

conquered. The most complete mixture of passionate ethnic substrates, merged into

a single new ethnic group, took place in France, which came to the forefront

Western Europe. And since England and Italy were outside the area

passionate impulse, they became victims of this rise. In the 9th century, England was captured

Franco-Normans, Italy - Saxons, Franconians and Swabians. But the imported charge

passionarity influenced the ethnogenesis of these countries in the same way as the emerging

naturally, with only a slight chronological delay.

As we have already noted, the area of the passionate impulse did not coincide with the area

143 Weber G. General History. T. U. M., 1893. P. 606.

the formation of the feudal formation, nor with the area of Christian culture. In Italy and

In England, where passionarity was imported, feudal institutions arose later.

The movement of passionate Scandinavians - the Vikings - took place against the backdrop of primitive

communal formation, and the Scandinavians retained elements of the clan system until the late

Middle Ages. Neither Spain, nor Norway, nor Poland knew serfdom for their

peasants, although other feudal institutions, such as the inheritance of titles,

knighthood, charters for cities, they had. But, despite local differences, ethnic groups

Western Europe was united not by political but by ideological ties -

Catholicism, which conquered the Western Slavs and Scandinavians in the 10th century. Ideological ties forged

a new systemic super-ethnic integrity elastically but tenaciously, and in the 11th century, when

the second (acmatic) phase of ethnogenesis began, this was obvious to contemporaries. And,

as members of the "Christian world," they moved toward colonial expansion - First

crusade.

And here, despite the differences in languages and customs, in the presence of long-standing hostility at the base

long-standing ethnic scores, with different political goals, the French, Germans, Normans,

Italians, Swedes and Spaniards felt like “their own” in relation to “foreigners” – the Arabs and

Greeks. The superethnos not only formed, but also became self-aware.

16. On the eve of the great schism

Byzantium as a political entity very quickly lost territory to the Western

Roman Empire, but as a cultural entity it retained its influence there until [the 10th century.

The turning point can be considered to be either 843 or 867, or more correctly, the era between these two.

years. And here's why. The Goths who captured Italy and Spain and the Lombards who replaced them

were Arians, and the local population were Vlachs (the name of Latin-speaking Europeans) -

Orthodox. Although as an ethnic group they had nothing in common with the Greeks, the church as

cultural complex kept them within the Byzantine superethnos. Having merged into this

the Franks and Anglo-Saxons also accepted Orthodoxy from the Roman throne, which

ensured his victory over Arianism.

And so, despite the fact that neither Gaul nor Britain could be reached by the tentacles,

Byzantine diplomacy, the charm of the culture of the flourishing phase turned Western Europe into

province, the capital of which was Constantinople. Let us assume that during the two centuries of the acmatic phase

Ethnogenesis Byzantium allowed thousands of Slavs to pass through its fortified border along the Danube,

who populated the Balkan Peninsula they had devastated, even if the Nestorians and Monophysites

submitted to the Arabs, let the crazy emperor with his nose cut off return to

the throne with the help of hostile Bulgarians - the city walls stand, the monks teach

parishioners pray before the icons, and Justinian II loses power again, but this time together

with life. Valor, art and justice triumph in every upheaval.

But suddenly they too began to stagger. No, not from an external blow, but from unexpected claims.

Emperor. Leo III the Isaurian, who had just heroically defeated the Arab fleet (717),

726 raised his hand against the sacred art - icons. It was a breakdown of the ethnic psyche and

that stereotype of behavior that supported the cultural tradition - the heart

Byzantine ethnicity. Relying on the Asia Minor soldiery, the Isaurian emperors

They tried to take away from their people what these people lived and suffered, fought and prayed for.

They made the lives of their subjects offensively meaningless, and they refused them

respect and love.

And then the charm of Byzantine culture disappeared. The western regions, which had their own

kings, remained faithful to Orthodoxy, thereby losing contact with Constantinople, which became

from the capital of the Christian world to the main city of the Asia Minor kingdom - Byzantium,

the boundaries of which were limited by those fortresses where garrisons stood, faithful to their

strategists. Thus began the breakdown of Byzantine ethnogenesis, an indicator of which was

history of culture, art and religion.

Iconoclasm was, in essence, an ideological formulation of monarchical

revolution. It is no coincidence that Pope Gregory II (715-731) assessed Leo III's policy as

the desire to combine the emperor and the priest, which was a direct violation

Eastern Christian worldview. After all, the emperor was only a

a parishioner of St. Sophia Cathedral, and his voice reflected only his personal opinion, which

itself was subject to verification by the council.

Leo III understood this and sought support in the canon. In 726, iconoclasm was proclaimed

imperial policy, in 730 the veneration of icons was condemned, and in 754, already under

Constantine V, the iconoclastic council took place in Chalcedon.

But this was a gathering of sycophants, not the Ecumenical Council that was supposed to

both clergy and laity took part. The people of the Byzantine Empire expressed themselves quite

definitely. Monks, women, intellectuals, sailors - everyone loved and appreciated the image

God's face on icons, not a mask, i.e. an insight, not a portrait. The historian Zonaras called

Constantine U "not a Christian, not a Greek, not a Jew, but a combination of all

wickedness." And the common people, without further ado, accepted the version about the Jewish

the origin of iconoclasm. 144

For some time the iconoclasts held out bravely and even won victories over the Arabs.

and the Bulgarians, using the ethnic inertia of patriotism and the resources accumulated before them.

But in the 9th century there were failures: in 806 Harun ar-Rashid devastated Asia Minor, in 811

The Bulgarians defeated the Byzantine army and killed Emperor Nicephorus, and in 813 they approached

the walls of Constantinople. In 810, Byzantium lost Venice and Dalmatia and lost

authority in the West, where in 800 Charlemagne restored the Western Roman Empire,

but the iconoclastic controversies that lasted from 726 to 843 also affected the West. And since Rome

was within the borders of the Byzantine Empire, then his flock shared the fate of the church

Eastern cultures, including iconoclastic controversies.

In the West, iconoclasm was weaker than in the East. Its representatives were

Claudius, Bishop of Turin, and Agobard, Bishop of Lyons, both Spaniards, enemies of Judaism and

admirers of the works of Blessed Augustine. [45 Against them stood for the veneration of icons of the pope and

kings, as well as the masses. But here's what's important: in the 8th century these debates were rather sluggish,

but in the 9th century they revived, and even when the subject of the dispute disappeared with the restoration of icon veneration,

the activity of Western people found an outlet in the church schism of 867 and mutual anathemas

Pope Nicholas I and Patriarch Photius. Here the difference in "ages" was quite clearly evident

Greeks and "Franks": Byzantium entered the inertial phase of ethnogenesis, while in the West there was

an increase in passionarity as a result of the impetus that was gaining strength.

The opponents of the Byzantine iconoclasts found themselves in a difficult position. They had to

it was necessary to organize theological education for persons preparing to become prelates

and the study of Greek and Hebrew, but not to send their young men to Constantinople

wanted. Therefore, young people preparing for a spiritual career were sent to Cordoba

and Seville, where Jewish rabbis, under the protection of the Arab caliphs,

taught languages and philosophy to those who wanted to. Of course, the teachers did not involve the students in

Judaism, especially the Talmudic one, but they instilled skepticism in their listeners

the main dogmas of Christianity: the doctrine of the trinity of the Deity and the Deity

Christ's. 146 Those, returning home, continued to maintain friendly relations with

Jews living in southern France and Italy and possessing wealth sufficient

144 See Chicherov I.S. Byzantine historical works: Theophanes' Chronography, Breviary

Nikifor. M., 1980. P. 142.

145 cm. Arsenyev I. From Charlemagne to the Reformation. T. I. M., 1909. P. 12-24.

146 See ibid. P. 144-145.

in order to occupy an honorable place in society. At the same time, the Jews were quite

educated and translated Arabic authors for their Christian friends. Based on

ethnocultural contacts and religious indifferentism arose and spread

the opinion that all three faiths are equal, and the criterion of the truth of a judgment is reason,

i.e. justification of the thesis at the level of science of its time. This judgment formed the basis

scholastics from John Scotus Erigena to Abelard and later. In other words, we see

here is an ethnocultural chimera or a combination of three components at the super-ethnic level.

And in the East, the opposite process was taking place, characteristic of the exit from a breakdown and

establishment of the inertial phase of ethnogenesis. The excess was thrown out, and the crystallized

in the burning of the past struggle spread. The rationalism of the iconoclasts was superfluous, and

crystals - orthodoxy and art, which retained the meaning of a means of communication of the world

lower world with the heavenly world. Persecuted in the capital, the icon-worshippers fled to the outskirts: in

Chersonesus, Dalmatia and the Danube. There they spread Orthodoxy among the Khazars and Slavs,

preparing these ethnic groups for future baptism. They paved the way for Kirill and

Methodius, who completed the conversion of the Slavs and part of the Khazars in the 9th century. But in the West, where

the process of growth of passionarity and the rise of local ethnic groups, they were not successful. From the US to

In the 9th century, both Christian worldviews diverged so much that the Greeks and the “Latins”

stopped seeing each other as fellow believers, because at the Seventh Ecumenical Council the East

found peace, and the West began to rush about in search of a solution.

We need to stop here, and here's why. The task we set was

is relatively simple. We have traced the divergence of the "antique" (Helleno-Roman)

superethnos into Byzantine and "European" (Romano-Germanic). At the same time, we

deliberately ignored the influences of alien super-ethnoses: Muslim

(Arab-Berber) and Eurasian (Hungarian), because these influences did not displace

the main line of ethnogenesis. Synchronicity was sufficient to achieve understanding.

approach, but when moving to the era of the Crusades, everything changes and the previous methodology is no longer

satisfies the requirements of the task.

The problem of contact at the super-ethnic level comes to the fore, which requires

diachronic approach. Along with divergence, ethnic integration and

negative processes that have not been described anywhere before are gaining importance. To solve

the tasks at hand require a different scale, i.e. greater approximation, and this is inevitable

narrows the chronological framework of the study by approximately 5 times. Therefore, instead of

millennia of ethnic history before us will be one episode that fits into [X—

11th century. We don't need more, because the 14th century ushered in the era of education.

modern European nations, and this is a completely new topic.

The task we set ourselves has been accomplished. The transition from the "Roman world" (Rah Kotapa) to

"Christian world" (Christianity) has a gap of 500 years (from the 4th to the 3rd century).

It turned out that this gap in ethnic history was filled by ethnic contacts

West and the rise of Byzantium in the east of the former Roman Empire. From that time on

"Western Christian" and "Eastern Christian" super-ethnoses have never united.

But already from the 11th century, i.e. from the actual schism, the charming temptations of antiquity became

penetrate into Europe by extremely tortuous routes. And this happened to Western Christians more often in

harm.

17. No Conformity

The described era is depicted one-sidedly, but this is done intentionally. In essence, in

In the 11th century there was a transition from the phase of rising passionary tension of the super-ethnic system to

acmatic phase - the phase of overheating of human passions. And this process always goes on

unevenly. In the Middle Ages, peasants and urban artisans were burdened by their proximity

wild passionaries. They were reasonably conservative, avoided technical

improvements, courageously defended their rights, enshrined in the charters, and

preferred defensive wars to offensive ones. Their ideal was domination

mediocrity, but this ideal was unattainable.

Passionaries were born everywhere, including among peasants and townspeople, and their

there was nowhere to go, because sending them to the Crusades was beyond the means of many, and

not everyone was eager to go there, because there was also a lot of interesting things at home, for example, heresies and the fight against

THEM.

The situation was the same among the ruling classes. The nobles were required to bear

military service, and therefore in peacetime they were trained to the point of exhaustion, as in our time

Honored Masters of Sports; without this they were in danger of dying in the first skirmish.

The priests were taught to read and write, which was difficult for them, especially because literacy was

Latin, not native. In short, most people were so busy that they did not

took part in the development of neither technology nor education, as a result of which

productive forces hardly developed, and production relations had

tendency to stabilize.

So due to what factor did so many events occur: wars,

revolutions, the emergence of heresies and, finally, the Crusades? After all, people voluntarily

Those who took part in them often went to certain death!

The difficulty here is imaginary. The spontaneous process of development of productive forces is worth

several orders of magnitude higher than the logic of events on a personal and even ethnic level

level. These events are zigzags on the curve of human progress. They merge,

when we look at social history as a whole, but when we look at history

ethnic they are clearly visible. For our formulation of the problem they are important because

each sect was an ephemeral sub-ethnos, and the leaders of movements and heretics were, as it were,

free atoms, breaking out of their ethnic systems due to increased

passionarity, which led them to destruction more often than to victory. As we have already seen, they did not

chose their destiny consciously, and submitted to the attractions that enchanted them beyond their control

will. This is the phase of passionate overheating.

But the choice of this or that hobby was no longer free. It was completely

new is extremely difficult. Rarely does anyone have such abilities. It is more convenient to choose

the dominant of what has already been invented, and here we enter the sphere of ethnocultural

contacts. This area is familiar to us, and now we can move from theoretical considerations to

historical and ethnographic facts to give them a constructive, necessary for the topic

interpretation.

All of the listed superethnoses were in constant contact with each other, and

the energy that created and sustained their existence flowed from one to the other, like

liquid in communicating vessels. This flow was sometimes accomplished in the form of military

clashes, sometimes in the form of cultural borrowings, and sometimes as preaching of faith or

transplantation of one's way of life, thoughts, and feelings into a foreign environment.

But what’s more, within the super-ethnoses themselves there was not even a shadow of conscious unity.

The emperors fought with the popes, the French with the English, the Castilian kings with

rebellious counts, the Italian cities among themselves, the cities of Flanders with

bishops, peasants with feudal lords, and even the Catholic Church was not a monolith:

The scholastics, disciples of Peter Abelard, argued with the mystics, followers of Bernard

Clairvaux, and the Cluniac monks - with the licentiousness of the bishops. But all these options

struggles were a form of dialectical unity. For the passionate figures of the Middle Ages

the struggle was the meaning of life, and therefore the opponent was vital. If he,

when defeated, it disappeared, then the winner found a new one, and the process continued. It was

very painful, but excluded the disease of indifference that struck the elderly

Byzantium in the 12th century. After all, while destructive passions were raging there, Byzantium was invincible, and

When peace reigned there, death crept up.

But the conflict in the Muslim world is even more terrible. The time has not yet come there

zero passionarity, as in Constantinople, but the passionate energy “changed sign”

(not everywhere, of course), and lies reigned as a principle of action. 147 Instead of dialectical

eternal struggle (Western Europe) and weakening of the rhythms of life processes (Byzantium)

here annihilation began to occur with antagonistic contradictions, and from the East

This infection spread to Italy and France, where the Albigensian Wars began. And only

The Mongols of the 12th century had not yet learned the poison of anti-system.

Political panorama of the 10th-11th centuries.

No. Wandering superethnos

18. Through the Boundaries of Centuries

In the first millennium of the new era there was another super-ethnos, without territory, without

centralized power, without an army... but it was. The Jews, scattered from Germany to Iran,

lived without losing their internal unity, despite external diversity. Among them

there were bearers of different cultural traditions, different ideals, different stereotypes

behavior. The Eastern Jews were not like the Byzantine or German ones, but then we are

we call them not an ethnos, but a super-ethnos. And in the 9th century, it was time for them to have their say. And

since this “word” was spoken in Khazaria and had a very significant impact on the fate

Khazar, then we will have to trace how and why this could have happened. And for this we will have to

delve into antiquity and trace the fate of the eastern branch of the Jewish community and its connections with

Iran.

The ethnic history of the Jews was tortuous and varied, but the transformations

arising as a result of passionate impulses, modified them no less than all the others

ethnic groups. At the same time, even the appearance of culture and religious dogmas changed, phenomena much more

more stable than ethnic stereotypes, but the ethnonym was preserved, which introduced

a delusion of both ignorant people and even scientists.

The legendary information of the first books of the Bible [48] vaguely tells of obscure connections

the ancestors of the Jews with Sumer, and then with Egypt, but this has nothing to do with our topic.

Historically recorded Habiru tribes in the 1st century BC began their conquest, extremely

cruel, defenseless and peace-loving Canaan, but encountered resistance

Philistines, one of the "Sea Peoples", apparently the ancient Achaeans or Hittites. War with

Canaanites and Philistines lasted until the 10th century BC (acmatic phase of ethnogenesis).

Only King David (1004-965 BC) achieved decisive success and took Jerusalem, where he

son Solomon built the temple. But after Solomon's death, his kingdom split into two

(breakdown), and in 586 BC Jerusalem was taken by the Babylonian king Nebuchadnezzar,

who led the captives to Babylon. Thus began the famous dispersion (diaspora) -

inertial phase of ethnogenesis.

147 cm. Gumilyov L.N. Ethnogenesis and biosphere of the Earth. L., 1989.

148 The Bible as a historical source has been subjected to criticism, which has established that even the Pentateuch

addressed to two different deities: Elohim - "The Only Ones" (plural of "Eloi") - and Yahweh -

manifested in fiery tornadoes (see: Reder D.G. History of the Ancient World. Moscow, 1970. P. 172). This means that this

the ethnos was initially complex. The Jews, having become a monolithic ethnos, represented an anthropological

diversity. The people from Ur of the Chaldees are the Sumerian type: short, stocky, with reddish

hair and thin lips. The Negroid admixture was given by their stay in Egypt. Semites are tall, slender, with

straight nose and narrow face - this is the result of mixing with the ancient Arabs - the Chaldeans. Most

Jews - the Armenoid type that predominated in Canaan, Syria and Asia Minor, the very one that is now

considered Jewish. This racial diversity only indicates the complexity of the process of Jewish ethnogenesis,

but has nothing to do with ethnic diagnostics, because ethnicity and race are concepts of different reference systems.

The Jews settled in Babylon, and when Cyrus allowed them to return to

homeland, few took advantage of this permission. Babylonian colony of Jews

turned out to be richer and more populous than the Palestinian one.

From Babylon the Jews spread throughout Mesopotamia and Susiana, 149 where they entered

close contact with the Persians. There is even a suggestion that the famous anti-Deva inscription

Xerxes, who banned the worship of tribal gods - the Devas, was reflected in the Bible, in

the book of Esther, which contains a description of how the wise Mordecai, thanks to the charm

his niece Esther, who had captured the king, managed to organize a pogrom against the Macedonians. 150 and

other rivals of the Jews who fought for influence over the Persian king of kings!51

However, Mordecai's success was ephemeral. The Persians cooled towards the Jews, and they happily

welcomed Alexander the Great, taking advantage of the fact that neither the king nor his Hellenic

friends had never encountered Jews. When the Greeks and Jews found themselves within the

united Seleucid state, a bloody war broke out between them, which ended

victory of the Jews, who founded a kingdom in Palestine with the Hasmonean dynasty. Gradually

Palestinian Jews and Jews of the Diaspora began to separate from each other, “forming, as it were, two

nations." 152 And their destinies were different.

Before the campaign of Alexander the Great, the ethnic groups of Hellas and Western Asia lived separately.

The cultures of Egypt and Babylon faded quietly under the aegis of the Persian king. Although Babylon

still stood, but there were almost no Babylonians left in it. Although the Nile was still depositing silt on the fields

Egyptians, but, apart from the fellahin and a handful of priests, only the graves remained of the ancient grandeur.

In addition to the Persians, Sogdians, Bactrians and the peoples of Asia Minor, some originality

preserved by the Jews in Palestine and the Dailemites in Elbrus and, perhaps, the robbers of Cilicia and

Parthians.

But after the Macedonian conquest everything got mixed up and a civilization arose,

called "Hellenism". There is no need to characterize this era, because it is already

has been done many times. It is enough for us to understand its significance for ethnogenesis. Under the sovereign

the power of the Seleucids and Ptolemies was not ethnic entities possessing original

structures and a unique stereotype of behavior, and the territory: beautiful cities, where

people spoke Greek, and the villas around them, where Greek was understood. Those and

others submitted to the authorities because it gave them peace. However, they did not feel any respect for their

rulers had no feelings. The Macedonians were alien and unpleasant to the population

people. Internal ties were destroyed by the emergence of a common market and public access.

Hellenic civilization. Ethnic groups were absorbed into it. The only exception were the Jews,

regained their independence under the leadership of the Maccabees. But now we are not talking about them. In the 1st century.

BC Rome subjugated Syria and Egypt. There was no resistance, and nothing

changed, except that the Macedonian officials were replaced by Italian ones.

The tax burden increased slightly, but the Roman order ensured the rise of the economy, and

one compensated for the other. The cities grew and were filled with subpassionaries,

existed in this fertile region due to the surplus of agriculture, because

Nature, not violated by technology, can feed not only workers, but also parasites.

But when the passionate impulse passed, a new process of ethnogenesis began.

In the eastern provinces of the Roman Empire, various seekers of God appeared.

149 cm: Tyumenev A.I. Jews in ancient times and in the Middle Ages. Pg., 1922. P. 63.

150 Macedonia was part of the Persian Empire in 490-465 BC, and during this short period its natives

served King Artaxerxes.

151 See: Tyumenev A.I. Decree. op. P. 80.

152 See ibid. P. 216.

To list the ideas put forward at that time would take us away from the topic. It is enough

that the Christian community won and spread everywhere, drawing into itself

the overwhelming majority of passionaries who have emerged. People who are weakly passionate in

Christian communities were not needed. It was said about such people: “I know your deeds. You are not

cold and not hot: I wish you were cold or hot; but because you are lukewarm, I will vomit you out of

"of my mouth" (Apocalypse III, 15-16). The first consortiums were created on this principle.

passionaries of a new type. By the middle of the 2nd century they had merged into a special subethnos, or "ethnos by

"To Christ."

The main enemy of the new population was not the Roman authorities, who confused Christians with

Jews, and the urban sub-passionary mob, fighting against the passionate and spiritual

by means of writing denunciations, so numerous that Trajan issued a special edict

banned their consideration. At that time, Christians were persecuted under the law of prohibition

any public organizations, such as the shoemakers' union or the fire extinguishing society

fires, and not for confessing faith in the crucified God.

In this phase, the ethnic group behaved like a child in the womb. Being, in fact, a new

person, he himself was not aware of it. The first apostles considered themselves Galileans. They

felt their difference from their fellow tribesmen, but attributed this to the descent upon them

the Holy Spirit. However, this fact alone was enough for the Jews to stop seeing in

members of their ethnic group and already in 35 AD they stoned the archdeacon of the Christian community

- Stefan. From that time on, the enmity between Jews and Christians steadily worsened.

The work of the Apostle Paul attracted to the Christian community - the consortium -

a large number of people of different ethnic groups. The first generation of Christians, feeling their

community, remembered its origin. Thus, the centurion Cornelius knew that he

Roman, and Dionysius the Areopagite considered himself a Hellene. But a common destiny united

members of Christian consortia, especially during times of persecution. They had a particularly strong influence on

consolidation of Christians brutal murders of them by the Jewish rebels of Bar Kokhba (Son of

Stars) in 135 CE. After this, traditional ties between the new ethnic group were broken.

integrity and old, but reformed by supplementing the ancient tradition.

The Jews who survived the Roman repressions accepted the interpretation of the traditions in 219,

compiled in Tiberias by Rabbi Judah, the Mishnah, which became the basis of the Talmud. From here

the teaching of rabbinism, hostile to Christianity, began to spread. And the Babylonian communities, composed

from different ethnic backgrounds, they were sensitive to Hellenic and Persian

philosophy. Gnostic teachings, including Kabbalah, appeared in their midst. Thus

the Galilean teaching of Christ and the Diaspora Judaism, which gave birth to

two super-ethnoses with different dominants and different destinies.

Unlike the Jews, the pagans did not provide any ideological support to the early Christians.

resistance. Faith in the ancient gods - patrons of the tribe - was undermined by the development

philosophy, which tore the most intellectual part of the Hellenes and Romans away from the cult.

During the Principate, the religion of Jupiter became a respected tradition, the expression

loyalty to the government, and thus lost the element of mystical connection between the deity and

man. The mortal blow to the ancient religion was dealt by the emperors themselves, who demanded

divine worship of their statues in temples. After all, no one could sincerely not believe,

that the drunkard Vitellius, the debauchee Ogon, the madman Gaius Caesar Caligula and the like

— gods. And since they had to be sacrificed to along with Jupiter, Juno,

Mars, Venus, and even those have ceased to be taken seriously. Most of the educated

society became indifferent and atheistic, and the lower classes limited their spiritual life

superstitions.

The persecution of Christians for the first 150 years was carried out either on the basis of denunciations from Jews or

Trajan's law prohibiting any societies. Trajan treated Christians without any

interest and even forbade accepting denunciations against them, and ordered that they be executed only on personal grounds

declaration of belonging to the Christian community. Therefore, Christianity

spread throughout the empire, drawing in those who hungered and thirsted for truth, i.e.

passionaries. And since passionaries were grouped in the region of passionary impulse: in

Syria, Asia Minor and Palestine, it was the Roman East that became fertile ground for

seeds of the Christian faith.

19. Confession is a symbol of ethnogenesis

But the incubation period ended. In 155, Christians declared themselves in a dispute.

Justin the Philosopher rejected faith in pagan gods, condemned animal sacrifices and

formulated the doctrine of Christianity, which differs from both Judaism and philosophical

systems of Hellas. Christian consortia merged into a subethnos, and with this phenomenon the imperial

the authorities had to take this into account. From the end of the 2nd century to the beginning of the TU century, Christians were required to sign

political loyalty - recognition of the emperor as a god and making sacrifices to him

altar. Christians guaranteed political reliability, but categorically

rejected ideological reliability. To recognize a centurion or a senator, an intriguer, as a god,

they refused to serve him as a debaucher and murderer, although they were willing to serve him as a human ruler

ready. The authorities were dissatisfied with such semi-submissiveness and went to meet the wishes of the masses,

urban mob, demanding the extermination of Christians. But the trouble was that the Christians were

the most faithful, honest and brave legionnaires, and the pagans - the most deceitful,

willful and unstable soldiers in battle, who often betrayed their leaders. And

This happened because of a natural division: people of the new generation came to Christian communities

psychological attitude, and in paganism there remained those who, in fact, lost the old

faith and did not acquire a new one, having adopted instead of religion the principle of maximum sycophancy.

In 313, Constantine, having defeated his opponent Maxentius with the help of Christians,

gave an edict in Milan, which gave Christianity a privileged position. And then

the city mob declared itself Christian and began to exterminate with the same fury

pagan philosophers. This continued throughout the 19th century.

Christianity and paganism fought each other in a very strange way.

Neoplatonic philosophers - Iamblichus, Libanius, Hypatius, Hemerius, Themistius, neither the Stoics nor

the Mithraic emperor Julian the Apostate, nor the "fathers of the church" - Basil the Great and Gregory

Theologian, neither the Christian scholars - Origen, Marcion, nor the Gnostics - Basilides and Valentinus -

did not stain themselves with vile crimes against those who thought differently. But the Roman,

Antiochian and Alexandrian mob, soldier emperors, demagogues, illiterates

monks and corrupt officials participated in the murders of Christians first, and then

pagan philosophers. It is easy to see that both the lower classes of the townspeople and the leaders of the hired

soldiers were least interested in questions of spiritual life. These demoralized

the descendants not even of the ancient Romans and Hellenes, but of a hybridized trading population

the craft Hellenistic centers equally diligently exterminated the sprouts of the new

spiritual life and traces of ancient culture. Constantine's heirs, very unsteadily

those sitting on the throne considered it good to go to meet the wishes of the masses and their leaders. The son

Constantine Constantius ordered pagans to be deprived of their property and executed for

performing sacrifices. However, for refusing the teachings of Arius, he sent Christians to

difficult exiles. But after 381 Theodosius began to send the Arians into similar exiles.

In 382, Gratian ordered the altar of victory, a symbol of Roman rule, to be removed from the Senate Curia.

power. The last attempt to save paganism in 392-394 was suppressed.

Theodosius, who executed the leaders of the rebellion, Eugenius and Arbogast.

The Western Church received a very difficult legacy from its early period. Rural

the population of Italy, Spain and Gaul, not affected by the passionary impulse, belonged to preaching any faith with astonishing indifference. And just as sluggishly it defended the old religion, as a result of which pagan cults in Western Europe survived until the 17th century. But in

In cities where the population was from the East, passions ran high and Christianity was accepted

extreme forms. The genetic drift of passionarity has given rise to a population of martyrs and

fanatics, which ensured the throne for Constantine, who was able to use this

terrible force.

In the flame of the acmatic phase of passionarity all the dross inherited was burned away. Byzantium from antiquity. The sub-passionary mob of the cities died out. Pagan outskirts were captured by the Germans (in the West), the Slavs (in the Balkan Peninsula) and Muslims - a new ethnic group that emerged in Arabia as a result of yet another passionate impulse and with amazing speed passed the entire phase of ascent, right up to formation of a superethnos.

But in the 4th century Christianity as an ideology crossed the boundaries of the ethnic group. Christians

became the Goths, Burgundians, Suevi, Vandals in Europe, Armenians and Georgians in Asia, Abyssinians in

Africa. These ethnic groups never knew Roman power, Roman culture, Roman

discipline. Therefore, they did not form a single ethnic group with the Romans, but remained themselves.

And here the division of the Christian ethnos into two currents played a decisive role: the Nicene and

Arian. The Germans accepted Christianity with the teachings of Arius, and in the empire the teachings of

Athanasius, i.e. Nicene. Having triumphed at the Council of Constantinople in 381, it

united its supporters into an ethnic entity, which we call

Byzantine. From this date the Byzantine ethnos entered its acmatic phase. In TU—

In the 1st century it expanded, capturing Transcaucasia and Ireland, destroying the remnants of ancient culture,

fragmented into a number of sub-ethnic groups, each of which put forward its own confession, often

without sufficient dogmatic grounds. In the UP c. it lost half of its territory

due to internal strife and finally in the [10th century it entered the inertial phase of ethnogenesis.

20. Let's return to Judea

Separation from the homeland does not pass without a trace. Jews who returned to Palestine from

Babylon, did not find mutual understanding with the local population of the Jewish cult -

the Samaritans, nor with the descendants of the ancient Canaanites (Phoenicians) who inhabited Galilee,

the region near the Sea of Galilee (Genesaret), 153 nor with the Arabs who came from Napata -

Edomites who settled in the former land of the Philistines, in the vicinity of Gaza.154 However,

the Galileans and Idumeans were carried away by the Maccabean revolt in 166 B.C. and

together with them fought against the Macedonians. The Jews, feeling an urgent need for

replenishing the army, they converted both peoples to Judaism, citing the fact that they allegedly

the ancients were Jews, but unlike the Samaritans they lost their faith during the reign

Seleucids. 155 Therefore, during the Hasmonean dynasty (152-37 BC), representatives

incorporated ethnic groups were considered Jews, but as if of the second class.156 They answered them

hostility that turned into bloodshed. Herod I the Great (37-4 BC), despite all

services to the country and the people, “I found love and devotion only in Samaria and Idumea,

but not among the people of Israel," since he was a foreigner. And he himself said that he "felt

attracted to the Greeks to the same extent that he has an aversion to the Jews." He even

he was afraid of children from a Jewish woman, as he was afraid of Jews. This continued until the passionate

the explosion did not give the inhabitants of Palestine the energy necessary for self-assertion. Then

the Idumeans seized power in Palestine, expelling the last Hasmoneans, and Galilee became the seat

the birth of the Incarnate Word and a new religion, not only alien but also opposite

that form of Judaism which took shape through contact with the Hellenes and ingratiation with the Romans,

153 See: Strabo. Geography in 17 books. L., 1964. P. 704.

154 See ibid. P. 703.

155 TopbeeA. NePepist. OhYuga. 1959. R. 191.

156 See: Mommsen T. History of Rome. T. U. M., 1949. P. 452.

what T. Mommsen called neo-Judaism.157

In Galilee everything was different. They hated everything Hellenic and Roman there. From there they came

The first sicarii (dagger-bearers) were terrorists who killed both foreigners and

apostates. And the Galilean Jesus Christ said to the Jews: “Woe to you, scribes and

Pharisees, hypocrites, hidden graves" (Luke II, 37) and "You are of your father the devil; and you want

to do the lusts of your father. He was a murderer from the beginning, and did not stand in the truth, because

there is no truth in him. When he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies” (John 8:10,

44). Such categorical characteristics indicate the incompatibility of Christian and

Jewish behavioral stereotypes, 158 because in Tv. BCE the Jews served mammon more (wealth) than the Jerusalem temple.

It wasn't difficult to get money, but to do so it was necessary to join the general market of the Hellenistic world and take part in its intrigues and squabbles. People for there were trade operations, but they had to learn Greek, to perceive Hellenic education, adopt manners, change names... in short, change stereotype of behavior. These Hellenized Jews were called Sadducees and not only held the economy and the highest administrative positions in the kingdom in their hands Hasmoneans, but also represented beyond its borders. In Alexandria, where the Greeks made up 50% of the population, Jews were 40%, and everyone else, including Egyptians, 10%. The same thing happened in Cyprus and in the cities of Asia Minor. In other words, the Sadducee Jews entered the Hellenistic civilization and gradually dissolved into it.

This tore them away from the guardians of tradition - the Pharisees (purush - pure) and from the people masses. The latter were especially disgusted that their rulers had become like their worst enemies - the Hellenes. Therefore, the split in the ethnic field expanded and reached the point that Herod's power was supported by hired soldiers, and the people's prophets cursed his, - a situation characteristic of the obscuration phase. And in the 1st century AD the ethnic group disintegrated and perished.

Palestinian Jews, who retained a fair amount of indomitability and intolerance their ancestors, quarreled with the Romans, but they dealt with the Jews twice - in 70 and

132 years, so much so that Palestine became depopulated and was settled by Arabs.159 Those Jews who managed to

escaped the horrors of war to the western outskirts of the empire, where they found peace and safety.

Moreover, Judaism began to spread in Rome itself - through women who had lost their

the era of the empire traditional morality. This caused a negative attitude

the Romans to the Jews, by analogy transferred to Christians.

When the memory of the spilled blood faded, it turned out that in the major cities of Rome

empire, in the Greek colonies - Panticapaeum, Gorgippia and Tanais, in Armenia.160 and

In the oases of Arabia, the Jewish population remained. However, these were new Jews,

affected by the passionate impulse of the 1st century, and, therefore, contemporaries of the Byzantines and Slavs.

They maintained active contacts with their Iranian co-religionists, who enjoyed

patronage of Rome's enemies, the Parthian kings. As a result, both communities remained in power until the end

We constantly exchanged ideas and people!16!

157 See ibid. P. 441-442.

158 The hostility of the Jews towards the “Galileans”, i.e. towards the Christians, was used by the friend of the Jews, Julian the Apostate.

159 See: Mommsen T. Op. cit. T. U. S. 487.

160 cm: Berlin I. Historical destinies of the Jewish people on the territory of the Russian state. Pg., 1919.

P. 10.

161 Against this background, a renewed Jewish doctrine was created. In the 1st century, two versions were compiled

Talmud, Jerusalem and Babylonian, and in the 2nd-3rd centuries Kabbalah arose, i.e. “received by tradition

teaching." According to Kabbalah, God, "bored with loneliness," decided to create equals for himself. The world and people are his

And how they needed it! Persia was a poor country, but it was kind to the Jews;

The Eastern Roman Empire was rich, but the Greeks competed successfully with the Jews. In those

century, the center of gravity of interethnic conflicts was transferred to the area of ideology. The Bible

had already been translated into Greek and was no longer a secret. It was read diligently, but

The reaction of readers was varied. Some stood up for the serpent who prompted Eve to get

knowledge of good and evil, and the god who wanted to leave people in ignorance was called

an evil demon (Ophites). Others declared matter, and therefore the entire visible world,

non-existent, i.e. simply obstacles on the path to the perfection of the soul, reality

which was affirmed (by the Gnostics). Others denied the continuity of the New and Old Testaments,

considering the ancient Jewish religion to be the worship of Satan (Marcion and his school). The fourth

— Manichaeans — viewed the world as an area of struggle between light and darkness, but if Christians

recognized the world and life as God's creation, but the Manichaeans held the opposite point of view:

the world is darkness that has captured particles of light (souls).

Dualism did not last in the West. The pagan Plotinus and the Christian Origen created

harmonious monistic concepts that have taken hold of the minds of thinking people of Switzerland, and

the followers of the Gnostics became withdrawn in their disdain for the mob, and their ideas ceased to be

influence broad strata of Roman society and the ethnic groups that comprised it. In Iran

Gnostic Manichaeism came across the harmonious system of Zoroastrianism, where life

was blessed and affirmed as the creation of Ormuzd, and death and destruction

(annihilation of matter) were considered to be the work of Ahriman. Mani paid with his life for

consistency of his teaching. It would seem that for life-denying Gnostic systems

there is no place in the world, but it was found.

At the boundaries of the great super-ethnoses: Hellenism and Iran, Iran and Turan, Turan and

India, where small, though independent, principalities of Arabs, Caucasians,

Hephthalites, followers of Gnostic ideas found shelter and safety. And the Jews,

those who exchanged Palestine for Mesopotamia were among them. Constrained by the harsh

the establishment of official religion, they responded sensitively to the development of the world

creative thought and passed off their ideas as ancient traditions - Kabbalah, thereby

giving them a place next to the rigid system of the Talmud. In Kabbalah there were also monistic

systems close to Neoplatonism, and dualistic, inherited from the Essenes, and the craving for

new ideas that were constantly emerging in Iran and Byzantium. And since there were so many passionate people in

the Babylonian community was large, then from the 3rd to the 4th century it was seething with ideas and took an active part

participation in events that were important for our topic.

21. Incompatibility

The creative explosion and subsequent development of Jewish philosophical thought

led to the creation of Kabbalah, in which the tendency towards philosophical-ritual became evident

reproduction of pre-Moses orgiastic cults. But with the Christian Gnostics

there was not even a shadow of agreement with neo-Judaism. Either the blood of the first Christians was crying out here

martyrs, such as Archdeacon Stephen, stoned in 35, and victims of fanatics

Bar Kokhba, or the Jews were repelled by the Hellenic boldness of thought, expressed in strict

sequences where any logically impeccable conclusion was considered valid,

like a directly observable fact. Episodes from the Old Testament frightened

Christian neophytes from traditional Judaism, and as for the contact of Christianity with

Talmudism was out of the question. Therefore, in the 2nd century, there was a desire among Christians

to distinguish between the teachings of the Old and New Testaments and to justify this theologically. At the same time,

it followed logically that Yahweh, the God of Moses, was not the same Eloi to whom he appealed

emanation; their purpose is perfection to the level of Deity, and the reincarnation of souls occurs. God to them

does not help, because "help is the bread of shame" - a handout. They themselves must achieve perfection (see:

Llorente J.A. Critical history of the Spanish Inquisition. T. P. M., 1936. Note 3. P. 535-536).

crucified Christ; hence the similarity of the ancient Jewish monotheism, essentially

the veneration of the tribal god of the Jews and Christian monotheism is imaginary.

The difference between the God of the Old Testament and the Gospel God was formulated

Christian Gnostics thus: “The first forbids people to eat from the tree of life, and

the second promises to give the overcomer a taste of the “hidden manna” (Apocalypse 2:17).

The first one exhorts to the mixing of the sexes and to reproduction to the limits of the ecumene, and the second

forbids even one sinful glance at a woman. The first promises land as a reward,

the second is heaven. The first prescribes circumcision and the killing of the vanquished, and the second

forbids both. The first curses the earth, and the second blesses it. The first

repents of having created man, and the second does not change his sympathies. The first prescribes

revenge, the second - forgiveness of the repentant. The first requires animal sacrifices, the second from them

turns away. The first promises the Jews dominion over the world, and the second forbids dominion

over others. The first allows Jews to use usury, while the second prohibits them from appropriating

unearned money (war booty was at that time considered as payment for valor and

risk). In the Old Testament - a dark cloud and a fiery tornado, in the New - an unapproachable light;

The Old Testament forbids touching the Ark of the Covenant or even approaching it, i.e. the principles

religions are a mystery for the mass of believers, in the New Testament - a call to itself for everyone. In the Old

In the Testament - a curse on the one hanging on a tree, i.e. on the one being executed, in the New - death on the cross

Christ and the resurrection. In the Old Testament - the unbearable yoke of the law, and in the New - the good and

the light burden of Christ." 162 This treatise is attributed to Marcion, a Christian Gnostic

mid 2nd century

Marcion's view of the Cosmos was clarified by his disciple Apelles (died c. 180). The One

the beginning—the unborn god—created two chief angels. One, “famous and

glorious", created the world; the other, "fiery", is hostile to God and the world. Therefore, the world,

as the creation of a good angel, it is benevolent, but subject to the blows of the evil, “fiery”,

identified with Yahweh of the Old Testament. 163

This is a teaching that asserts the existence of metaphysical Evil that threatens culture and

nature (biosphere), is absent from the Old Testament. There, sin is considered to be the violation of

"law", i.e., the commandment, as an act of disobedience. Satan is mentioned only in the Book of Job,

but here too he is not a rival or enemy of God, but his co-worker. God and Satan together carry out

a cruel experiment on the defenseless and innocent Job, and then they suppress him with threats

his mouth. But in the Gospel Christ refuses to communicate with the devil, saying: “Get away from

me, Satan! " Thus, it turns out that the meaning of the Old and the meaning of the New Testaments

are opposite.

But if so, then why did the Christian church include the Old Testament in the sacred

books? To resolve this issue, it is necessary to review the balance of power at the end of the 2nd century and the 1st century.

GU vv.

The main enemy of the young Christian ethnos was the neo-Judaism of the Talmud and Kabbalah, but

The controversy between Christians and Jews was based on the factual material of the Bible. Both sides

proved that their teaching was closer to the ancient one, and therefore more correct (as he wrote

Justin the Philosopher in his "Conversation with Tryphon the Jew"). In fact, both sides were not

are right, because both Christianity and Talmudism were new phenomena, connected with the initial

phases of their ethnogenesis. However, the aberration of proximity forced them to turn to

Scripture as an incontrovertible argument. And if so, then this Scripture was to be

study.

In Sh. a new partner entered the game - Manichaeism. The Manichean concept is essentially

162 OcShizeg. Seschichќe 4er posiischeп-тапichдichеп Gesep п her Mee!aKer. Gertdo, 1980. P. 1. 8. 146—

147; cited from: Arsenyev I. Op. cit. P. 87.

163 See ibid. P. 117.

atheistic, i.e. in place of a personal god and the devil it puts the elements of “light” and “darkness”, in

as a result of the struggle of which the material world arose and exists. But the attitude towards the world

Manichaeans and Christians were the opposite. Manichaeans believed that the material world

(the biosphere) as evil, and its creator as an evil demon. In contrast to Christianity

“creative light” (Divine energy) they considered darkness, and “darkness” (the abyss or

vacuum) — light. To fight against culture and the biosphere itself! 64 this was quite

enough.

Then in the 180-190s, Christian thought in order to resist atheistic

anti-systems of Gnosticism adopted the Old Testament in the version of "seventy

interpreters”, made in the 2nd century BC. This “testament” was not “old” in the 2nd century AD.

not only for Christians, but also for the Jews themselves, the vast majority of whom accepted

The Talmud has practically supplanted the religious ideas of antiquity.

And at the end of the 2nd century, the cruel persecutions of Diocletian and, on the other hand, propaganda

Manichaeism presented the church with complex tasks that were more urgent than the fight against

ancient Judaism. Moreover, in Jewish tradition they wanted to see an ally against

a common enemy, and in monotheism (henotheism) - the beginning of monotheism, as if a premonition

Christianity. This tendency strangely coexisted with the development of the doctrine of the Trinity and

Logos, which in its philosophical origins goes back to Neoplatonism, is equally

hostile to Gnosticism, as was church Christianity.

For its time, such a position was appropriate. Therefore, there is no need to condemn

apologists of the 3rd century and the "church fathers" of the 4th century for their favorable attitude toward historical

passages and poetic masterpieces of the Greek translation of the Bible. These brilliant philologists and

philosophers could not even imagine that in a thousand years the time would come when they would be found

people who want to resurrect the stoning of the prophets, sacrificing themselves in their place

innocent animals, the killing or "shooting" of foreigners and the doctrine of predestination,

which relieves a person of moral responsibility for any crimes. All

the above, which is common in the civilized world, is associated with the Old Testament

worldview, but in the 5th-8th centuries not a single learned man recognized such an outrage.

The atrocities took on a different appearance. This will be the subject of our attention.

22. Another "Hundred Years' War"

The Hundred Years' War is what they call the war between France and England (1339-1449), but it was just as long and

More violent was the series of uprisings in Arabia and Syria, with a high degree of

passionarity of the Byzantine ethnos and the final disappearance of Hellenism. These

The excesses were a continuation of each other and lasted for 110 years - from 517 to 627.

"Two swords cannot be put into one sheath," goes an old Persian proverb.

Jews and Christians were equally passionate. The incompatibility described above was manifested

not only in philosophy, but also in the mood of the masses. The Jewish population of South

Palestine was destroyed during the suppression of the Bar Kokhba revolt, but in Samaria it

survived because the Samaritans did not take part in the Jewish movement. The Jews did not

considered the Samaritans to be "their own."

However, in relation to the Greek population of Syria and Palestine, the Jews and

The Samaritans were unanimous. They did not want the Greeks to live in Palestine and that

the Constantinople government collected taxes, and the legionaries grazed on the sacred

the land of unclean animals - pigs.

Since Zeno was an extremely unpopular emperor and the state of the empire was

very complex, the Samaritans climbed Mount Gerizim in 484 and created a fortified place there

camp and made it the center of the movement against Byzantium. The rebels took Naples

164 Sy. Gumilev L.N. Ethnogenesis and biosphere of the Earth. L., 1989.

(Syrian) and Caesarea, and the Christians were not spared, which forced the latter to enter into

government-organized volunteer units that defeated the Samaritans in

486 g.

The repression after the uprising was suppressed was moderate. The wealthy Samaritans had

property was confiscated, and a Christian church was built on Mount Gerizim. But that was

the war did not end, only its theatre was moved to the south, to the Arabian Peninsula, where

the hand of the Byzantine basileus did not extend.

In the 5th-7th centuries there was no single Arab ethnic group. The northern nomads were called

"Ishmaelites" as the descendants of Abraham's son, Ishmael, who was driven out into the desert by his father

demand of Sarah, who in her old age gave birth to Isaac, the legendary ancestor of the Jews. Southern

The sedentary tribes of Yemen and Hadramaut were called Joktanites or "people of Saba", 165 a

inhabitants of the southern coast from [century CE - "Himyar". 166

Yemen was rightly called "Happy Arabia" because of its rich vegetation

the country controlled the Strait of Babel-Mandeb, through which Byzantine maritime trade was conducted

with India. That is why Jews from Palestine and Syria flocked here in the 19th-20th centuries. And here

They achieved power in 517, when Dhu Nuwas became king of Himyar.

Yusuf Dhu-Nuwas was the son of a noble Himyarite from the Yazan clan and a Jewish slave.

The latter provided him with the opportunity to become a member of the Jewish community, and the former - the right

to the throne. And he seized power in early 517 by killing the legitimate king of Himyar, Ma'adikarib,

Christian, apparently of the Monophysite confession.167 First of all, Zu-Nuwas

robbed Christian merchants: Byzantine, North Arabian and Aksumite (Ethiopian),

which were in his possession, and began the persecution of Christians, who were in Arabia in the 19th century.

there were a lot.

At the request of the Arabian Christians, the king of Axum sent an army that forced Zu-

Nuwasa to flee. After the victory, most of the Aksumites left for their homeland, and for observation

a small detachment of 500-600 horsemen remained in the city of Zafar, the capital of Himyar. Zu-

Nuwas gathered his supporters, surrounded Zafar and asked the Ethiopians to leave the city,

promising them a free pass to their homeland. The simple-minded Ethiopians believed Zu-Nuwas,

came out of the fortress... and were killed. Some were stabbed to death, others were locked in the church and burned.

along with her. The burnt church was rebuilt into a synagogue. The bitterness grew inexorably.

not by days, but by hours.

The following year, 518, Zu Nuwas took the city of Nagran and carried out mass executions.

Christians. And throughout the country there was the burning of churches and the extermination of Christians. Until then, in

There was no religious persecution in Arabia.168

Christian bishops, both Monophysites and Orthodox, have launched a broad

agitation against Zu-Nuwas. Funeral services were held for those executed everywhere. Even the Persians

decisively condemned Zu-Nuwas, and only the Nestorian bishop of Iran, Sila, “wanted

to please the pagans and the Jews,” but perhaps this is a later slander.169 Christians in pagan

The Arabians did not oppose each other. They were a single super-ethnos. And all of them

suffered from Dhu Nuwas.

Zu Nuwas even turned Iran against himself, because the Persians had long been leading a profitable

165 See: Muller A. History of Islam. T.I. pp. 24-28.

166 See ibid. P. 28.

167 See: Kobyshchanov Yu.M. North-East Africa in the early medieval world. Moscow, 1980. Pp. 15-17.

168 See ibid. P. 25.

169 See ibid. P. 27.

trade with Axum, and now it has ceased. But nevertheless, there are no active military

no one took any action. Iran was under the rule of the Mazdakites, Byzantium was

far away, and the Aksumite king was fighting in Africa with the surrounding tribes. Only in 524

Ethiopian troops were prepared for a landing operation - a campaign in Arabia for

salvation of the Arabians.

It was, in fact, a Crusade. The Ethiopian army's advance was

timed to coincide with the feast of Trinity (May 18, 525) and was accompanied by a prayer service in the cathedral

cathedral of the capital of Axum.170 The South Arabian emigrants were sent separately. In their

the task was to penetrate into the enemy's rear and raise the population against the tyrant. This was for them

succeeded. Zu-Nuwas, with those forces that remained loyal to him, attempted to land troops in

sea, but was defeated. The army of the Judeo-Himyarites fled, and Zu-Nuwas was killed.

It turned out that this was the end. The Ethiopians went around the country, killing Jews and destroying synagogues,

without encountering resistance. 17!

However, the atrocities were the usual outrages of the warriors who had spread throughout the country, and

their Arabian allies. The Jews in Yemen have survived to our time, and some have been

resettled in Ethiopia, and perhaps the Falasha are their descendants. 172 The Ethiopians showed such

tolerance, a shadow of which was not present among the opponents who had lost South Arabia, but

who tried to get revenge in Palestine.

The news of the destruction of the Judeo-Himyar had barely reached the borders of the Byzantine Empire.

kingdoms, in Scythopolis the Samaritans attacked the Christians and burned part of the city. Justinian

accused the archon of connivance and executed him for some reason, not the rebels. However, this is not

prevented rebellions. In the spring of 529, Jews, pagans and Manichaeans began burning churches,

estates and killed priests and "nobility". 173

However, it was not only the rich Christians who were in trouble. The leader of the rebellion, Julian,

declared "king", not only destroyed all the Christian churches in the captured cities,

only killed Bishop Sammon and ordered the priests to be cut into pieces to be burned together

with the relics kept in the churches, but also, having arranged horse races on the occasion of the victory,

instead of a reward, he ordered the winner to have his head cut off, since he learned that he was -

Christian.

Only the help of the Arab sheikhs allowed the Byzantines to suppress the rebellion, during

in which 20 thousand rebels were killed. The same number of women and children were taken away

Arabs. And how many Christians died is unknown!

The repressions should still be considered mild, because in 555 the uprising was repeated, but this time

was suppressed without outside help. "And there was great fear in all the eastern

provinces." 174

The mentioned uprisings and coups should be regarded as a major war, which,

If it were in the 20th century, it would have been called national liberation. Its spontaneity is striking

outbreaks and bitterness, reminiscent of the Albigensian wars and the Camisard revolt in

Provence. And these uprisings cannot be considered hopeless. The leaders of the Jews hoped

to the aid of Iran, which was at war with Byzantium and was trying to return

Syria and Palestine, in order to restore the kingdom of Cyrus the Great. But for some reason the Persians did not

170 See ibid. P. 45.

171 See ibid. P. 48.

172 See ibid. P. 49-50.

173 See: History of Byzantium. Vol. 1. Moscow, 1967. Pp. 276-277.

174 Ibid. P. 278.

supported neither Zu Nuwas nor the Samaritan leaders, although they were later expelled

Aksumites from Arabia and for a time took control of Syria and even Egypt. But both there and here they

enjoyed passive support from the Jews, not active. Isn't that strange?

Obviously, we should turn our attention to Persia in the 5th-7th centuries, otherwise the complexity of the situation

will remain unsolved. And without examining these complexities, the tragedy will remain unclear,

which took place on the Volga in the 10th century. So let us direct the caravan of our attention from Syria and

Arabia to Babylonia and Iran. `

23. Among the Persians, the U-UV

The Romans, even during the period of their greatest military power, could not capture Mesopotamia.

The local population actively helped the Parthians, and then the Persians. For their loyalty

The Shahs of Iran favored the Jews, allowing them to establish colonies in Ctesiphon and Ispahani

(Isfahan). Similar privileges were enjoyed by the Nestorians of Mesopotamia and the Monophysites

Armenia because they were opponents of the Orthodox Byzantine king.

Zoroastrianism, like Judaism, is a henotheistic religion, meaning that all Persians must

were to follow the teachings of the magicians and worship fire, but no foreigner should join the cult

be allowed. The conversion of Persians to Christianity was punishable by death, which sometimes caused

complications that did not arise with the Jews, who, like the Persians, did not allow into their

environment of foreigners. Since with such a consistent approach assimilation

was excluded, then in Western Iran and Mesopotamia the Judeo-Syro-Armenian-Persian

chimera with the addition of Parthian nobility and Arabs of Bahrain, who worshiped star gods and

who served the Iranian Shah for money. There was no peace inside this bizarre mosaic.

The nobles and magicians tried to limit the power of the Shah without encroaching on the throne, because

central power was needed to protect against external enemies. The Shah tried to suppress

arbitrariness of the nobility, but without bloodshed, since the nobility constituted the cavalry. Jews

were on the side of the crown and, with the fervor characteristic of this ethnic group, exceeded the measure

zeal, which did not benefit them.

In 491, Iran was hit by drought, crop failure and a locust plague. Shah Kavad

opened the state granaries with grain, but this did not prevent popular unrest. And

Then one of the nobles, Mazdak, proposed to the Shah his concept for saving the state.

It was dualistic, but in it, unlike Manichaeism, the “kingdom of light” was endowed

qualities of will and reason, and the “kingdom of darkness” is the quality of the irrational element. Hence

it followed that the injustice existing in the world is a consequence of unreasonableness and

it can be corrected by means of reason: by introducing equality, by equalizing goods (i.e.

confiscation of the wealth of the rich and its division among the Mazdakites) and... executions

"supporters of evil", i.e. those who did not agree with Mazdak.

The system bribed with its impeccable logic, and the Shah supported Mazdak. But how was it

distinguish the supporters of light from the defenders of darkness? Only by their personal statement! And here

lies were put into play.175 The Mazdakites, having taken power into their own hands, launched a mass terror, and

the shah became a puppet in their hands. In 496 Kavad fled from his ministers to the Hephthalites,

returned with an army and took the throne, but the Mazdakites continued to hold positions around

throne and deal with unwanted people, both strangers and each other. Only in

529, Prince Khosrow gathered an army of people who had been wronged by the Mazdakites and attracted them to his

side of the Sakas and hanged Mazdak, and buried his supporters alive in the ground.

The bitterness of the parties was so great that the surviving Mazdakites were forced to flee to

Caucasus, because neither the Hephthalites in the east nor the Byzantines in the west accepted them.

Could the numerous Jews of Mesopotamia and Isfahan remain indifferent to

175 “Their inwardness—may the Lord curse them!—is the opposite of their outwardness, their words are the opposite of

“deeds” (Nizam al-Mulk. Siyaset-name. P. 188. Note 339).

events that were happening around them? Of course, they took an active part in them, but, as

always, divided Orthodox Talmudic Mazdakites were disgusting,

freethinking Kabbalists - are welcome. Within the Jewish community of Iran there was a struggle so

as tense and even bloody as in the greatest power.176 The triumph of the Mazdakites

threatened the Orthodox Jews with death, and they emigrated to Byzantium. There they were accepted

It was sour, but it was better than death.

When in 529 the massacre of the Mazdakites began in Iran, those who had joined them

Jews had a hard time. The exarch of the Jewish community of Iran, Mar Zutra, who collaborated with

Mazdakites, was hanged, as were all those who fell into the hands of Khosrow Nushirvan,

who assumed power during the lifetime of his father, Kavad. The surviving Mazdakites fled to

Caucasus, in order to get lost among the Christian population of Media-Atropatene (modern.

Azerbaijan). They succeeded because Christians were fire-worshipping Persians.

extremely negative and sheltered fugitives from Iran.

Jews associated with the Mazdakite movement also fled to the Caucasus, but further away from

enraged Persians. And they found themselves on a wide plain between the Terek and Sulak, and began

graze cattle there, avoiding conflicts with neighbors and not observing the rules too strictly

traditional rites. However, they kept the Sabbath sacred and performed the rite

circumcision.177

Let us return to the fate of the Orthodox Jews, since in the following era the main role

they will play. The Orthodox Church of Byzantium in the era of the Great Councils (V c.)

was favorably disposed toward Judaism. When the emigration of Jews from Iran intensified and

activated the Byzantine Jewish community, then a period began not so much of persecution, but

state restrictions on freedom of Jewish worship. By the Edict of 546, Justinian

forbade Jews to celebrate Passover and eat matzah on those days if the Jewish Passover fell

during Holy Week. In 553, Jews were forbidden to "use... oral

tradition."178 In short, the Jews were sought to be turned into second-class citizens (inferiores,

duavi, infames, (urps),179 which led to the revival of Iranophile sentiments in Jewry

Byzantium. The opportunity to pay for the humiliation presented itself to them at the beginning of the 7th century.

In 602, soldiers killed Emperor Maurice and placed a fierce tyrant on the throne.

Phoku. Shahanshah Khosrow Parviz started the war under the pretext of revenge for the deceased, who

was his adoptive father, but in fact this war had the goal of expelling the Greeks from Asia and

Egypt, i.e. the restoration of the Achaemenid Empire. The Jews sided with the Persians. They

caused unrest in the rear of the Greeks, and managed to secure patronage

Greek authorities and turn their wrath against the Eastern Christians - the Monophysites and

Nestorian,180 which was to the advantage of the Persians, since the sympathies of the local population after

punitive expeditions from Constantinople went over to their side. Thus

The Persians advanced to the shores of the Mediterranean Sea.

176 See: Solodukho Yu.A. The Mazdak movement and the uprising of the Jewish population of Iran in the first half

UT. n. e. // Bulletin of ancient history. 1940. No. 3-4. pp. 131-145.

177 For a description of the life of this branch of Jews, see: Garkavi A.Ya. Tales of Jewish writers about the Khazars and the Khazar

kingdom. St. Petersburg, 1874. Page 17; The Cambridge Anonymous considers them to be Jews of the tribe of Simon who have forgotten their faith.

ancestors; see: Kokovtsov P.K. Jewish-Khazar correspondence in the 10th century. Leningrad, 1932. P. 25.

178 Berlin I. Op. cit. P. 76.

179 See ibid. P. 76.

180 cm: Pigulevskaya N.V. Byzantium and Iran at the Turn of the 11th and 12th Centuries. Moscow; Leningrad, 1946. Pp. 183-185; Kulakovsky

Yu. On the criticism of Theophanes' news about the last year of Phocas' reign // Byzantine Time. Vol. 21 (1–2).

St. Petersburg, 1914. Pp. 1-14.

The most terrible thing happened in 615 in Jerusalem, where after the city's capitulation the Persians

captured from 62 to 67 thousand people.181 Unable to drive the live goods through

The Syrian desert without major losses, the Persian warriors willingly sold slaves and

slaves. "The Jews, because of their enmity, bought them at a cheap price and killed them,"182 —

writes in 1234 a Syrian anonymous person, i.e. a person who has no personal interest, but

and therefore passions. There he also reports that the Jews "were taken away from

Jerusalem", i.e. they simply returned to the homeland of their ancestors, to Mesopotamia. Here they were already

After the conclusion of peace in 629, they convinced the Persian garrison to defend Edessa from the Greeks,

which was to be returned to Byzantium under the terms of the peace treaty. At the same time,

They ensured their impunity by sending a parliamentarian to Emperor Heraclius, who

begged forgiveness from his fellow tribesmen, and the Persian warriors died at the hands of

Byzantines. 183

The Byzantine government either did not see or did not want to see the real

balance of power. Heraclius dreamed of reuniting Monophysitism with Orthodoxy. For

To this end, he proposed a compromise - the doctrine of Monothelitism, according to which

the incarnate Word has two bodies - divine and human - and one will -

divine. This doctrine was not accepted by the Greeks, nor the Syrians and Egyptians, nor the Persians.

Nestorians, nor the Pope. This teaching found supporters only in the mountains of Lebanon, but even there they

there were very few, since the highlanders of Lebanon, who were equally hostile to the Greeks,

and the Xirians, were a relict ethnic group.

Against this background of general alienation, Heraclius retained his sympathies for the Jews and even

helped them out a lot. 184 Western Jews who penetrated the banks of the Rhine in the Roman era greatly

suffered from the German invasions in Uv, but on the banks of the Rhone and Garonne they lived

peacefully and richly. The Merovingians did not treat the Jews with sympathy, and in 629 King Dagobert

decided to expel them from his dominions. But Emperor Heraclius intervened, and the expulsion did not take place.

took place. 185

It is unclear what Irakli was guided by. Perhaps he paid attention to the fact that

that bloody clashes between Jewish communities had already begun in Arabia

supporters of the new prophet, Muhammad, or perhaps there were motives unknown to us.

However, in any case, the deal was carried out at the expense of the Christian peoples of the Middle East,

Moreover, either the Greeks or the Persians could lose, but the Jews could only win.

Such an openly treasonous position caused bitterness against the Jews.

Syrian and Arabian Semites, why it is difficult to call it anti-Semitism. The result

There was an agreement reached in 637 between Bishop Sophronius and Caliph Omar.

The bishop surrendered Jerusalem to the caliph so that “the Jews would not live in Jerusalem,” 186 after which

Omar ordered a mosque to be built on the site of Solomon's Temple.

24. The Arabs have UP in

181 See: Pigulevskaya N.V. Op. cit. P. 20.

182 Ibid. P. 263.

183 See ibid. P. 270.

184 See: Tyumenev A.I. Decree. op. P. 276.

185 See ibid. P. 241-243.

186 Pigulevskaya N.V. Op. cit. P. 285.

The Jews did not get along with Muslims much more categorically than with Christians. The first

conflicts occurred in Medina, with the prophet himself. Defeated in street fights

The Jews left Arabia and settled in Palestine, near the Sea of Galilee, because this

the country was then under Persian rule. Then some of them went to Iran together with

retreating Persians, fearing retribution from Syrian Christians. However, by 650, both

fell under the Arab yoke. The Persians endured this quite easily, since they had accepted Islam, but

Jews were disgusted by apostasy. They found another way out - Shiism as a way

fragmentation of the Muslim community. 187

A certain Abdullah ibn Saba, a Jew who converted to Islam, put forward a doctrine in 653 on

at first glance it seems true that before the end of the world the prophet Muhammad will return to the world, but for now

he must be replaced by the one who was his assistant during his lifetime, i.e. Ali and his descendants. Here

there was hidden the seed not only of the then discord - Ali's claim to the throne, but also of the later one

Shiism, 188 which took root among the Persians better than among the Arabs. Thus an ideological

the basis of civil wars that caused the relatively rapid disintegration of the caliphate.

No, we will not here set out the history of the many uprisings and suppressions, murders and

betrayals, games of the mind and madness of human passions; the victims of this war were Ali

(slaughtered in 661) and his son Hussein (killed in battle in 680), abandoned by friends and

companions. However, they, having “repented”, rebelled again and were again defeated in 690,

which was followed by further executions.

That's when the Jews left the ill-fated Persia. They lived in this country for 1200 years,

enjoying the protection of the laws and the sympathetic support of the crowned heads. But when

The laws of Iran were replaced by Sharia, and the Shahs were replaced by appointed emirs (commissioners), Jews

once again turned to the search for the "promised land". They themselves imagined this

migration as follows: “And it was in the year 4450 (i.e. in 690), and the struggle between the Ishmaelites and

the Persians at that time, and the Persians were defeated by them (the Arabs), and they fell under their feet, and

numerous Jews fled from the country of Paras, as if from a sword, and they moved from

tribe to tribe, from state to another people and arrived in the country of Russia and the land

Ashkenaz and Sweden and found many Jews there..."189

This text shows a lot. The country of Rusia already existed in the UP c.; in Germany (Ashkenaz) and

Sweden, still pagan, has Jewish colonies, but Khazaria is not on the list, although in 737

the Arab conqueror allegedly forced the "fire-worshipping Persians, the Khazars, who worshiped

calf, and some of those who followed the law of Musa" to accept Islam.190 In fact, it was

only the wish of Mervan P, which remained without consequences. And in 690 the Khazars under

the leadership of the Turkuts by origin, princes of the royal family of Ashina,

who became the khans of Khazaria, smashed Transcaucasia and held Derbent until 693. What about the Jews?

could not notice such a strong power? - Only without seeing it!

This means that the path of Jewish emigrants from Iran did not lie through the North Caucasian steppes,

in those years, stained with Bulgarian and Alanian blood, but only through Asia Minor and the Black Sea

sea to the mouth of the Dnieper and to Russia, and from there to the lands where there were already colonies of the western branch

Jews who remained in Europe after the collapse of the Roman Empire.

But if so, then who in Khazaria “fulfilled the law of Musa”? Obviously, those Jews who

187 Shi'at Aliy - Party of Aliyah, or "partisans."

188 See Müller A. Op. cit. T.I. P. 332.

189 Berlin I. Op. cit. Pp. 78-79. The authorship of the text is attributed to the famous chronicler and physician Joseph 6.

Yehoshua Ha-Kohen, who lived in the 16th century, but had earlier manuscripts at his disposal.

190 I. Berlin believes that it was this event that forced the Jews to leave Khazaria and move to the West.

(see ibid. p. 79).

fled to the Caucasus together with the Mazdakites. In 690 they remembered very well the bloody

clashes within the Jewish community of Iran, with good reason they feared their

tribesmen and refused them asylum. But their descendants in the 8th century acted differently, so

How the Mazdakite tragedy was forgotten by the descendants of its participants.

25. The Greeks had the USH

Thus, the Syrian Umayyads found themselves enemies of both branches of the Jews: the Mazdakite and

orthodox. The former were allies of the Khazars, the latter found refuge among the Christians...

This alignment of forces gives us the right to conclude that during the battle for Constantinople in

717-718, when Leo the Isaurian burned the Arab squadron with "Greek fire" and threw back

the starving land army was driven from the walls of the capital, the Jews fought on the side

Christian.

The Arab forces were tied down on all fronts. In Spain in 718, the rebellious

Christians formed the Kingdom of Asturias. In Central Asia, the Turgesh came to an agreement with

China, made peace with Tibet, an ally of the Caliphate, and supported the Sogdian uprising,

just conquered, but not resigned. The Khazars forced the Arab army to

retreat and transferred military operations to Transcaucasia.

In 723, Emperor Leo III the Isaurian issued a decree on the forced baptism of all Jews,

located within the Byzantine Empire.!91 This decree was issued after the victory over

Arabs and a year before the beginning of the struggle against the veneration of icons. Why did he need this?

There is no answer to this question in the sources, which means that the meaning of the decree should be sought based on

general situation. The Christians of Asia Minor, as well as the Monophysites and Nestorians, were

opponents of icon veneration and enemies of the Arabs. Did Leo the Isaurian not want to increase the number

their supporters, enrolling the Jews among the Christians in order to give them the right to participate in

future reform? This is perhaps the most likely interpretation, since subsequent

persecution fell not on the Jews who remained in their faith, but on the Orthodox. And vice versa,

One of the officials of the caliph, John of Damascus-Mansur, wrote a denunciation of the iconoclasts under

under the patronage of Umayyad Hisham.

It is believed that this decree caused the emigration of Jews from Byzantium to Khazaria, but

It is not known whether it was carried out. Even if so, the emigration went to Khazaria, in

at that time an ally of Byzantium. And since Bulan took the initiative in the war with the Arabs,

it is possible that Leo the Isaurian created the conditions for the transfer of a combat-ready ethnic group to that

section of the front where it was needed. This is roughly what the Byzantine Empire did

government with the Lebanese highlanders - the Mardaites: they were taken out of Syria and placed in

garrisons of Asia Minor to use their experience in fighting the Muslims.

However, the Jews were thinking not so much about the war against Islam, but about themselves and their

relatives. Just as in the 17th century, the Jews persecuted in the Spanish possessions found

shelter in Protestant Holland, so in the USW they took advantage of the hospitality

the Khazars and mastered the “Caspian Netherlands”, and the similarity was complemented by the fact that Itil

became a transit point on two caravan routes: from Iran to Biarmia (Great

Perm).192 and from China to Provence! 93

Having such a base, one could forget about friendship with Byzantium. And the Jews had no reason to quarrel with

Greeks had a reason. Greeks were better traders than Jews. That's why Jews started to prefer

191 This decree is mentioned by the chronographers Theophanes (ea Boppae, I, 617) and Kedren (ea Boppae, I, 793); see:

Berlin I. Op. cit. P. 76.

192 See: Henning R. Unknown Lands. T. P. M., 1961. P. 212.

193 Meedvat/. Siepse api Siušgabop oFShipa. Sh. Satypare, 1959. R. 681-682.

them Arabs.

The evidence of the rupture between Byzantium and the Jewish Diaspora is clear, and

its date is remarkable - against the background of world history it is especially significant:194 "The Ruler

Constantinople during the time of Harun ar-Rashid (786-809) expelled from its possessions all

the Jews living there, who consequently went to the land of the Khazars, where they found

intelligent people, but immersed in error (pagans. - L.G.); therefore the Jews

offered them their religion, which the Khazars found better than their previous one, and accepted it

her."195 This text, firstly, confirms our guess that the iconoclast emperors

the baptism of the Jews was not carried out, otherwise there would have been no one to expel, and secondly, that these

The persecution of the Jews coincided with the Seventh Ecumenical Council (787) and the subsequent

the period of the dominance of the Greeks over the people of Asia Minor and the Jews who were adjacent to the latter.

According to the logic of events, it was in the last years of the 8th century that the Greeks became interested in

to get rid of the Jews, since the latter's antipathy towards the Arabs had changed

sympathy, after the caliphate passed from the Umayyads to the Abbasids, surrounded

Persian advisers and revived the traditions of Sassanid Iran.

However, the Baghdad caliphs could, and wanted to, see the Jews as only subjects,

and second-class ones at that. It was convenient for them to sell Christian captives for sale in

slavery, which was profitable for the Jews, but unpromising. Power and dominion over the people

the caliphate were unattainable for them, since the passionarity of the Arabs and Persians was higher

Jewish. So the Jews began to look for a new country... and found it in Khazaria.

Part two

Zigzag of history

\. Princes of Exile

26. Visiting the Khazars

The Persian Jews, once comrades of the Mazdakites, after the death of Mazdak and their flight to

The Caucasus lived for 200 years in the flat Dagestan, between the Terek and Sulak, next to

Khazars. These two ethnic groups lived in peace and friendship, without imposing their customs on each other.

When the Arabs began their offensive in the Caucasus, the Jews and Khazars repelled their onslaught.

together, because both were threatened with the same fate: in case of defeat, the death of their husbands

and the sale of women and children into slavery, and, if victorious, preparation for a new war.

We must give credit to both small ethnic groups, who have retained their courage and fortitude.

in this unequal war. And the form of ethnic contact played a significant role here -

symbiosis, when neighboring ethnic groups live side by side without re-educating each other, and therefore not

interfering with each other. Both were in the homeostasis phase, although for different reasons: the Khazars

reached this phase naturally, because they lived through their cycle of ethnogenesis and survived;

Jews - by artificial selection, because most of their passionaries were

194 This information, attributed to the 13th century author Ibn al-Athir, was preserved by Dimashqi (Soztoztarshe e

Yuitaskhash. Soreprasep, 1874. R. 380). An attempt to compare with Masudi's message was made by D.A.

Khvolson (Collection of articles on Jewish history and literature. Book 1. Issue 1. St. Petersburg, 1866. P. 152),

For a refutation of this, see: Berlin I. Op. cit. pp. 77-78.

195 There is a huge literature on the conversion of the Khazars to the Jewish faith. The latest summary

for research see: Artamonov M.I. History of the Khazars. Pp. 262-283; KoezIegAg fig. The Thieepёh Tgbe - The

Kvahag Etoe apa 15 Negiare. Gopion, 1976. R. 58-82. Our interpretation, offered below, is independent of

previous and, in our opinion, insufficiently illuminated the subject.

killed by the Persians and the tension of the ethnic system decreased. However, it was still enough for

to resist the invaders.

When the power of the Caliphate was temporarily weakened by constant uprisings, and the Khazars

with the Turkic khans at their head, they carried out military operations against the Arabs first in

Azerbaijan, then to Armenia (721-722), they were helped by the surviving fire-worshippers-

Persians and Musa's followers are Jews. The leader of the Jews, who bore the Turkic name Bulan (Elk),

distinguished himself in this campaign, as a result of which he behaved independently: he restored

Jewish rites for their people. 196

There was no “conversion of the Khazars” to Judaism, and there could not have been, since in the middle of the century

proselytizing religions - Christianity and Islam - were sharply opposed to the ancient

religions where only members of the clan were allowed to perform the cult, even if

the clan grew into an ethnic group. A Persian fire-worshipper or a Hindu - a member of the highest caste -

was to be born, but it was impossible to become. If the need arose to accept into one's

environment of a stranger or to join another tribe to oneself, then false genealogies were invented,

to justify the violation of the principle. Thus, Shah Yazdegerd, having decided to increase the cavalry,

suggested that the Armenian nahrars become Zoroastrians on the grounds that these nobles

people were descended from the Parthians - the Arshakids. When they refused to renounce

Christianity, the matter died down.

Judaism is a cult of the people, “chosen by Yahweh,” and therefore converts are rare

were considered "the leprosy of Israel." The Jews peacefully coexisted with the Khazars, went together to

campaigns, but prayed separately, rightly believing that for good relations with

there is no need for neighbors to make them similar to themselves or, on the contrary, hypocritically

to imitate them. Even having forgotten most of the complex prescriptions of the Talmud, that

it was inevitable for a pastoral tribe, where young men had no place or time to study even

simply literacy, the descendants of the Mazdakite Jews did not dissolve into the surrounding tribes

Dagestan. They did not strive for this, and they would not have accepted them into their midst. Merit

Bulana was different: he removed the idolaters from his country and convinced other princes

and the supreme prince of the Jews to restore the forgotten faith; he built a tent, an ark,

lamp, altar table and sacred vessels, [97 i.e. restored Jewish rites

for his people. In the work of Judah b. Barzilai, a Jewish author of the 11th century, this message

translated as: “The Khazars became proselytes and had kings who were proselytes (of Judaism).”198

However, S. Shishman points out that the word reg in the Bible means a foreigner,

incorporated by another people and granted the rights of a member of the tribe that it

sheltered. 199 The word acquired the meaning “proselyte” later. Judging by the general trend

events, the ancient meaning is preferable in this case, because Bulan did not accept

196 The reasons for dating given by M.I. Artamonov are contradictory. In the description of the Khazar raid on

Transcaucasia under the leadership of Bulan mentioned the route to D-r alam, “under which they see Darial”, and the city

Ard-vil, i.e. Ardabil (History of the Khazars. P. 269). M.I. Artamonov compared this raid with the Khazar invasion of

Azerbaijan in 731, when the Khazars, after some successes, were defeated by the Arabs. This does not correspond

the story of Bulan's success. Then the Arabs captured from the Khazars "a banner in the form of a copper image" (ibid. P. 215),

which the Jews could not have. Finally, the leader of the Khazars was the son of the Khagan, Barjil, and not the Jews at all,

like his mother, Khansha Parsbit (“tiger face” – see: Old Turkic Dictionary. L., 1969). Apparently,

An earlier date, 718, should be preferred, which does not contradict known and established facts.

Equally, Bulan’s path is interpreted inaccurately. Dar alam - literally “gate of the world” (Persian-Arabic) - is not Daryal, but

Derbent - literally "locked door" (Persian). In 718 the fortress was liberated from the Arabs by the Khazars.

197 See: Artamonov M.I. History of the Khazars. P. 269.

198 uezsnigip. Uo1. XI. No. 9110. Vega, 1924. R. 113.

199 57ysгтапS. Osch Ja соnуегsioп 4 гoi КВАтаг Вшап а-НеПе ео Drink? Nottase a Apage Oirop - Sotteg.

Paris, 1971. R. 327.

Rabbinism, and Karaism.200

And let the reader not be confused by the fact that the Jews living in Khazaria are called Khazars. This

a common generalization for ethnonyms, when a sub-ethnos in a foreign land takes on the name of an ethnic group.

Thus, a Breton in Russia will call himself a Frenchman, and a Karelian in France will call himself a Russian.

foreigners Khazars are people living in Khazaria and subject to the authority of the Khazar

Khaganate. But for the inhabitants of the country themselves, as well as for its historical destiny, the differences

are noticeable at the sub-ethnic level. Sometimes they are not of great importance, but when

in some circumstances their role increases. This happened in Khazaria in the second

half of the 8th century, when Jewish rabbinists from Byzantium began to arrive there.

Bulan's reform also had the significance that it broke ties with the Mazdakites.

traditions. Ideological connections of freethinking members of the Jewish community with the group

freethinking Persians turned out to be illusory. As soon as life posed other problems,

the chimera disintegrated. What for the Persian Mazdakites was an organic part of the established

worldview, the Jews discarded like dried-up husks. Subsequently, the Mazdakites, or rather,

The Khurramites tried to form a bloc with the iconoclastic Christians,201 because in a deadly

In the struggle (815-837) with the Arabs and Muslim Persians, the Khazar Jews did not help their

former comrades and like-minded people.

But intra-ethnic ties did not suffer from ideological differences. On the contrary,

The emigration of Byzantine Jews to Khazaria was facilitated by the fact that the fugitives were met

co-religionists and helped them get settled. And since the Jewish rabbinists of the 17th-8th centuries were

city dwellers, they settled in the cities: Itil, Semender, Samkerts, Belenjere - and

They were engaged in trade, something for which the Khazars themselves showed no ability.

The Khazar Jews greeted the Byzantine immigrants with ancient hospitality, but they

paid them for their hospitality with insulting contempt. On the merging of two communities into one

there was no question. The Rabbinists treated the Karaites the way the Germans under Biron treated

Russian comrades. And it's not that both communities didn't feel their kinship. No, they

remained a unit, but at the level of a superethnos. As a single ethnic group they did not

perceived and behaved accordingly.

And the historical role of the immigrant Jews was much more grandiose than that of the locals.

It was they who transformed Khazaria from a small khanate into the leading power of the early

Middle Ages. Whether this brought joy to the Khazars is another question. But the emerging

The ethnic chimera began to function at the beginning of the [10th century. Its birth was preceded by

the following events.

27. The chronicles do not contain everything

The causal chain of events began with an unexpected war. The Khazars divided the Crimean

peninsula with the Greeks. The Khazars owned the Steppe Crimea, the eastern part of the South

the shores, from Kerch to Sulak (Surozh), and sometimes the Crimean Gothia on Yayla with its capital

Theodoro (Mangup), sometimes this country expressed a desire to submit to Byzantium.

The stronghold of Byzantine power in Crimea was Korsun (Chersonesus near Sevastopol), a city

rich and famous for the obstinacy of its inhabitants, who kept themselves independent

Constantinople government, but never separated from the empire. From Crimea

200 Z7uzitap$. Ge go1 Vshap her rgoBite 4e Ia sopuegssiop 4ez Kħaɾars // Erhitygies TioIorisa1 Gogapepzes. T.

33. Bgioez, 1957. R. 68-76.

201 Babak, the leader of the Khurramites, entered into an alliance with the Emperor Theophilus around 830 (see: Müller A. History

Islam. T. P. S. 199). But the attempt to unite Mazdakism with iconoclastic Orthodoxy, undertaken then

However, it was not successful.

the spread of Orthodoxy throughout Khazaria was underway, and it did not meet with resistance.202

It seemed that everything was going so well that there could be no reason for the relations to worsen.

arise. And suddenly... "The warlike and strong prince of Russian Novgorod... Bravlin... with

with a large army he devastated the places from Korsun to Kerch, and with great force he came to

Surozh... broke the iron gates, entered the city with a sword in his hand, entered St. Sophia... and

robbed everything that was on the coffin...".203 Further in the text there is a description of the miracle and the conversion

prince204 to Christianity, but other stories that will be discussed are more important for history.

Almost everything in the given text is unclear. Who were the Rus mentioned here? What kind of

a strange name - Bravlin, because its understanding as an epithet "brawling" (i.e. warlike)

strained and unconvincing? Where did this Bravlin come from, from which "Novgorod"? After all,

the famous Novgorod did not yet exist at the beginning of the 9th century.205 When did this campaign take place?

— in 755,206 or in 790?207 What reasons caused this intervention in Khazar affairs?

Who was the initiator of the sudden raid, the consequences of which were so grandiose?

One thing is clear: the campaign was directed against the Khazars, and the Crimean Christians suffered, which

led to the decline of Christian bishoprics in the Great Steppe up to Khorezm208 and lasted

this decline until the turn of the 10th-11th centuries. But this observation alone justifies interest in the campaign

Bravlina.

We have no right to blame the author of the source for leaving us in the dark.

on so many burning issues, because before us is not a chronicle, but a life.

The chronicler as a historian was interested in events, and the hagiographer was interested in miracles. Therefore, in

in accordance with the genre, the hagiographer does not pay attention to earthly affairs, and the chronicler, like

we see that he doesn't write everything that he should know and not keep silent about. Therefore, we will

grateful to the hagiographer for the simple mention of the event, which helps to shed light on the beginning

great revolution in Khazaria.209 As for the interpretation of events and criticism

sources, then we will not repeat the work already done by G.V. Vernadsky in the already

quoted text.

G.V. Vernadsky notes that there are two versions of the life of St. Stephen of Sourozh:

short - Greek and long - Russian, attributed by V.G. Vasilievsky to the 16th century, but

known in Russia since the beginning of the 15th century. After criticizing the versions, G.V. Vernadsky points out that

the "Novgorod" mentioned in them is the Scythian Naples (Simferopol) and that the Rus came

202 The literature on medieval Crimea is enormous. For the necessary bibliography, see: Artamonov M.I.

History of the Khazars.

203 Life of St. Stephen, Bishop of Sourozh. Quoted from: Gumilevsky F. History of the Russian Church. Moscow, 1888. P.

21; Compare: Vasilievsky V.G. Proceedings: In 4 vols. P6.; Pg.; L., 1908-1930. T.Sh.S. 95-96; Uegpaysku S. Tђe Orioiпs oË

Koissia. R. 180-182.

204 The name of this prince Bravlin is sometimes read as “branliv”, i.e. “warlike” (Megpaisku S. Tkhe

Ogirip... R. 182).

205 cm. Artamonov M.I. History of the Khazars. P. 336.

206 cm. Gumilevsky F. Op. cit. P. 23.

207 UegpaiskuS. The History of... P. 180-183. This date is preferable since it takes into account new literature on

question (see ibid., p. 320).

208 Emperor Constantine speaks of the Black Sea steppes: “Here, among the ruins of cities, traces are found

Christianity and crosses carved from hollow stone” (quoted from: Gumilevsky F. Op. cit. P. 22).

209 See: Klyuchevsky V.O. Old Russian Lives of Saints as a Historical Source. Moscow, 1871.

to Crimea from the Don-Donetsk area. Before reaching Surozh, the Rus plundered everything

the Crimean coast, from Chersonesos to Kerch, with churches suffering particularly. And in Surozh

Their leader accepted baptism and returned the spoils of war to the churches.

The motives for the campaign are unclear. It is possible that the attack was the work of the Byzantines.

diplomats who quarreled with the Khazars over Gothia, which the Khazars pacified in 787.

Indeed, the cities of the Khazar part of Crimea suffered, but the Greek part was also plundered.

Korsun (Chersonesus). But the Greeks benefited from this: in 790 Gothia returned to

Byzantium.2 10

M.I. Artamonov came to similar conclusions about the homeland,211 and, what is more, it is very

important, regardless of G.V. Vernadsky. Therefore, they were the descendants of the Rossomonas,

who fought the Goths, being allies of the Huns.212 They have been described many times

by Arab and Greek authors as an ethnic group that lived near the Slavs, but was different from

the latter by language and customs. The Rus and Slavs merged only under Vladimir the Saint, in

10th century. Until this time, the Rus were an independent people, well known in Germany.

The German chroniclers called them Rugi, and Olga - Kezta Gagogit. The process of merging began

in the 20th century,213 but it was long and thorny.214

It is always difficult to calculate the consequences of a political action. It may be

It is unfair to condemn the decision of Byzantine diplomats to weaken the Khazars,

opposing them with the Rus, and at the expense of their war, annexing Crimean Gothia to the empire.

But the logic of events took effect. The Rus gained access to the Black Sea, and their raids

ravaged the coast of Asia Minor for 200 years. Too high a price to pay for political

intrigue.

And the intrigue itself gave the opposite result to what was intended. From the robberies of the Rus

Christian churches suffered and Orthodox influence in Khazaria was weakened.

A political vacuum was created, which was immediately filled by Judaism. Thus the Greeks

instead of a free ally they found two strong and cruel enemies in addition to the Arabs and

Bulgarians. But the diplomats are hardly to blame for this. In 786-790 in Constantinople

there was a fierce struggle between Empress Irene and her son Constantine VI. Irene

blinded her son in 797, but monk-chroniclers glorified her as a pious

empress. And that is probably why the political mistake was hushed up in the chronicles, but, to

Fortunately, a mention of it has been preserved in the Life of St. Stephen, which makes it possible

to understand that sudden turn in the balance of political forces, that zigzag of history,

which straightened out only in the 11th century. This story did not make it into the Tale of Bygone Years, and,

If we don't reconstruct the course of events in Crimea, the entire history of Eurasia will remain unclear. And there in

210 degrees per cubic meter The Oripins... R. 182-183.

211 See: Artamonov M.I. History of the Khazars. P. 366.

212 Jordan. pp. 91, 279.

213 See: Novoseltsev A.P. Eastern sources about the Eastern Slavs and Rus' of the 6th-19th centuries // Old Russian

The state and its international significance. Moscow, 1965. Pp. 355-419.

214 A.G. Kuzmin came to the conclusion about the identity of the ethnonyms Rugi and Rus at the same time as us. He picked up

a lot of fragmentary information that merges into a coherent concept about the wide distribution of the Rugs,

already in 307 AD they were designated as federates of the Roman Empire. The homeland of the Rugi was the Southern Baltic,

from where the Rugi were driven out by the Goths, after which they spread throughout Eastern Europe, from the Adriatic to

Dnieper and Lake Ilmen. Their wide dispersion led to instability in the spelling of their ethnonym: rugi (horns),

Russes, Roses, Ruci, Ruyans, Ruthenes, and in a few centuries the ethnic kinship could be forgotten by themselves

descendants of the ancient Rugs. A.G. Kuzmin considers the Rugs not to be Germans, as has been accepted until now, and not

Slavs, but "northern Illyrians", opponents of the Goths. See: Kuzmin A.G. The Fall of Perun.

The Formation of Christianity in Rus'. Moscow, 1988. Pp. 133-139.

During this same era, very important events took place.

28. Radhonites

In the middle of the 8th century, events occurred throughout the entire Eurasian continent.

events changed the world in ways no one could have predicted. The demoralized Frankish

the state was squeezed into a steel hoop by Charles Martel, whose son Pepin the Short

dethroned the "lazy kings" of the Merovingian dynasty in 751.

That same year, the Arabs met the Chinese in the Talas River valley and defeated them.

head-on. Two other Chinese armies, one in Manchuria and the other in Yunnan, were

were defeated by the militias of local tribes, and the dream of Chinese hegemony over Asia, formerly

the guiding idea of Tang's policy evaporated.

Six years before this, in 745, the second Turkic Khaganate fell, and its heroes perished in

battles or were killed during the flight. In its place arose the Uyghur Khaganate, by no means

non-aggressive and open to cultural influences from Iran, but not China.

But the biggest shift was the accession of the Abbasids to Baghdad and the beginning of the collapse

caliphate, because it opened the roads from West to East for those enterprising merchants who

these roads have been studied. Road in Persian is ga, the root of the verb "to know" is 4op; those who know

roads - Radhonites. This is what they called Jewish merchants who seized the monopoly

caravan trade between China and Europe.

The trade was incredibly profitable because they were not trading in goods of wide variety

consumption, but only luxury goods. Translated into 20th century concepts, this trade

corresponded to currency transactions and drug resale. Only super profits

covered the costs of transportation and maintenance of the route on which they were being built

domes over springs and ponds, markers were placed indicating the direction of the road,

Caravanserais were built for overnight stays or daytime rest on particularly hot days.

From the Red Sea to China there were about 200 day crossings, and around the North

the Caspian coast even more. But they also used the northern route, since in the Abbasid

In the Caliphate, rebellions were commonplace, and the Khazars strictly monitored security

steppe roads. Therefore, the importance of Itil as a transit point on a long journey grew.

Relaxing on the Volga was not only comfortable, but also pleasant.

The fact that the traveling Jews of the UShv. are called by the Persian word "Rahdonites"

shows that the basis of this trading company was made up of people from Babylon, i.e.

Iranian, communities that fled from the Caliph Abd al-Malik in 690. They were then joined by

Jews from Byzantium, but until then on the borders of Sogd and the Caliphate, China and the Turkic

Khaganate there were constant wars, trade encountered obstacles. When did these wars

ceased, and China, after the An Lushan Rebellion (756-763), lay in ruins and

sold silk cheaply, the Radhonites turned around. They mastered not only the eastern route, but also

which carried silk in exchange for gold, but also the northern one - from Iran to the Kama, along which

silver flowed in exchange for furs. Khazaria lay right at the crossroads of these routes.

In ancient times, the caravan route from China to Europe ran further south: through Khotan, Pamir

and Wakhan to Persia and further west. This route was difficult and inconvenient. Therefore, after

After the defeat of the Huns, he moved to the north of the Taklamakan Desert, i.e. through Karashahr, Kucha,

Kashgar and the Fergana Valley.

Even more convenient was the route through Turfan to Semirechye; this route was used

in the Turkic period, in the UG-UP centuries. But then the Turkuts conquered the North Caucasus, and

It turned out that it was possible not to pay duties to the Iranian Shah, but to transport silk directly to Europe.

However, to do this it was necessary to equip parking lots along the way and dig wells,

set milestones, etc., and this is very difficult. Therefore, until the trade

the Khorezmians joined in, the northern route was not used. But with the conquest by the Arabs

Central Asia received the means to build roads, and constant uprisings in

In Eastern Iran, they contributed to the revival of the route from Gurganj to the Volga, i.e. through

Ustyurt to Khazaria.

Since ancient times, the Khazars lived in the lower reaches of the Volga, in its delta and floodplain, without expecting any troubles.

They were engaged not so much in cattle breeding as in viticulture and fishing.

Beautiful blue streams among green meadows and dense thickets fed the capital

Itil, located on an island formed by the Volga and its eastern branch

Akhtuba.215 Having a luxurious economic base, they dominated the population

dry steppes surrounding the oasis, which extended almost to the Buzachi Peninsula.2 16

At the same time, the Khazars believed that nothing threatened them from the outside, because even a victorious

Mervan did not consider their country worthy of conquest. In the 8th century, the Volga's fish wealth could not

become an object of export. Subsistence farming created certain habits. The one who

used to eating dates or olives, had no need for “herring and roach”. Therefore

The Khazars ate red fish without causing envy among the Arabs and Greeks. And it is not surprising that

The authors describing Mervan's campaign note that his main booty was 20 thousand families

"sakaliba", i.e. people who could be turned into slaves.

There has been a long debate about the meaning of the word "sakaliba". At first they were considered

Slavs, 217 although in Arabic the word for Slav is “Slavia.”218 When it became clear that these prisoners

were captured in the land of the Burtases,219 then the opinion arose that “Sakaliba” is a Turkic-

Finnish crossbreed.220 However, medieval geographers gave the term "sakaliba" a different meaning.

meaning. Al-Kufi includes in this concept all the "infidels" of Eastern Europe. Al-Khwarizmi in

836-847 wrote: "Germany, it is also the country of the Sakaliba." Masudi classifies among the Sakaliba

"Namchin" (Germans) and "Turks" (Hungarians).221 Of course, the Slavs were also among them.

sold slaves, but Masudi calls them "Valinana" (Volynians), from which it is clear that

the terms "Slavs" and "Sakaliba" are not the same thing. It seems that such a unanimous

The opinion of medieval geographers deserves preference.

The term "sakaliba" was well known not only in Eastern Europe, but also in

Spain, where at the court of the Umayyad caliphs this was the name given to the slave guards. In this

In addition to the Slavs, the guards included Germans, French, Turks, Magyars, Pechenegs... in short

speaking, all slaves bought in European markets. And it is hardly necessary to see in this term

ethnonym, as in the terms "Zinj" (black slaves from East Africa) and "Mamluks"

(in Egypt - slaves from Turkmens, Polovtsians, Circassians and even Russians).

A.P. Novoseltsev suggests another version: consider the name "Slavic" guard

conditional, just as in Baghdad the “Turkic” guard consisted not only of Turks, but also

215 See: Gumilev L.N. Khazar burial and the place where Itil stood // Communications of the State Hermitage. Vol. XX.

L., 1962. P. 56-58.

216 cm: Gumilev L.N. The origins of the rhythm of nomadic culture // Peoples of Asia and Africa. 1966. No. 4. P. 85-94.

217 See: Shakhmatov A.A. The most ancient destinies of the Russian tribe. Pg., 1919. Pp. 34-37; Tretyakov P.N.

East Slavic tribes. Moscow, 1953. P. 252.

218 Garkavi A.Ya. Tales of Muslim writers about the Slavs and Russians. St. Petersburg, 1870. Pp. 41-43, 162;

Kovalevsky A.P. Op. cit. P. 159.

219 See: Artamonov M.I. History of the Khazars. P. 220.

220 7ekiuaiaiTorapA. KA Ea@ap'p Keiseбicћi // Abwap4sheep Њg ie Boil 4ez Mogoeshdiaez. Va. XXII.

Geirgiv. 1939. $. 365-369.

221 See: Novoseltsev A.P. Decree. op. pp. 368-370.

In Egypt, the "Circassian" guard also included Kipchaks and Georgians.222 Examples speak of

on the contrary. The Abbasids, as Sunnis, refused the services of the Maghrebian Ismailis and

Dailamites-Shiites, as a result of which the Berbers captured Egypt and Syria, and the Dailamites -

Baghdad and Western Iran. In Egypt, the Bahrit Kipchaks and Burdjit Caucasians are not

intermingled, and the dynasties of their sultans alternated, although they were all called Mamluks.

It is incorrect to consider the Don of the 9th century as a “Slavic river”. At that time, on the Upper Don

inhabited by "Chiki" - an ethnic group that was by no means Slavic, later merging with the Khoper

Cossacks,223 and between the Donets and the Slavic Dnieper lived the Savirs, who until the 17th century distinguished themselves

themselves from among the Russians. Therefore, the appeal of the Transcaucasian Christians-Sanaris to the "sahib as-

"Sakhaliba" in 853.224 can be attributed to any strong leader of any tribal

union.

And is there any need to consider the words "Slav" and "slave" as synonyms? No, after all

M.I. Artamonov was right.225

The main item of export from Khazaria in the 8th-10th centuries were slaves. That is why

Jewish slave traders from Iran and Byzantium rushed in.

Of course, the Jews themselves did not undertake expeditions for “live goods”, especially in

At the beginning of the 9th century, Gardizi reports that the Hungarians were engaged in this trade even before they left for

west, to Pannonia. "The Hungarians are fire worshipers and go to the Ghuzz, Slavs and Rus and take

from there they take prisoners, take them to Rum and sell them."226 After the Hungarian-Khazar conflict, this

the vile trade passed to the Rus, but, according to the work of Ibn Rust, in the 10th century the captives

sold to the Khazars and Bulgarians,227 this time the victims of the slave trade were precisely

Slavs.228 And what's offensive is that the capture of slaves in Eastern Europe was not carried out

aliens, but aborigines. This suggests that the majority of the population here

were ancient, or rather old ethnic groups (pre-Slavic), who had lost their former

passionarity similar to their peers, the Khazars, but unlike the latter, not

who managed to import the young or mature passionarity that could be brought to them

Slavs or Turkuts. But the valiant Turkuts, who saved Khazaria from the Arab conquest,

made a mistake that turned out to be fatal.

The Turkic khans from the Ashina dynasty, due to the religious beliefs inherent to the steppe people,

tolerance and good nature believed that their state was acquiring hard-working and

intelligent subjects who can be used for diplomatic and

economic assignments. Rich Jews presented the Khazar khans and beks with luxurious

gifts, and beautiful Jewish women filled the khan's harems. This is how the Jewish-Khazar

chimera.

For the Radhonite Jews, the only thing that was probably annoying was that Bulan's attempt to achieve

222 See: Novoseltsev A.P. Decree. op. P. 369.

223 See: Shennikov A.A. Chervlenyi Yar. L., 1987.

224 See: Novoseltsev A.P. Decree. op. P. 371.

225 See: Artamonov M.I. History of the Khazars. P. 220.

226 Novoseltsev A.P. Decree. op. P. 389.

227 See ibid. P. 397.

228 V. T. Pashuto interprets this period somewhat differently (Foreign Policy of Ancient Rus'. Moscow, 1968.

P. 91); however, cf.: Novoseltsev A.P. Op. cit. P. 415, which contains an opinion about the conquest of the Slavic city

Kyiv by the Rus of Askold (Haskuld of the Scandinavian sagas).

hegemony in the political life of Khazaria was shattered by Arab courage and military power

remained in the hands of the Turkic-Khazar nobility, with whom it was not always easy to get along.

The formation of the chimera took place in the second half of the 8th century. During this time, the Khazars underwent

military actions against the Arabs in Transcaucasia and in revenge for the destruction of Semender and

Belendzher devastated Azerbaijan. About the participation of Jews in these operations, as old -

There is no information about Bulan's comrades, or the new ones - the Radhonites.

29. Inferior

Having failed in military affairs, the Khazar Jews made up for their losses with love. In the end

In the 8th century, many children of mixed Jewish descent appeared between the Terek and the Volga.

Khazar marriages. However, their fate was different depending on who was the father.

child, and who is the mother. And here's why.

All Eurasian tribes considered the child to be a member of the father's clan. Legitimate

the child had a share in the family property, the right to protection and mutual assistance and participation in

clan cults. The clan was an element of the ethnic group and culture, therefore, membership in the clan

determined ethnicity; the mother's origin was not taken into account.

For Jews, ethnicity coincided with community membership. Law

being a member of a community, and therefore a Jew, was determined by descent from a Jewish woman.

B.C. this right made it possible to include Semitic tribes into the Jewish community

Idumeans and Galileans (see $ 20), but in the Middle Ages it led to the isolation of Jewish ethnic groups,

especially in the countries of Europe and Eurasia, where marriages with Jewish women were forbidden by Christian and

Muslim religions. There were no such restrictions in Khazaria.

It turned out that the son of a Khazar and a Jewess had all the rights of a father and the opportunities of a mother.

He was taught by Jewish rabbis, and community members helped him to make a career or participate in

trade, his father's family protected him from enemies and insured him from poverty in case of misfortune. And his son

the Jew and the Khazar were strangers to everyone. He had no right to inherit his father's share in the family

property, could not study Talmud in a Jewish spiritual school, did not receive support

no one except their parents, and even they were limited by family customs and

religious Jewish laws. These poor fellows had no place in life. So they

huddled on the outskirts of Khazaria - in Crimea - and professed Karaism, which did not require

study of the Talmud, and they could be taught to read the Pentateuch by those who loved it but were powerless against it

the fathers of the law. Their descendants formed the tiny ethnic group of Crimean Karaites,

whose anthropological features combine the Turkic and Middle Eastern types.229

Their sympathies were directed towards the natives: the Khazars, the Bulgarians, the Goths, the Alans, and not towards them

cousins who made “careers and fortunes” in rich Itil.

The Radhonites and the Khazar Karaites differed not only in their daily practices

life, but also theology. The teaching of the Torah, i.e. the Old Testament, although not intended for

dissemination among non-believers, but it is not classified. It is included as an integral part in

Christian and Muslim theology, and therefore its bearers had the right to speak on

disputes and defend your concept without sinning against the law.

Not so is Talmudic Judaism, created in Pv. by Jews who were transformed

passionate impulse. The Talmud itself is a subject of study only for rabbis and

theologians, and other Jews study the summary - Shulchan Arukh, a collection of laws of everyday life

life and law, civil and criminal.230

229 See: Alekseev V.P. In Search of Ancestors. Moscow, 1972. Pp. 184-285; cf. the correction of the interpretation: Gumilev L.N.

About anthropology for non-anthropologists // Priroda. 1973. No. 1. P. 112.

230 SehishapAgish,oerierjoischep Seyeix6cher, ьфегзе7{ уоп Hiпrich Seoge E. Gothe. OurBige, 1837—

1841.

The difference between the Jews - descendants of the Mazdakites and their Talmudic guests

is obvious. The first ones settled the empty steppe, lived off the landscape and were with their

neighbors, the Khazars, in symbiosis. In other words, they became a Eurasian ethnos,

which later became a relic. As such, it survived until the 20th century. And no one was embarrassed

confessional characteristics of the Karaites, because it was their personal business.

But if so, the Karaites fell out of the Jewish superethnos. They were rejected

his former co-religionists and fellow tribesmen. Unfortunately for him, neither Bulan nor his

The followers could not even imagine this. For some time they sincerely believed that

provide assistance to relatives, and the Jews arriving from Byzantium supported

they had such a conviction and did not discover the truth. When it became clear what was what, it was too late

to do something, and events flowed along the channel of the pattern that arose

as a result of a banal mistake: mixing ethnic processes with cultural and social ones.

There is always a high price to pay for this mistake.

The affinity between the Jewish companions of Mazdak of the 6th century and the Karaites of the 8th century cannot be understood

as ideological continuity. It is more correct to see psychological closeness here, but also

that's enough. The heads of the Jewish academies of Sura and

The Pumbedites managed to find a common platform with the Arab caliphs, and their opponents

joined the Shiites. During the revolt of Abu Muslim in 748, a Jewish tailor from

Isfahan Abu Isa led more than 10 thousand Jews who rebelled against the dogmas of the Talmud.

Abu Isa declared himself the forerunner of the messiah and recognized Jesus as the "true prophets"

Christ and Mohammed. The rebellion was suppressed in 755, but the movement received a new

leader - Anan ben David, whose preaching began in 767 and continued until the end of the 13th century.

IN.

This time was an era of popular uprisings with religious slogans. In 755

the Persians rose up under the leadership of Sumbad Mag; in 767 the inhabitants of Khorasan rebelled; in 778—

In 779 the red banner of the Kharijites was raised in Gurgan, and in 776-783 in Maverannahr

shook the Arab power "dressed in white". Against this menacing background, the

Karaism, which apparently matured for two centuries as a protest against the change of faith.

And indeed, Talmudism and Kabbalah bear so little resemblance to the religion of Abraham,

Isaac and Jacob - the worship of Elohim - and the teaching of Moses - the cult of the fiery spirit of Yahweh,

that a strict distinction between them is necessary for understanding the processes being studied. In the book "Zohar"

(radiance) in place of the personal God of the Old Testament was put Ensof - Infinite, devoid

attributes and connection with the world, which, however, is carried out through the ten sephiroth -

creative powers of God.231 This teaching is further from the doctrine of the Old Testament than Christianity and

Islam. The Karaites understood this and rejected Talmudism, which reconciled them with Christianity.

and Islam, but it brought a lot of grief.

In the 20th century, scholars abandoned the classical point of view on the formation of Karaism in

as a result of the preaching of Anan ben David in the 8th century, considering it “naive.”232 Well, in

theologically they are probably right, since elements of the views of the ancient Essenes,

authors of the Qumran texts, can be traced in Karaism quite clearly. But we

I'm interested in something else: why ancient and, worse, outdated views have found new life

precisely in the UP in.? In other words, what is the natural causality of the noted

fluctuations?

Let us remember that the Essenes took part in two Jewish wars - 67-70 and 132-

135 years - and suffered huge losses of passionate warriors who died in battles, and

female carriers sold into slavery. The only ones who survived were those who

231 Hertz G. History of the Jews. Vol. 8. Odessa, 1907. P. 62.

232 MarShap\Ledeg. The Ladeap 8cro115 apa Kagaist. Gopaon, 1962, Keuџe ae Gyzyushe ae genelops. T. 168.

No. 451. R. 62-74.

hid in Parthia and laid the foundation for the Gnostic direction of Judaism, and those who

fled to Arabia and settled in the oasis of Yathrib. These latter were defeated by Muhammad and forced

them to leave Arabia. However, we note that these Jews were in the zone of passionarity

the same impetus that first brought the Islamic consortium (community) to life, and

then the Arab-Muslim ethnic group. Apparently, this push was supposed to affect the Arabs as well.

Jews, and he touched them, but the defeat they suffered forced them to leave the country and because of this

to lag behind in the process of ethnogenesis.

But when the Arab pressure weakened, the passionate Jews had their say, or rather,

repeated what had already been said and forgotten, because the passionaries value the slogan only

insofar as it gives a reason for action and indicates the goal - “who to beat”.

In this situation, “beating” Muslims or Christians made no sense whatsoever.

theological doctrine, which proposed a synthesis of world religions, nor in reality

balance of power, because Anan ibn David did not become a second Muhammad. It was not worth it

quarrel with the pagan Khazars, because Bulan tried to make Khazaria a second

Galileo, but was unsuccessful. The real opponent of the new teaching turned out to be

established Talmudic Judaism. How the fierce struggle within

Jewish communities in the Middle East, one can only guess from the tone

fragments of texts published in the cited book by P.K. Kokovtsov. It is only clear

one - the Jews defeated the Karaites in both the Muslim and Catholic worlds, and the Karaites

survived only in the Byzantine possessions in Crimea as a fragment of the Khazar-Jewish community

mestizos. As for Khazaria itself, this issue is so complex that it will be

The following narrative is devoted to.

To begin with, let us note that Bulan, even having turned into Sabriel, could not claim

to the honorary title of "prince of exile", which the Jews of the Diaspora retained as a memory

about his destroyed kingdom. The Jewish state tradition included a monarchy,

which could not exist in the Diaspora. Therefore, until the Jews had a subordinate

them territories, their leader bore the title of "prince". But poor Bulan and his tribe were

outcasts of Israel, descendants of the Mazdakite Jews. And even if they themselves are 300 years old

forgotten, but the learned Jews remembered everything well. Therefore, the position of "prince of exile" was

another person was nominated, who won this title and left it to his descendants.

30. And then came the thunder...

In the decade when the patrician Nicephorus ascended the throne in Constantinople

(31.X.802), and the Caliph Harun ar-Rashid executed his best assistants and loyal friends -

Barmekids (27.1.803), in the Khazar Khaganate, a certain influential Jew, Obadiah, took power in

his hands, turned the khan from the Ashina dynasty (on his father's side) into a puppet and made

Rabbinic Judaism was the state religion of Khazaria.

The circumstances under which this not so religious as

coup d'état, are covered by many legends,233 all of which, without exception,

are presented as fictitious with one purpose - to hide the truth from the people and history

state of affairs. It is not even known who Obadiah was. Apparently, he did not belong to the number

local Jews, descendants of Mazdak's comrades, illiterate and brave warriors - Karaites

like Bulan. It is said of Obadiah: "He was a righteous and just man. He

he restored (renewed) the kingdom and strengthened the assemblies (synagogues) and the houses of scholars (schools) and gathered

many wise men of Israel, giving them much silver and gold, and they explained to him 24

books (of Holy Scripture) Mishna, Talmud and the entire order of prayers accepted by the hazzans.

He feared God and loved the law and the commandments."234 From this alone it is clear that Obadiah did not

233 For a critical analysis of the versions of the "conversion" of the Khazars, see: Artamonov M.I. History of the Khazars. Pp. 268-273.

234 Kokovtsov P.K. Jewish-Khazar correspondence in the 10th century. L., 1932. Pp. 80, 97.

was neither a Karaite nor a Khazar.235

No, this characteristic shows that Obadiah was an intelligent and

who had connections in the Jewish Diaspora. For the "wise men of Israel" he did not spare

Khazar “silver and gold” so that these wise men would agree to come to Itil.

And if we compare this fact with the well-known circumstance that for a political

a coup requires money and organization, then it is clear with what circles Obadiah was connected.

The change of power was won not by the Khazars or the Khazar Jews, but by the visiting Jews and the Jewish

the community as a whole. And if so, then it means that they organized the coup, while maintaining

this is a legitimate principle. The legitimate khan from the Ashina clan became a Jew, i.e. accepted the faith

his mother and was accepted into the community. All government positions were distributed

among the Jews, with Obadiah himself adopting the title "peh" (bek), translated into Arabic

language as "malik", i.e. king. This means that he headed the government under a nominal

khan (khagan), who was from that time under guard and released to the people for display

per year. And for the Khazar people, the significance of the coup was determined by King Joseph, the head of the Jewish

community of Itil, writing: “And from the day our ancestors entered under the protection of the Shekhinah

(the presence of the deity),236 he subdued all our enemies to us and overthrew all nations and

tribes that lived around us, so that no one to this day (around 960 - L.G.)

stood firm before us. They all serve and pay us tribute - the kings of Edom (pagans) and the kings

Ismaili (Muslims)".237 Yes, the deal was profitable.

Now let's take a break for a minute from describing the course of history in order to try to understand it.

meaning. Obadiah's coup is not an ordinary phenomenon, moreover, it is exceptional.

It does not fit into the usual pattern of ethnogenesis, neither Turkic-Khazar, nor

Jewish. The Turkic-Khazars were at the end of the inertial phase of the Xiongnu-Xianbei

steppe superethnos, which included the Ugrians, Khionites, Dinlins, Kumans and

having developed a certain stereotype of behavior and worldview, i.e. culture. Jews

were younger. They had just passed the phase of breakdown and split of the ethnic "field". Being

the same age as the Byzantines and the Slavic-Rus, the Jews differed from them in that they had mastered not

natural, and the anthropogenic landscape - cities from Chang'an to Toulouse and caravan routes.

The inevitable relationship between landscape and ethnicity has been slightly deformed, and this

it turned out to be enough for the ethnic system to become rigid, or more precisely,

semi-rigid. This meant that the ethnic group had become a social stratum, without which there would be

both Obadiah's coup and the subsequent prosperity of Judeo-Khazaria are unthinkable.

However, rigid systems are automatically excluded from natural self-development. Their

activity grows due to constant meetings with the environment, and it is even greater than that of

natural ethnic groups, but such systems do not have an “age”. Therefore, their appearance among

natural (natural) ethnogenesis deforms or, more precisely, distorts the usual course

ethnogenesis of the region, i.e. it creates “zigzags” not provided for by either nature or science.

But this makes the problem worthy of special attention.

It should not be assumed that the creation of chimeras is an exceptional phenomenon and that the Jews

played a unique role here. No, similar consequences arise everywhere where

235 M.I. Artamonov's assumption about Obadiah's belonging to the Khazar nobility of the Jewish confession

is in contradiction with all the facts presented by M.I. Artamonov himself (see: History of the Khazars.

(p. 280 et seq.).

236 The philosophical interpretation of the term goes back to Philo of Alexandria. In the Talmud, Shekhinah

identified with the deity. Dressed in dark clothes, she wanders the earth, mourning the Jerusalem temple and

the grief of his children scattered among the nations. Joseph had in mind something mythological rather than philosophical.

the meaning of the word "Shekinah".

237 Kokovtsov P.K. Op. cit. P. 80, 97.

inorganic contacts arise at the superethnic level. Thus, in the 3rd century BC, the descendants

the Diadochi and Epigones settled in the cities of Bactria and Syria, and the heirs of the heroes of Turan -

The Parthians became the ruling class in torn apart Iran.

And the Macedonian dynasties - the Ptolemies and Seleucids, and the Parthian shahs - the Arsacids

— remained strangers to their subjects for three centuries. Antipathy towards

Macedonians then spread to the Romans. Therefore, before the passionary explosion of the 1st-11th centuries.

the population of Syria and Egypt was an ethnic chimera. One could also cite

several equally striking examples, but no time... We need to return to the Lower Volga.

M1. Birth of the Chimera (809-838)

31. Power

The Jewish community in Itil not only accumulated enormous wealth, but also included

its composition of the khans of the Turkic Ashina dynasty. The Turks retained the custom of polygamy,

married beautiful Jewish women, and their sons, remaining Turkic princes,

became members of the Jewish community. They studied the Torah and Talmud, communicated with

relatives of their mothers and, on their advice, married fellow tribeswomen from among the rich

brides. Thus, gradually, there was a division between the Khazar nobility and the people who lived quietly in

luxurious oasis of the Volga Delta, without taking part in the affairs of state, which

ceased to touch it. But the old tribal aristocracy remained; with it the matter was

more complicated. The solution to the problem came only in the 9th century.

It could be noted that for the persistent ethnic group of the Khazars, the Turkic beks and

The Tarkhans were as alien as the Jewish merchants. Indeed, the Khazars received from

The Ashina dynasty has only one benefit - protection from external enemies and security, and this is

is quickly forgotten, as it becomes habitual. Therefore, the social moment is

the people's dislike of the aristocracy, not even their own, but foreign, took place in the Khazar

society. The Jews were outside this antagonism because they lived in isolation.

There was little communication between the colonies and the local residents.

However, the nature of Turkic-Khazar and Judeo-Khazar relations was

diametrically opposed. The Turks rewarded the Khazar women with children who grew up Khazars with increased passionarity. The Jews, on the contrary, extracted from the Khazar ethnicity of children either as full-fledged Jews (mother is Jewish) or as bastards (father is Jew), which impoverished the Khazar ethnic system, and thereby led it to simplification. When observed directly, it seemed that there was simply a chain of coincidences, but in fact, it was a directed process, which over 80 years (counting from Bulan) gave a very tangible results: a population of people speaking Khazar appeared in the country, having relatives among the Khazars and Turks, adapted to the landscape, but not who were Khazars by ethnicity and culture. Foreigners who wrote about Khazaria by external from a cursory impression, it seemed that these people were Khazars of the Jewish faith, but neither

Jews, nor the real Khazars were mistaken for a moment.238 If in relation to the Khazars no proof is required, then medieval Jews recorded that they considered their Khazar co-religionists descendants of the tribe of Simon and the half-tribe of Manasi, living "in the land of Kozraim, far from Jerusalem... They are countless, and they take tribute from 25 states, and the Ishmaelites pay them tribute because of the fear they inspire and

238 A. Koestler cites the testimony of the 11th century Karaite author Yaphet ibn Ali, who calls the Khazars the Jewish faith by bastards (mamtser), thus showing how this faith was spread in Khazaria (KoezNeg A. Or: sn. R. 80). In the presence of a natural course of miscegenation, there is no need to look for motives for political

character. Bastards do not arise according to government instructions.

their courage."239

The given text characterizes the situation not of the 8th century, but of the 10th-10th centuries, and quite

exactly. In the first decade of the 9th century, events occurred that resulted in the combination

two super-ethnoses transformed the zone of ethnic contact into a predatory and merciless

ethnic chimera.

32. Reprisal

No one was going to convert the population of Khazaria to Judaism. Jewish sages

kept the covenant of Jehovah for the chosen people, who now received all the accumulated

benefits associated with leadership positions.

A coup, the victims of which were the hereditary aristocracy of all ethnic groups that were part of

The Khazar Khaganate, which coexisted with the Turkic dynasty, caused a civil war, where

The Magyars sided with the rebels, and the Pechenegs, hired for money, sided with the Jews.

Information about this war between the people and the government is contained in Constantine

Porphyrogenitus: “When they separated from their power and flared up

civil war, the first power gained the upper hand, and some of them (the rebels) were

were killed, others fled and settled with the Turks (here - Hungarians. - L.G.) in

(present-day) Pecheneg land (in the lower reaches of the Dnieper. - L.G.), entered into mutual friendship and

were called kabars."241

This war was merciless, since, according to the Babylonian Talmud, “a non-Jew,

He who does evil to a Jew does it to the Lord himself, and by doing so

"insult to the Majesty, deserves death" (from the treatise "Sanhedrin", without specifying the sheet

AND COLUMNS).

Total war was an unusual innovation in the early Middle Ages.

It was supposed to break the enemy's resistance and impose a tax on the defeated

duties, often military service in auxiliary units. But the general

the extermination of all people on the other side of the front was an echo of a deep

antiquity. For example, during the conquest of Canaan by Joshua it was forbidden to take prisoners

women and children and thus leave them alive. It was even prescribed to kill domestic

animals belonging to the enemy. Obadiah revived a forgotten antiquity.

After this war, the beginning and end of which cannot be precisely dated, Khazaria

changed its appearance. From a systemic integrity it turned into an unnatural

the combination of an amorphous mass of subjects with a ruling class alien to the people by blood

and religion. There is no reason to call the current situation feudalism. And can it be

ethnosocial chimera belong to any formation? And the fact that Obadiah spoke

as a representative of the Khazar government, does not at all say that he was concerned

the fate of the people and the state. He simply used the right to disinformation, which, however,

was prescribed by his religion, to which he was honest.

The Jews were apparently greatly helped by the principle of legitimacy. Their power is called "first," and

therefore, it was considered legitimate, as in the case of Mazdak. Anyway, in the 20s

[In the 10th century, the new order in Khazaria achieved a complete victory, with minor losses of territory,

subject to the pagan khagans.

Crimean Gothia, an Orthodox country, broke away from Khazaria and joined

239 Berlin I. Op. cit. P. 84.

240 cm. Artamonov M.I. History of the Khazars. P. 280.

241 Quoted from: Artamonov M.I. Op. cit. P. 324, since it provides a comparative analysis of the semantic

shades of three parallel translations.

Byzantium. The Khazar Muslims suffered greatly, and could not be helped.

the Baghdad Caliph, since his forces were tied down by the revolt of Babak, i.e. the Khurramites,

the last Mazdakites. The Khazar Jews abandoned their former allies in trouble, but

Thanks to this, diplomatic contact was established with the Baghdad Caliphate, which

secured for themselves extremely profitable trade on the shores of the Caspian Sea.

The decisive word in this merciless war was to be spoken by the Khazars themselves.

the population of the Terek, Don and Volga delta valleys, but they remained silent. Inertia

persistent ethnos doomed its beks, tarkhans and eltebers to death and to defeat

his allies, the Magyars, who fled beyond the Dnieper to the country of Levedia.242 There, in the neighborhood of

another Khaganate, pagan and powerful, the fugitives found some security. But

The Jews built the fortress of Sarkel in 834 to protect themselves from their Western enemies, who were

not only the steppe Magyars, but also the Russian Kaganate in Kiev.243 The garrison of the fortress consisted of

Pechenegs or perhaps Guzes.244

The passivity of the Khazars saved them from cruel executions, but had a painful impact on their fate.

children and grandchildren. In the 8th century, the Ashina khans were guided in their foreign and domestic policies,

interests of their subjects. The Jewish kings did not set such goals for themselves. They suppressed

internal enemies of Judaism, not Khazaria. Having liquidated the church organization

Khazar Christians, they forbade its restoration. In 854, the Muslim Khazars were

forced to emigrate to Transcaucasia.245

The increase in the number of subjects, tax payers, was in the interests of the new

government. Therefore, in the second half of the [10th century, the Dnieper became the western border of Khazaria.

The Slavic tribes - the Severians, Vyatichi and Radimichi - became tributaries of the Khazars;

The Tivertsi and Ulichi, who lived in the lower reaches of the Bug and Dniester to the mouth of the Danube, were apparently

allies of the Khazar king in the ongoing war with the Magyars; this is evident from the fact that,

According to the chronicle, Oleg subdued the northerners and Radimichi without a fight in 884-885, and “with the Ulichs and

"He fought with the Tivertsi." And if so, then the natural allies of the Ulichs were the Khazars, as

enemies of the Kyiv prince. But the Polyans, contrary to the direct testimony of the chronicler, in the 9th century paid tribute

The Khazar king was not paid.246 The Russian khagans Dir and Askold, direct

descendants of Kiy, and not at all the kings who fled from Rurik.247 In this case, as in In most other cases, historical analysis data is preferable to information from authentic source.

33. Chimera on the Volga

If Khazaria in the 8th century could be called an ethnic chimera, then in the 9th-10th centuries it turned into a socio-political chimera. Christians did not take part in civil war, escaped reprisals and continued to enjoy patronage overseas co-religionists. But the pagan natives had no one to rely on. They, however, they knew how to go on campaigns under foreign banners, but their help was of no use to the new rulers

242 See: Artamonov M.I. Decree. op. P. 341.

243 See Gumilev L.N. The Tale of the Khazar Tribute // Russian Literature. 1974. No. 3. P. 166.

244 See: Artamonov M.I. Decree. op. P. 328.

245 See ibid. P. 329.

246 See: Gumilev L.N. The Tale of the Khazar Tribute. P. 168.

247 See: Braichevsky M.Yu. Adventures of Rus. P. 172 (a footnote to Dlugosh is provided).

needed.

The Khazar Jews hired fighting forces. At first they used the Pechenegs against

Magyars, but in the second half of the [10th century they quarreled with them and entered into an alliance with the Guzes. About

In 889 the Guzes pushed back the Pechenegs, and they moved to the banks of the Dnieper, where they continued

war with the Magyars, not forgetting the Khazars. In 915 the Pechenegs first appeared on the border of Rus',

but more on that later. The Guzes also did not remain friends with the Khazar Jews for long, and

they had to look for another source of military power. It was found in the south-east

the Caspian coast. The Muslims there willingly hired themselves into the service of Khazaria, having stipulated

only that they will not be sent to fight against the Muslims. The permanent corps of mercenary guards in

In the 10th century, Itile consisted of 7 thousand warriors.248 This was enough to maintain obedience.

and the outskirts of the Khaganate, and its own people, and even for small-scale external wars.

The Jewish Khazaria did not wage wars of conquest in Transcaucasia in the [10th century], but despite this,

the system of governance described here was expensive, much more expensive than the Turkic one. And for all that

had to pay the Khazars themselves, who had become conquered in their own country

disenfranchised subjects of a government that is alien to them ethnically, religiously and

tasks.

One could object that the budget of the Khazar Khaganate is unknown. That is true,

but the budget of the Baghdad Caliphate is known, where in 869 for annual salaries and rations

70 thousand hired Turks and Berbers.249 2 million gold dinars were sent, which was equal to

two-year sum of kharaj250 Such were the prices of warriors in the 9th century, and Khazaria was smaller

and poorer than the Caliphate.

By paying the soldiers a large salary, the Khazar government presented them with

original requirement: troops were forbidden to suffer defeat. Failure to carry out combat

tasks, i.e., fleeing from the enemy, was punishable by death. An exception was made only for

leader and his deputy, who were not mercenaries, but Jews. But they were subject to

confiscation of their property, wives and children, whom the king gave away to his people before their eyes

close associates. If they had no mitigating circumstances, they were also executed.251

It is obvious that soldiers, especially privates, are not always to blame for

failure of the operation. Therefore, to deprive them of the opportunity to prove their innocence is

unfair. But if you approach the matter differently, then a harsh logic will emerge: the warriors do not

their own, they are paid, and for this money they provide their owners with their lives; therefore,

the owner can dispose of the sold life as a purchased thing, and since

supply exceeded demand, then it was more practical to use “purchase” to the limit, with

maximum benefit for themselves. This means that Muslim mercenaries were not seen as

people, or rather, not as individuals, but only as a capital investment that was supposed to

bring profit. From the point of view of the Eurasian nomads, Slavs, Byzantines, Arabs and

even the Germans, such an attitude was unacceptable even to war horses and hunting horses

dogs. Nevertheless, there were those who were willing to earn money, and sometimes the “Khazar” army

increased to 12 thousand horsemen. It is clear that the government did not have the funds to pay for the soldiers.

Khazaria did not receive from the Radhonites who traveled from China to Spain and from Iran to the Great

Perm. If duties increased, merchants would change caravan routes. Consequently,

The expenses were covered by tribute from “Edom and the Ishmaelites”, i.e. the Khazars paid for their

248 Masudi; cited from: Minorsky V.F. History of Shirvan and Derbent in the 10th-11th centuries. Moscow, 1963. P. 194.

249 Müller A. History of Islam. T. P. P. 213.

250 Ibid. P. 216; kharaj is a state tax.

251 See: Kovalevsky A.P. A book by Ahmed Ibn Fadlan about his journey to the Volga in 921-922: Articles,

translations and commentaries. Kharkov, 1956. P. 147.

enslavement themselves. Precisely because transit trade was the meaning of life for

Jewish community in Khazaria, and in accordance with this principle, Muslim merchants and

the geographers who accompanied them were treated with exceptional politeness in Itil,

a one-sided judgment emerged, formulated in the youthful work of V.V. Grigoriev:

"The Khazar people were an unusual phenomenon in the Middle Ages. Surrounded by tribes

wild and nomadic, it had all the advantages of educated countries: an organized

government, extensive, flourishing trade and a permanent army. When the greatest

anarchy, fanaticism and profound ignorance contested each other for dominion over

In Western Europe, the Khazar state was famous for its justice and religious tolerance, and

persecuted for their faith, all flocked to it from everywhere. Like a bright meteor, it shone on the gloomy

horizon of Europe and faded away, leaving no trace of its existence."252

Indeed, the city of Itil amazed travelers with its size.

Situated on both banks of the Akhtuba, Itil stretches for 8-10 km along the left bank.

and on a beautiful green island in the floodplain, where the king's palace was located. The Jewish population

the city numbered 4 thousand men, and in addition, there were Khazars there, who professed

Judaism, apparently children from mixed marriages. The other Khazars were Christians,

Muslims or professed the faith of their fathers.253

Synagogues, mosques, churches, huge bazaars full of cheap lamb, a variety of

fish, fine watermelons, children of both sexes sold into slavery, ships,

descending the Volga, and caravans approaching the city from the east and west - all this

made a strong impression on eyewitnesses, and their descriptions touched the historians of the 19th century.

And yet Istakhri and Ibn Hawqal report: "The Khazars do not produce anything and do not

they export nothing but fish glue,"254 but for the people such trade brought little

income due to the amazing cheapness of fish. The hard work of the Khazar fishermen was paid

minimally.

The religious tolerance of the Khazar Khaganate was forced, because it provided income from

transit trade. But as soon as anyone touched upon the interests of foreign Jewish

communities, the Khazar king (not the Khagan) responded with repression. In 922-923, the Muslims

destroyed the synagogue in the city of Dar al-Babunaj.255 For this, the Khazar king destroyed the minaret

in Itil and executed the innocent muezzins, declaring: “If I had not been afraid that in

in the countries of Islam there will not be a single synagogue left intact, I would definitely destroy it

And the mosque."256

But Muslim merchants bought slaves from him - Pecheneg and Slavic youths,

paid him duties, overpaid for products at the market and served as intermediaries

hiring fierce and well-trained horsemen and archers. Peace with them was more profitable

war, even a victorious one.

34. Skepticism

Among the enthusiastic reviews of contemporaries about the Khazar order there are also

cooling the ardor of delight. In April the Khazars went out to their fields and melon patches, and in the fall

252 Grigoriev V.V. On the duality of supreme power among the Khazars // Russia and Asia. St. Petersburg, 1876. P. 66.

253 See: Zakhoder B.N. Caspian Codex... P. 140-143.

254 Ibid. P. 141.

255 The location of this city has not been established. See ibid. P. 161.

256 Ibid.

they brought the harvest to Itil to pay taxes for the maintenance of the kagan, and therefore his

close associates. For them, they caught red fish in the Volga, “tastier than the meat of a fat lamb and

chicken meat." The Khazars were obliged to fall prostrate before their superiors, and the saddest thing is that

the children of the Khazar idolaters were sold in slave markets in the Islamic countries,

and neither Jews nor Christians sold their fellow believers into slavery.257 Apparently,

the local population of Khazaria, deprived of even the organization that it provides

the confessional community was completely defenseless against the formidable collectors

taxes, strangers by blood and religion.

This is where the funds were obtained to pay the Khorezm and Gurgan warriors,

who kept in subjection those who fed them. And they lived in hospitable Itil together with

wives and children.258

In addition to the Muslim guard, which nominally protected the Khagan, the Jewish king had

4 thousand men259 in their retinue. They also had wives and children who did not catch fish and

They did not work in the fields, scorched by the summer sun.

B.N. Zakhoder believes that “the exploited Khazar population was in

in a much more difficult situation than the peasantry in the Muslim East."260 K

Moreover, Muslim peasants, through frequent uprisings, moderated the tyranny of officials, and

There was not a single rebellion in Khazaria! And not at all because the Khazars were so happy.

The Khazars cannot be blamed, since their situation was not only difficult, but also

hopeless. Any rebellion by them against a government that had a regular

army, was doomed. It was easy to hide from strangers in the channels and thickets of the delta, but not

from their own, who know the location of villages and fishing grounds. Potential leaders of the Khazars

either died in the war with Obadiah or fled to the Hungarians. As a monument to the ruthless

the government's reprisals against its own subjects are the ruins of a Khazar castle

on the right bank of the Don, near the village of Tsimlyanskaya. This castle, according to the discoverer, was

destroyed because its owner took part in the fight against the Judaization of Khazaria.261

The repressions of the Itilian government against the rebels were so great in the first half of the [10th century]

radical, that the balance of power between the incoming government and the defeated people became

obvious to both.

This situation was hidden from the superficial gaze of Arab travelers even more so

it is easy that children from mixed Jewish-Khazar marriages and even the Jews themselves in the 10th century became

call themselves Khazars. That is why Arab geographers distinguished between "black" and "white" Khazars

as two different ethnic groups living together in one state (see above). That is why

we need to introduce two terms: "Judeo-Khazars" and "Turkic-Khazars". Looking ahead, we will say that in

HTv. the descendants of the Turkic-Khazars (aborigines) rejected their ethnic name.262 Then

The ethnonym "Khazar" was preserved for the descendants of the Jews, but only until the end of the 10th century, when the ethnic group disappeared

from the historical scene. But we will talk about this below.

Usually monuments outlive people. However, only the pagan Khazars remained

poor burials in the Volga delta, and nothing remained of the Khazars - Christians and Muslims.

257 See: Zakhoder B.N. Caspian Codex... P. 148.

258 See ibid. P. 156.

259 See ibid. P. 164.

260 Ibid. P. 144.

261 See: Pletneva S.A. Khazars. Moscow, 1976. P. 63.

262 See: Gumilyov L.N. Discovery of Khazaria. pp. 176-178.

This is weird!

35. Where is the art?

Indeed, why is there nothing left of the Khazars, while the Hunnic burial mounds are full

masterpieces, 263 Turkic?264 and Polovtsian265 "stone women" were discovered in a huge

Among other things, Uyghur frescoes adorn the galleries of the Hermitage and the Berlin Museum, and even

ancient Ugrians preserved bas-reliefs with images of warriors and captives266 Khazar

the vessels are devoid of ornamentation,267 discovered fortresses of the Khazar period were built

carelessly,268 and there are no images of people at all. Is this natural or just

archaeological searches were unsuccessful?

No, the archaeologists worked conscientiously. But there were no fine art objects from

there were no durable materials in Khazaria [in the 10th-10th centuries, and there could not have been, although the Khazars

abilities were in no way inferior to their steppe and mountain neighbors. After all, to produce

cultural monuments can only be created when there is a customer who can pay for the work

artist. In Khazaria, the government could pay, and it consisted of people

fundamentally rejected the visual arts.

The ancient Jews, contemporaries of Moses, valued fine art no less

their neighbors. They cast a golden calf (Apis) or a copper serpent as an image of the deity,

to whom they wanted to pray. Moses punished them severely for this, for on Mount Sinai he was

It is said: "You shall not make molten gods" (Exodus 34:17). His followers did the same.

finally weaned the Jews off depicting anything. They preserved their art, because the tabernacle, and

then the temple had to be decorated, but it became abstract, moving to symbols and

geometric patterns. In short, ancient Jewish art became the prototype

abstractionism.

Abstract art was difficult to take hold of even among the Jews themselves. They would occasionally

depicted Baals and Astartes and tried to worship clear and beautiful images

deities. But by the beginning of the new era their taste had become established. Any pictures and statues of them

shocked. That's why they didn't have their own artists, and if they did appear, they were busy

only calligraphy.

The Khazars, in their simplicity of soul, did not understand abstract art, and were not interested

they had no problem with the complex problems of abstractionism in the situation described above

opportunity, nor desire. His own art could not find a buyer, because

The Khazars were poor, and some abundance is required for decoration.

They did not erect monuments; they simply placed the dead on the tops of the Baer hills, where

they were covered with steppe dust; they performed their cult in sacred groves, not in temples.269 A

263 See: Rudenko S.I. The Culture of the Huns and the Noinulinsky Kurgans. Moscow; Leningrad, 1962.

264 cm: Sher Ya.A. Stone sculptures of Semirechye. M.; L., 1966.

265 See: Fedorov-Davydov G.A. Art of Nomads and the Golden Horde. Moscow, 1976.

266 Vase from the Szentmiklos Treasure. Kunsthistorisches Museum. Vienna.

267 cm: Gumilev L.N. Monuments of the Khazar culture in the Volga delta // Reports of the State

Hermitage. XXMUI. L., 1965. P. 49-51.

268 See: Bidzhiev H.H., Gadlo A.V. Excavations of the Khumarin settlement // Archaeology of the North Caucasus. MI

Krupnov Readings in Krasnodar: Abstracts of Reports. Moscow, 1976. Pp. 12-13.

269 “Their supreme leader professes the Jewish faith; both Isha (the king) and

Those Khazars who accepted Christianity or Islam were forced to pray in the same

huts in which they lived. True, there was a stone mosque in Itil, but it was intended

for foreigners. When the Byzantine engineer Petrona Kamateros, building a fortress in 834

Sarkel wanted to build a stone church there for the Don Khazars, but he was not allowed to do so.

The stone columns and capitals he brought were thrown into the steppe, where they were found by M.I.

Artamonov in 1935

But then synagogues should have been built, at least in large settlements. Yes,

Of course! The reader will understand why they were not preserved when he turns over a few more

pages.

36. Dual power

So, the method of broad territorial coverage that we applied has proven itself.

While only the subject itself, Khazaria, was being researched, any hypotheses could be made,

to explain the absence of monuments. But when in the synchronous review the

the boundaries of the "blank spot", then the assumptions about the savagery of the Khazars and their

prosperity, although the latter conclusion was made on the basis of many eastern sources

the brilliant orientalist V.V. Grigoriev.

V.V. Grigoriev worked at the level of his time: he studied sources, i.e. words, and

not actions that have their own internal logic of formation. Therefore, it did not even occur to him

it came to pass that the Khazars themselves may have more thorough judgments than those

the Arabs and Persians could report from a very superficial observation of Khazaria. True,

Khazar opinions were not preserved in written sources because the Khazars did not know how

write. However, by their behavior they clearly showed their attitude to the notorious

"dual power", but in order to understand this, we need to study not the sources, but history

events.

The established fact of “dual power”, taken literally, gave rise to two

diametrically opposed interpretations, equally unacceptable upon detailed examination

studying history.

B.A. Rybakov calls Khazaria “a small semi-nomadic state

parasitic nature”, living off transit trade, “predatorily taking advantage of

the benefits of his position." He places Khazaria in the center of the Kalmyk steppe and points out

that there are no “archaeological traces of Khazar cities.”270 There really are none in the steppe.

In short, B.A. Rybakov considers the Khazars as one of the steppe tribes and refuses

they have the right to participate in the world culture of the Middle Ages.

The second concept, on the contrary, attributes the brilliance of Khazaria to its timely

the Khazars' conversion to Judaism.271 Both concepts are incorrect, since, implying the Khazar

people - ethnos, they mean the state - society. In the state, called

Khazar Khaganate, in the [10th-10th centuries the Khazars constituted the most oppressed minority.

Compared to the Khazars, the Alans, Burtases, Savirs and Guzes were almost free.

tribes, the Khorezm mercenaries were a privileged stratum, and members of the Jewish

communities - the ruling class, although among the latter there were many poor people.

military leaders and nobles who are with him; the rest of the Khazars profess a religion similar to

religion of the Turks (Magyars - L.G.).” Khvolson D.A. News about the Khazars, Burgas, Bulgarians, Magyars, Slavs and

rusakh Abu-Ali Ahmed ben-Omar Ibn-Dast (Ibn-Rusta. - L.G.). St. Petersburg, 1869. P. 17.

270 fishermen B.A. On the question of the role of the Khazar Kaganate in the history of Rus' // Soviet Archeology. T. HUSH.

1953. P. 131; Ibid. Rus and Khazaria (on the historical geography of Khazaria) // To Academician B.D. Grekov on the day

seventieth anniversary: Collection of articles. Moscow, 1952.

271 Koesieg A. Or. siï.

And most importantly, for Muslims, “their own” were the Arabs, for Christians, the Greeks, for

Jews - Jews of all the large cities - from Canton to Granada and from Baghdad to Lyon and

Mainz, and the Khazars had no one. No one considered it necessary to intercede for them, and they felt

feel relatively calm only on the hillocks and in the reed beds of the delta.

Itil was indeed a luxurious city. Although its palaces were made of

wood, felt and clay, but filled with silk and sable, wine, lamb and sturgeon,

beautiful dancers and obliging youths. But all this was not for the Khazars, but for

trading Radhonites, resting on the Volga after a long journey through the desert, from China, or

through the mountains, from Provence. And the fact that the powerless and powerless kagan was distant

relatives of the Ashina khans, who once married Jewish beauties, this did not matter

no significance, because the state was ruled by a "peh" or, more precisely, a malik. He and his advisers

were noble Jews, masters of a multi-ethnic state and members of the most

profitable trading enterprises. But he represented not so much Khazaria as his own

a super-ethnos scattered throughout the world and fabulously rich.

“Dual power” in Khazaria was a grandiose deception of the people, who once a year

they showed the legitimate khan, who had already become a Jew, so that the rest of the time the head

the Jewish community squeezed funds from the Khazars and surrounding peoples for mercenaries, who

had to suppress these Khazars. And the Khazars paid... but there was no way out.

The Khazar tragedy has been described by us, but not explained. The reasons for this remain unclear.

that the small Jewish community, deprived of sincere friends, hated

neighbors, not supported by subjects, dominated the international arena for one hundred and fifty years

trade and headed a good half of the scattered Jewish communities. Without sincere

fellow travelers and allies such a thing is impossible. So, the Jewish Khazaria has such

there were allies.

"The enemies of our enemies are our friends," goes the old proverb. Even if they

they don't like us and don't get anything from us, they, fighting with their own, and thereby ours

enemies, help us. In the [10th-10th centuries. irreconcilable with respect to Christianity,

Islam and Hinayana Buddhism were supporters of the teachings of the prophet and philosopher Mani,

creator of the most consistent concept of the anti-system. However, the Jews themselves were

opponents of any anti-systemic teaching. They loved themselves, their deeds and

their offspring. For the sake of the triumph of their ethnic group, they used secrets, weapons,

borrowed from their worst enemies, the Hellenic Gnostics, and a lie, but only

attitude towards goyim and Akum. The fact that Manichaeism corrodes any positive ethnic

system, the Jews knew. Therefore, they preferred to see Manichaeans among their neighbors, but not in

under no circumstances should they be allowed to approach you. And since the rhadronites, like metastases, penetrated into

all civilized countries, they succeeded in this, although not always. Therefore, let us at least glance

a quick glance at the world surrounding unfortunate Khazaria.

UP. The Growth of the Chimera (839-898)

37. Four Khaganates

At the end of the 8th century, the initiative of History fell out of the hands of the Arab caliphs, but was intercepted

it is not the Byzantine or German emperors, but new ethnic groups that no one had heard of before

I heard. At the beginning of the [10th century, terrible robbers from

Scandinavia - Vikings. Within Western Europe new peoples began to emerge, and in

Asturias saw the first, unsuccessful, attempt at Reconquista - the reverse conquest

Iberian Peninsula. If we connect these areas with the synchronous appearance

the activity that has arisen by an imaginary line (almost a strip), then we will get an axis

a new passionate impulse, which fully manifested itself during the [10th century.

The state of Eastern Europe at this time was characterized by Louis the German in

letter to Basil the Macedonian (871) as the coexistence of four khaganates:2 72

Avar,273 Norman274 (i.e. Russian), Khazar and Bulgarian (on the Danube, for

Louis did not know the Kama Great Bulgar). These khaganates, like the three empires (including

caliphate), were the legacy of past passionate shocks. They had to endure

shock wave of a new outbreak of ethnogenesis. Therefore, before moving on to the story of the main tragedy of the era that began, let's see who its participants were and weigh them opportunities and aspirations.

The importance of the Avar Khaganate, robbed by the Franks and oppressed by the Slavs, was
minimally. But still it was a barrier that held back the aggression of the German feudal lords the border of the Middle Danube.

The situation of the Bulgarian Khaganate was somewhat better, because the first
The Bulgarian khans, Asparukh and Krum, did not aggravate relations with their Slavic subjects, but, on the contrary, united with them against the Greeks. Gradually the Bulgarians
became involved in European politics, either supporting the Moravian Slavs against the Germans in
863, then sending auxiliary troops to Louis the German against the rebellious feudal lords. The Bulgarian prince Boris was only hampered by his pagan religion, and he changed it to
Orthodox in 864. This made Bulgaria an opponent of the papacy and the German kingdom, but the alliance with the Byzantine Empire was broken already in 894.

The Bulgarian government tried to re-establish contact with Rome, but its Slavic
The subjects were more averse to the Germans than to the Greeks. However, there was a war with the Greeks,
victorious, but extremely exhausting, without tangible results for Bulgaria.

A situation has arisen that has greatly complicated Bulgaria's international position, because

it deprived her of sincere allies. Bulgaria fell out of the Eurasian superethnos and did not joined the Byzantine. She had to rely on her own strength and fight not only on the southern, but also on the northern border, where Khazar diplomacy dominated.

The Magyars caused great trouble to the Bulgarians when they retreated from the Khazars and the Pechenegs hired by them in the lower reaches of the Dnieper.

However, the Pechenegs and Khazars did not live in peace for very long. The Persian geographers Ibn Ruste, Gardizi and the anonymous author of the work "Hudud al-Alam" report that the Khazars

Every year they make expeditions to the country of the Pechenegs to capture slaves and sell them to the countries

Islam.275 Around 889, the Khazars, in alliance with the Guzes, defeated the Pechenegs,276 and they, retreating to

west, found themselves on the shores of the Black Sea, where they were forced to enter into a deadly war with the Magyars.

272 Kagan (Oauap - Turkic) - sovereign ruler. Literally: "great" in the Sioux-Dakota language (uaKap).

See: Karimullin A.G. On the issue of the genetic relationship of individual languages of American Indians with Turkic languages // Questions of Geography of the USA. Leningrad, 1976. P. 116; Gumilev L.N. Dakotas and Huns // Ibid. P. 123-125.

273 Louis had in mind the remnants of the ethnic group of the true Avars (Obrs) that survived after the defeat,

inflicted on them by the Franks in 795. These Avars continued to live in Pannonia under the rule of their own Khagan.

back in the middle of the 9th century (see: Weber G. General History. T. U. S. 432).

274 German chroniclers of the 10th century identified the Rus with the Rugs (see $ 27). B. Ch. Skrzhinskaya believes that the Rugs

left Scandza before the Goths (see: Jordanes. pp. 192, 254). In the 2nd century, the Rugs lived near the Baltic Sea, where they left

trace in the name of the island of Rugi (Rügen). They were classified as belonging to the Germanic group, i.e. to the sedentary ethnic groups, and not to

Sarmatian - nomads. It is difficult to say whether the Rugi were Germanic-speaking, but even if so, it was

archaic, proto-Germanic layer, going back to the Indo-European community. But the fact that they are not Slavs is

undoubtedly.

275 See: Artamonov M.I. History of the Khazars. P. 354.

276 Constantine Porphyrogenitus. "On themes" and "On peoples" // Readings at the Society for the Study of Ancient

manuscripts. Moscow, 1899. P. 15; cited from: Artamonov M.I. Op. cit. P. 349.

Around 893 the Khazar government entered into an alliance with the Magyars and Greeks against

Pechenegs and Bulgarians. The Khazar king sent an army by sea to Byzantium to fight

Bulgarians. The Greek-Khazar army was defeated by the Bulgarians, who with particular cruelty

treated the Khazar captives by cutting off their noses before the exchange.277 In response to this

Emperor Leo UI in 894 sent a fleet that transported the Hungarians Arpad and Kursan to

the right bank of the Danube, i.e. to Bulgaria. The Hungarians defeated the troops of Tsar Simeon, reached

The Preslavs, robbing and killing, took many captives and sold them to Byzantium. Simeon asked

peace, but harbored a grudge, and in 897, when the Magyar horsemen were on campaign, the Pechenegs and

The Bulgarians attacked the country of Levedia and massacred the Hungarian men who remained at home,

women, children and old people. The Magyar men who returned from the campaign decided to leave

bloody land and went to Pannonia, which became Hungary in 899. There they crushed

Moravian kingdom and took young Slavic women as wives. Thus the new Hungarian

ethnic group that absorbed the remnants of the Avars. The entire 10th century was defeated and plundered

Hungary went from victory to victory against the Pechenegs and Bulgarians, with the exception of a defeat at

Lehe in 955, after which Hungary's independence was nevertheless preserved. But in

The situation for victorious Bulgaria was completely different.

The Bulgarian Tsar Simeon (893-927) knew how to achieve brilliant victories, but not

win wars. Roman Lekapenos raised the Serbs and Croats against the Bulgarian Tsar. For

Simeon was a stranger to the Slavs - a Bulgarian khan, a representative of the nomadic world, and they

came out against him. But for the Pechenegs, Simeon was a Slav who had forgotten the steppe life and

culture. Since Byzantium established exchange trade with the Pechenegs through Chersonesos,

They became her allies... and Bulgaria found itself isolated.

The Magyars on the Tisza were enemies. The Slavic tribes of Tivertsi and Ulichs were in the lower reaches.

The Dniester and the Danube were not allies of Bulgaria. The victories were bought at too high a price.

at the cost: the best Bulgarian heroes perished in battle. And the Danubian Slavs... well, those

Of course, they began to dream of a better life, of fixing the world, of the total destruction of evil.

The passionate Slavs of the inertial phase of ethnogenesis did not want to rob their neighbors, but

think and preach your thoughts. The dream of reorganizing the world is always a protest against

reality. In the Middle Ages, the basis of such protest was Gnostic teachings. So

so, back in the 4th century, in many monasteries of Thrace and Macedonia, the Euchites lived and taught, or

Messalians, - Gnostics. Their teachings, combined with ancient Slavic dualism, gave rise to

Bogomilism is a teaching that has undergone a long evolution and has experienced influences

Paulicianism and Manichaeism. The Bogumil tragedy began in the 10th century.278

This is the difference between Hungary and Bulgaria. Hungary of the 10th century is a fragment of the Great Steppe in

the heart of Europe. Therefore, the Hungarians held on as best they could, rightly believing that around them

enemies. And Bulgaria of the 10th century is not a monolith, but a mixture of different superethnoses, located in different

phases of ethnogenesis. Therefore, when the grandchildren of the conquerors, the companions of Asparukh, perished in

victorious battles under the banners of Simeon, the Slavs, seduced by the teachings of the Bogomils,

had their say - and this was the beginning of the catastrophe that will be discussed later.

Thus, Bulgaria joined the global process of struggle between ethnic systems

anti-systems and created its own original worldview, which only superficially resembles

the teachings of the Middle East known to us.

The Manichaeans preached the doctrine of the eternal struggle of God with the devil, and Satan

they called the evil demon who created the material world. This thesis entailed

a nihilistic attitude not only towards the surrounding world, but also towards oneself and one's descendants -

277 See: Artamonov M.I. Decree. op. P. 347.

278 not in the 11th century, as is sometimes thought, since on the advice of Patriarch Theognost (933-956) Tsar Peter planted

Bogumilov in prison. Source: Prester Kozma. Conversation on the newly-emerged heresy of Bogumil (see History

Macedonian people. Skopje, 1975. Pp. 37-38).

everything that people truly loved. Few were able to accept such teaching. Therefore, in

Bulgaria had a successful independent religion - Bogomilism, a variant of dualism, very

different from the Manichaean prototype, which was established in Macedonia (a community in

Drogovichi).

Contrary to the thesis about the eternal opposition of Light and Darkness, the Bogomils taught that

the head of the angels created by God, Sataniel, rebelled out of pride and was thrown into the waters, for

there was no land yet. Sataniel created land and people, but could not animate them, for which he turned

to God, promising to become obedient. God breathed a soul into people, and then Sataniel made Cain.

God responded by belching out Jesus, a disembodied spirit, to guide the angels, too.

disembodied. Jesus entered through one ear of Mary, came out through the other, and took the form of a man,

remaining ghostly. Sataniel's angels twisted him, took away his suffix "il" -

"the one" in which power was hidden (of course, mystical), and they drove him into hell. Now he

not Sataniel, but Satan. And Jesus returned to the womb of the Father, leaving the material, created

Sataniel the world. The conclusion from the concept was unexpected, but simple: "Beat the Byzantines!"

Not all Bulgarians became Bogomils, but some did , and that was enough for

dire consequences due to which Bulgaria lost its independence in the 10th century.

The third Khaganate - the Khazar - is described in sufficient detail, and in this regard it is possible

just to mention that he was in the [10th century. most active and successful. The Khazar Khaganate cleverly

used the iconoclastic Byzantine emperors, at whose hands in 834

the fortress of Sarkel was built on the Don. The first Latin mention dates back to 866

Judaism in Khazaria. This means that the kings stopped hiding behind the broad backs of the khagans.

The latter retained their throne only because their mothers and grandmothers were

Jewish women, and the Khagans themselves, having accepted circumcision, were part of the Jewish community of Itil.

The outline of the Khazar Khaganate of the 9th century - this majestic structure - is emerging

quite clearly.

Less is known about the Russian Khaganate, of which there are no traces. Given the lack of information

It is customary to look for them in authors (mainly geographers) of neighboring peoples. Such information

there are, but also very few. In 839, the ambassadors of the "Khagan of Rus" were identified in Ingelheim

at the court of Louis the Pious. They got there by a roundabout route from Constantinople,

since the direct route was blocked by some enemies, perhaps the Magyars, or perhaps

the Ulichs and Tivertsi, opponents of the Magyars. These ambassadors were taken for Swedes, with

with which the Frankish emperor was waging war at that time. The further fate of the ambassadors

unknown. It should be taken into account that the Russian Khaganate was isolated from the countries that had

written geography: the Khazar Khaganate separated it from the Muslim East,

Bulgarian - from Byzantium, Avar - from Germany. That is why information about the Rus [10th century

were so incomplete and fragmentary. And that is why German authors of the 9th century could confuse

forgotten Rossomonas279 with the Swedes: both were Scandinavians, although the ancestors of the Rossomonas

Back in the 1st-1st centuries they left their homeland.

Relations between the Rus and the Slavs in the 9th century were openly hostile. This

reported by Arab-Persian geographers, whose information was successfully selected by A.P.

Novoseltsev;280 it is advisable to rely on his work, given the methodology we have adopted.

similar reports by Ibn Rust, Muqadassi, the author of Hudud al-Alam, Gardizi and Marvazi,

the Rus "attack the Slavs, approach them on ships, land, take them into

captives, they are taken to Khazaran and Bulkar and sold there."281 At the same time, the attacking side

279 The Rossomone are mentioned by the Gothic historian Jordanes (TU century) as opponents of the Goths and allies of the Huns.

In the 8th century, Greek and Arabic authors called them Ross or Russes.

280 cm: Novoseltsev A.P. Eastern sources about the Eastern Slavs and Rus' of the 6th-19th centuries // Old Russian

The state and its international significance. P. 355-419.

281 Ibid. P. 397-401.

the anonymous author of the "Collection of Stories" (Mujmal at-Tawarikh, 1126) considers the Slavs: "...and

A Slav came to Rus to settle there. Rus answered him that this place is cramped

(for both of us). The same answer was given by Kimari (?! - L.G.) and Khazar. A fight began between them

quarrel and battle. The Slav fled and reached the place where the land of the Slavs is now. Then he

said: “I will settle here and easily take revenge.”282 But the relations between the Rus and the Khazars in the 9th century were

at first peaceful. The same Persian source reports: “The Rus and the Khazar were from the same

mother and father. Then Rus grew up and, since he had no place that would suit him,

soul, wrote a letter to the Khazar and asked him for a part of his country, so that

settle down.”283 And he settled down in Crimea, near Simferopol, which was called Naples.

Scythian.

It is easy to see that the ancient population of Eastern Europe were the Rus - "barbarian

people”,284 living on the side of the Bulgarians (Kama), between them and the Slavs (more precisely,

"Sakaliba"), on the Itil River (Volga),285 and "Kuyaba", i.e. Kyiv, was not a city of the Rus, but,

apparently belonged to the Volyn Slavs - the Dulebs, whose king, according to Masudi, bore the name

Dira, i.e. Dir.286 From here A.P. Novoseltsev concludes that the “island”,287 or,

more correctly, the country of the Rus, was located “somewhere in the northern part of Eastern Europe.” But in

At the end of the 9th century, Kyiv was captured by the Rus, first by Askold, then by Oleg.288 This era

other sources are devoted to it, paying great attention to the Rus, divided into three

groups. The first, with its center in Kyiv, led by Askold, raided

Constantinople in 860 and subjugated by Oleg in 882. The second is Slavia, the region of the Slavs

Ilmensky; it left a trace in toponymy - Staraya Russa. The third - Arsa (the subject

unclear and controversial) - according to A.P. Novoseltsev, lived between modern Rostov and

Beloozero.289

In the 9th century, the Rus and the Slavs had little in common. In the 10th-11th centuries, the Slavs were well known

all European and Byzantine geographers, and who are the Rus, the readers of the chronicles needed

explain. Bishop Adalbert in 959 called Olga Queen of the Rugs,290 and the English

Prince Edward (989-1017) reported about Yaroslav the Wise that he was “the king of the land of the Rugs,

282 Ibid. P. 391.

283 Ibid. P. 401.

284 Characteristics of Ibn Hawqal; see: Novoseltsev A.P. Op. cit. P. 404.

285 According to Biruni, who called the Volga "Nahr al-sakaliba", A.P. Novoseltsev disputes this

identification (see: Novoseltsev A.P. Op. cit. P. 370), since it translates the name “Sakaliba” as

"Slavs", and there were no Slavs in the Middle Volga in the 9th-11th centuries. However, its translation is arbitrary, because

The ethnonym “Slavs” was written “Slavia” (see 28. Rahdonites).

286 See: Artamonov M.I. Decree. op. pp. 367-369.

287 The term "island" was used to refer to any isolated region.

288 Apparently, the conquest of Kyiv by the Rus can be dated to 852, since in that year “they began to call Ruska

land" (PVL. Part 1. P. 17).

289 cm: Novoseltsev A.P. Decree. op. 417-419.

290 See: Shusharin V.P. The Old Russian State in Western and Eastern European Medieval

monuments // The Old Russian State and its international significance. P. 422.

which we call Russia."291 And who were the Rugs, besides the fact that in the 2nd-5th centuries they fought

against the Goths, it is unclear.292 Their relationship with the Russians of the GU in. is also unclear. —

allies of the Huns and, probably, the Antes.

Half a millennium has passed... and the Rus act as enemies of the Slavs, vassals of the Khazars and friends

Varangians, whose squads they willingly join. But to identify the Scandinavian

There is no basis for the Varangians to cross with the aborigines, the Rus. On the contrary, intensive crossbreeding began in the 10th century.

between the victorious Rus and the Slavs, Kyiv and Novgorod, and they triumph

Slavic customs and language. The Old Russian state was Slavic, inheriting from

Rus only the ethnonym "Polyans, who are now called Rus" and the Rurik dynasty.

Living together united the Rus and Slavs into a single ethnic group, although the process of mutual

assimilation was not easy and took more than a hundred years, very turbulent, as neighbors

The Slavic-Russians were the cunning Khazars and the predatory Varangians.

Even in the XV century, contemporaries described the Rus and Slavs as two different ethnic groups,

speakers, as a rule, together. So, here was a situation similar to the one that

developed among the Turks and the Khazars, with one very important difference. The Turks brought

passionarity to the Khazars, and the Russomons and Slavs were equally at the meeting and contact

passionate, because they were formed in the area of a single passionate impulse. Therefore, the Turkuts in

The Khazars remained guests, and the Polyans and Rossomons merged into a single ethnic group.

This is the "connection of times" or "logic of events". Antsky, or Polyansky, tribal

the union, which included the Rossomonas, arose as an East Slavic ethnic group due to

passionate impulse of Pv., simultaneously with Byzantium, and together with it entered into

the acmatic phase, which ended with victory over the cruel enemy, the Avars, after which

the Slavs spread to the Black Sea coast. Unlike Byzantium, the Polyan ethnic group

survived the crisis of transition from phase to phase safely, but then received a blow, almost

became fatal.

Around 800-809, the second migration of the Slavs from the banks of the Elbe to

East.293 A.A. Shakhmatov suggested that the Slavs fled from the Franks of Charles

Great.294 This version is difficult to accept. The successes of Charles and his barons are greatly exaggerated.

chroniclers and subsequent historians. We have seen that the Franks failed to gain a foothold

neither on the Ebro, nor on the Tisza, nor on the right bank of the Elbe. Therefore, for the resettlement of the Slavs in

a country with a completely different climate, where winter frosts prevail (January isotherm

below zero) and the summer heat, we need to look for other motives.

The integrity of an ethnos, and especially a super-ethnos, is supported by the level of passionarity

tension. When the tension subsides, the ethnic group disintegrates, and most often

territorial basis. In this case, part of the energy is released, which goes towards migration.

This was the case with the Anglo-Americans in the 17th century and in a number of other cases.

This is the reason (lying in terms of ethnic history) why the Vyatichi and Radimichi

changed their habitat.

The Eastern Slavs in the 8th century were still at a high level of passionary tension.

The scarcity of sources forces us to resort to chronological interpolation, but this method

291 Ibid. P. 429.

292 Jordan. pp. 192-193.

293 Ethnonyms of old Slavic ethnic groups had the ending “ne”: Polyane, Drevlyane, Severyan, Slovene; again

those who arrived - "ichi": Krivichi, Radimichi, Dregovichi; an exception to the rule are the Tivertsi.

294 See: Shakhmatov A.A. “The Tale of Bygone Years” and its sources // Works of the Department of Old Russian Literature

(TODRL). T. TU. L., 1940. P. 29; cited from: PVL. Ch. P. P. 108; Artamonov M.I. Questions of settlement of the eastern

Slavs and "Soviet archeology" // Problems of General History: Historiographic collection. L., 1967. P.

29-30.

gives good results. Descendants of the Antes of the TU v., who won together with the Rossomones and

the Huns are ready, by the beginning of the [10th century. have their own "khaganate", i.e. a sovereign state with a center in

Kyiv, and a king named Dir. If we take into account that the rise of this branch of the Slavs is comparable to

the passionate impulse that caused the Great Migration of Peoples, and with the creation of

confessional communities of Asia Minor Byzantium, then the phase of breakdown falls in the 8th century, and in

10th century - inertia. That's how it was.

The high level of passionarity gave the Slavs an advantage over the Easterners

Balts (Yatvyags, Golyads) and Finno-Ugrians (Merya, Muroma, Ves) and led to the merger

Slavic tribes into a single ancient Russian ethnic group, which took place at the end of the 10th century. But the Slavs

and the Khazars in the 8th century had not yet encountered each other and there was no danger to each other

represented.

The legend of Rurik, the leader of the "Varangian Rus", summoned to Novgorod by a certain Gostomysl

to calm the unrest, has now received some confirmation. It is assumed that under

the expression in the chronicle: “City rose against city” — we must understand the expulsion of the Varangians from Ladoga

around 850,295 and Rurik himself is identified with Rerik of Jutland, who owned

principality bordering on the lands of the Frisians, Scandinavians, Germans and Slavs.296 According to this

versions Rurik in 870-873 returned from Novgorod to the West, where he negotiated with Charles

Bald and Louis the German.297 Apparently, the negotiations were not successful, because

In 875-879 Rurik again reigned in Novgorod until his death. The only thing that is certain is

the last fact.

I would like this hypothesis to be confirmed. It is a pity to part with views,

perceived since childhood. But if it is correct, then the definitions are confirmed

medieval authors who considered Rurik and his dynasty to be neither Swedes nor Germans, but

descendants of the ancient people of the Rugs, the enemy of the Goths and, apparently, a representative of that turn

ethnogenesis, which preceded the Great Migration of Peoples (in the 3rd century this people already

became a persistent relic). Perhaps future research will confirm

the given hypothesis, which we have neither grounds nor desire to reject.

38. Russian Kaganate

At the turn of the 8th and 9th centuries, the Khazars stopped at the border of the land of the Rus, the center of which

was in Crimea. The Rus were very active at that time, committing

naval raids on the shores of the Black Sea. Around 790 they attacked a fortified city

Surozh (Sudak), and then they moved to the southern coast and in 840 they took and plundered

Amastrida, a rich trading city in Paphlagonia (Asia Minor). But in 842 the Rus'

part of the spoils were returned and all the prisoners were released. "Everything lying on the banks

The Euxine (Black Sea) and its coast were ravaged and devastated in raids by the fleet of the Russes (the people

or "ros" - Scythian, living near the Northern Taurus, rough and wild). And here is the very capital

“He exposed himself to terrible danger.”298 In 852, the Rus took the Slavic city of Kyiv.

On June 18, 860, the Rus' laid siege to Constantinople on 360 ships, but on June 25 they withdrew.

siege and went home. There was no more successful campaign of the Rus against Byzantium; all later

295 See: Lebedev G.S. The Viking Age in Northern Europe. L., 1985. P. 214.

296 See: Lovmyansky G. Rurik of Jutland and Rurik of Novgorod // Scandinavian collection. UP. Tallinn,

1963. Cited from: Lebedev G.S. Op. cit. P. 214.

297 See: Lebedev G.S. Op. cit. P. 214.

298 Skylitzes; cited from: History of Byzantium. T. P. P. 228.

ended in defeat? 99 (with the exception of the campaign of 907, which the Greeks themselves did not know about).

It seems that it was then that a trade agreement was concluded, and subsequently

attributed by the chronicler to Oleg. But this is only an assumption, the verification of which is not

is part of our task.

Further events did not work out in favor of the Rus. Soon after 860, a

apparently, not a very successful war with the Pechenegs, who could only come out this year

as mercenaries of the Khazar king. In Kyiv, "there was famine and great weeping," 300 and in 867

Orthodox missionaries sent by Patriarch Photius converted some of the Kyivans

Christianity.301 This meant peace and alliance with Byzantium, but not complete conversion.

was realized due to the resistance of renewed paganism and aggressive Judaism.

However, the Kyiv Christian colony survived. For one hundred and twenty years it grew and strengthened,

in order to say the decisive word at the right moment, which she said in 988.

In [the XV century the Russian state had few friends and many enemies. It should not be thought that

the most dangerous enemies are necessarily neighbors. Quite the contrary: constant

petty skirmishes, vendettas, mutual raids for the purpose of robbery, of course, cause a lot of

troubles for individuals, but, as a rule, do not lead to wars of extermination,

because both sides see their opponents as people. But foreigners, representatives of other

superethnoses, consider opponents as objects of direct action. Thus, in the 20th century.

Americans paid a premium for an Indian's scalp, as for a wolf, or likened the Negroes

pack animals. And in the Khv. superethnic differences were not moderated even by that share

humanity that took place in the 19th century. Therefore, wars between super-ethnic

entities that decorated themselves with lush confessional labels were led

mercilessly. Muslims declared "jihad" against the Greeks and massacred them in the captured cities

men, and women and children were sold at slave markets. Saxon and Danish

the knights exterminated the Lyutichi and Bodrichi, and the Anglo-Saxons dealt with them in the same way

Celts. But the conquerors could not expect mercy if military fortune turned away from them.

THEM.

At first, Rus' was relatively lucky. Three quarters of the 9th century, precisely when

the activity of the Western European super-ethnos, the Bulgarians held back the Greeks, the Avars held back the Germans,

Bodrichi - Danes. The Norwegian Vikings rushed to the west, because the routes "from the Varangians to the Greeks"

and “from the Varangians to the Khazars” passed through the narrow rivers Lovat or Mologa and through watersheds,

where the boats had to be dragged manually - "by dragging", while being in full

separation from their homeland, Norway. The conditions for war with the local population were extremely

unfavorable.

In the current political alignment, the Khazar Jews won. They

made peace with the Magyars, directing their warlike energy against the peoples of Western

Europe, where the last Carolingians were least concerned about the safety of their

peasants and feudal lords, usually dissatisfied with the imperial regime. Khazar

the government managed to make the Tivertsi and Ulichi its allies, thereby ensuring

an important trade route for Jewish merchants from Itil to Spain. Finally, in 913, the Khazars

with the help of the Guzes they defeated those Pechenegs who lived on the Yaik and Emba and

controlled a section of the caravan route from Itil to China.

The last unresolved problem for the Khazar government was the Russian

Khaganate with its center in Kyiv. War with the Rus was inevitable, and complete victory promised

299 See: History of Byzantium. T. P. P. 230 and note 19.

300 Complete Collection of Russian Chronicles (hereinafter: PSRL). T. IX. M.; L., 1965. P. 9.

301 See: Golubinsky E.E. History of the Russian Church. Moscow, 1901. Vol. I. Period One. First half of the volume. P.

51-52.

incalculable benefits for the Itilian merchant organization, but, of course, not for

enslaved Khazars, who did not take part in this activity. The rulers firmly

kept them in subjection with the help of mercenary troops from Gurgan and forced them to pay

huge taxes. In this way they were constantly expanding the territory they exploited,

ever increasing their income and becoming increasingly separated from the peoples subject to them.

Of course, the relationship between this merchant octopus and Russia could not be

cloudless. Hints of clashes began in the 9th century, when the Khazar government

built the fortress of Sarkel against the Western enemies. Further events up to 860 are very

are poorly reflected by the sources. It is obvious that “more than once it bowed under the storm, either theirs or ours

side", but the details of the course of events are unknown. We can only approximately

reconstruct the balance of power and the direction of development, but nothing more. But after 860

Before us is a multi-colored canvas of events that must be analyzed and interpreted.

39. Friends of the renewed Khazaria

The government of Obadiah and Hanukkah, together with the throne, inherited a dangerous

tradition of international relations and influences. The Turkic Khans of the Ashina Dynasty and their

Karaite ally Bulan did not understand the complex economic problems. They

they simply defended their people from the Muslims who were advancing from the south, the Pechenegs who were attacking from

east, from the Trans-Urals. Khazaria's natural ally in the 8th century was Byzantium, also

who fought with the Arabs and the Bulgarians of Asparukh who fled from the Khazars. Therefore, the spread

Orthodoxy among the Alans and Khazars did not meet with resistance. In the middle of the U.S.

there was a Khazar-Khorezm (Doros) metropolitanate, to which they were subordinated

seven episcopal sees.302 Cultural contacts were a consequence of political

union.303

The Turkic-Khazars did not maintain relations with the Far East and the Far West.

On the borders of China until 745 there were persistent, bloody wars between the Turkic

Khaganate and the Tang Empire. Then the An Lushan Rebellion in 756-763 bled China dry,

and then Tibet and Uyghuria entered the war. There was nothing attractive in the Far

There was no East at that time.

Things were no better in the West, where the Frankish state of the Merovingians and

The Lombard kingdom, and in Britain the Angles and Saxons were slaughtering the Celts. But the situation there

changed by 800, for Charlemagne, having conquered the Saxons and Lombards, took upon himself

the imperial crown. The last years of his reign coincided with the coup of Obadiah, and

then the two emerging empires entered into friendly contact, which was expressed in the fact that

Charles, by special decree, allowed the Jews to live according to their customs.304 And in the future the Jews

maintained an alliance with the Carolingians until their fall in the 10th century.

The southern ethnic groups showed the greatest activity at this time. The growth of passionarity

the descendants of the Arab conquerors blew up the Abbasid Caliphate from within, but its fragments

turned out to be more frightening for the neighbors than the cumbersome centralized social-

political system. For the Berbers and Tuaregs of Africa, the Turks of Central Asia, the highlanders

Pamir and Hindu Kush Islam ceased to be a symbol of oppression and robbery, because

302 See: Tolstov S.P. In the Footsteps of the Ancient Khorezm Civilization. Moscow, 1948. P. 229.

303 Yakut testifies that the Khazars were Christians and Muslims, and partly pagans; only

few professed Judaism (see: Artamonov M.I. History of the Khazars. P. 280). Dimashki points out that

The Khazar warriors were Muslims and the townspeople were Jews (see ibid.), but apparently he means

only the population of the capital.

304 cm: Weber G. Op. cit. T. U. S. 342.

it became possible to use various Shiite movements as banners for

the fight against Sunni Baghdad.

The Africans who had broken away from the Caliphate captured Sicily and invaded Italy, where

pushed back the Lombards and defeated the Frankish army of Louis II, and in 840 the African fleet

entered the mouth of the Tiber and nearly captured Rome. In the same year, the Muslim Persians

— The Samanids conquered Isfijab (modern Sairam, near Chimkent), and the Baghdad caliphs

spent their energy and resources on suppressing uprisings of their subjects, co-religionists and

fellow tribesmen, and to an endless war with Byzantium.

As underground magma flows out through cracks in the earth's crust from tectonic faults,

so at the border of two super-ethnoses and two great cultures, movements arose that

seemed forgotten and buried: the Khurramites in Azerbaijan and the Paulicians in Malaya

Asia. There was no organized connection or common political

orientation. Some were simply staunch Mazdakites, others, according to the principles of ideology,

and the final goals went back to the ancient teachings of the Manichaeans: dividing the world into black and white

and the desire to achieve victory for the bright principle by means of bloody executions, which they

considered themselves.

How should the Khazar government react to this? The Khurramites were

descendants of the Mazdakites, allies of the Khazar Jews in 494-529, and the Arabs were the persecutors

Jews in 690; the Greeks forced Jews to renounce their faith as early as 723. It would seem that

the time of reckoning had come. But the government of Obadiah and Hanukkah preferred to trade with

Baghdad and the assistance of Byzantine engineers in the construction of Sarkel fidelity to historical

traditions and former friendship, which the Turkic-Khazars would never have abandoned. Now

the value system has changed: profit has taken the place of loyalty and valor. And the

The advantageous situation for the Jews was the war of the Greeks against their enemies - the Bulgarians and Arabs.

Theophilus managed to recapture the city of Samosata in 837, but Caliph Mu'tasim defeated the Byzantine

army from Dazimon, in 838 he took the largest city of the empire after Constantinople -

Amorium (in central Anatolia). The war was fought with incredible ferocity; moreover,

The Khurramites were allies of the Greeks, and the Paulicians305 helped the Arabs. The Khan's Bulgars

Persian struck at the rear of Byzantium, breaking into Macedonia, and the Khazars, once enemies

Bulgarians and friends of the Greeks, were inactive. The Khans of Ashina would never abandon their friends

in trouble.

40. Let's move on to Byzantium

There, in 843, the passionate breakdown that led to the tragedy of iconoclasm ended.

It cost Byzantium dearly. The Bulgarian Khan Krum reached the walls of Constantinople in 813.

305 If we speak about the religious doctrine of the Paulicians, then their difference from the Manichaeans is striking,

similarities with the ancient Gnostics and an extremely negative attitude towards Mazdakism and Judaism. But

the theological subtleties that excited the minds of theologians were alien and incomprehensible to the masses, the task

which was the war against Byzantium. To oppose itself to Orthodoxy it was enough

generally understood recognition of matter not as a creation of God, but as an eternal evil principle. This thesis unites

Paulicians with Manichaeans and Cathars, but the origin of the doctrine is from a lost treatise of Marcion

left an indelible mark on their ideology. The Paulicians, like the Manichaeans, cannot be considered Christians,

despite the fact that they did not reject the Gospel. The Paulicians called the cross a symbol of damnation, because on it

Christ was crucified, they did not accept icons and rituals, they did not recognize the sacrament of baptism and communion and all

material things were considered evil. Being consistent, the Paulicians actively fought against the church and

authorities, parishioners and subjects, making a trade of selling captive young men and women to the Arabs. At the same time, in

Among the Paulicians there were many priests and defrocked monks, as well as professional military men,

who led their close-knit, disciplined detachments. They could not stop these sectarians from committing atrocities.

even spiritual leaders. Life took its toll even if the slogan of the struggle was the denial of life.

And one should not blame Marcion for these murders, who in theology was a philologist who showed

fundamental difference between the Old and New Testaments. The ideological basis of the anti-system could be

Another concept is also based on this.

Spanish Arab-Berber pirates captured Crete in 826 and made the island their base.

raids on the islands and coasts of the Aegean Sea. In 827, the Berbers of the Atlas invaded

Sicily, and then transferred their conquests to southern Italy. The Bulgarians devastated

Macedonia. And in Constantinople the emperor was engaged in the destruction of icons and

persecution of monks. But everything ends, and by 843 the passions began to subside.

The reduction of passionary tension was beneficial to Byzantium. Establishment of peace

secular power with the church, achieved at the Council of Constantinople in 843, gave

the ability to direct the enormous forces of the system along a certain channel. In 860, St.

Cyril converted a group of Khazars to Orthodoxy; in 864 he and his brother Methodius introduced

Orthodoxy of Moravia. In 864-865 the Bulgarian Tsar Boris was baptized, and finally

The long and brutal war with the Paulicians ended in victory for the Byzantines in 872. But

You have to pay for everything, even for saving your own country. And the price was very high.

Until the middle of the 10th century, Byzantium was the recognized center of Christian culture.

This recognition did not mean political dominance over other Christian

states of the West and the East, but it gave confidence that they were their own and in the event

dangers are obliged to help against infidels-Muslims. Let these duties not always

were carried out, but they were still important, especially for those areas of Southern Italy,

where the African Muslims invaded - the warlike Berbers who were engaged in

slave trade and robbery.

Even during the brutal years of iconoclasm, the popes were involved in church affairs.

Byzantium, supporting the defenders of icons as much as possible. De facto independence from

Constantinople, given to the Roman throne by the Carolingians, did not interfere with the existence

super-ethnic unity: the Greeks were at home in Rome and Paris, and the Franks in Thessalonica

and Ephesus. The theology there and here was the same - semi-Pelagianism, i.e. Orthodoxy.

But in 858 Photius, who was not recognized by the Pope, became the Patriarch of Constantinople.

Nicholas I. The dispute was followed by the excommunication of Photius in 863, which was not recognized in the East.

867 The Council of Constantinople anathematized the Pope, declaring his interference in the affairs

Eastern Church illegal. Thus a schism of churches arose.

It is not necessary to suppose that the intransigence of Photius and Nicholas, or the dispute about N.Podch, or

The papal claims to jurisdiction in Illyria and Sicily were the cause of the schism. All these

the details were quickly settled. The usurper Basil I the Macedonian deposed Photius, and

the obstinate Pope Nicholas I died in the same year 867. The theological dispute was postponed for a time

forgotten. Sicily was taken over by the Berbers, Illyria by the Hungarians. Official reconciliation

The Byzantine Church with the papal throne around 900 AD did not change anything.

The church schism was not only important in itself. It became a symbol

separation of the West, where in the [10th century an explosion of ethnogenesis occurred, from the orthodox East.

The Franks and Latins became strangers to the Greeks. They took a new, original path

development. The ethnic groups that emerged in this century on the shores of the North Sea and the Sea of Biscay

the bay, opened up unprecedented forms of community life and perception of nature and history and

preferred them to the previous ones not because they were better, but because they were our own. Inertia

common Christian culture for a long time still seduced the souls of contemporaries, stubbornly not

who wanted to notice the sad reality.

Thus, Byzantium evolved from an empire with claims to a leading role in the heritage

Rome to the small kingdom of Asia Minor, where an Armenian became emperor, who attracted

to serve their fellow countrymen. And since Armenians are accustomed to heroically defending freedom and

faith against the Muslims, then the latter's friends, the Jews, became the enemies of Byzantium.

Now we can generalize our observations. Judeo-Khazaria was on friendly terms with everyone

imperial regimes: the late Tang, the Carolingians and their successors in Germany -

Saxon peoples: Armenians, Georgians, Shiites of the Caliphate, since they

represented the interests of the conquered tribes, the Pechenegs, the Turfan Uyghurs and

Slavs, i.e. the Kyiv Kaganate.

And this is not accidental. There is a social closeness of despotic regimes here,

opposed by the course of history to the natural processes of ethnic formation

diversity. The struggle between these two principles was the leading antagonist

contradiction of the era of the 7th-10th centuries. And here the Judeo-Khazars were lucky again.

A new partner entered the game - the Varangians, recruited from the Scandinavian Vikings.

41. Radhonites and Normans

Although the Vikings were Scandinavians or Balts by birth, they were not

representatives of their peoples. The passionate impulse caused ethnic divergence.

Young men who left their native country for Greenland or Normandy, the green island

Erin or the shores of the azure Mediterranean Sea, formed independent ethnic

consortiums, sometimes perishing, sometimes triumphant. And since they were

scattered throughout Europe, their meeting with the Judeo-Khazars was predetermined. And its nature was

determined by the historical background against which it occurred. Sources covering

this page of history, no; therefore, we must again take a look at the balance of power,

to grasp at least the general direction of developments.

The disintegration of the Abbasid Caliphate did not diminish the ardor of conquest

Western Muslims: Spanish Arabs and Berbers of North Africa. Let us remember: Spanish

the Arabs captured Crete and made it a base for piracy in the Aegean Sea. In 842, the Tunisian

The Berbers operating in Sicily took Messina, and in 878 Syracuse. In 902 the Greeks

lost all positions in Sicily, and in 904 the Arabs sacked the second city of the empire -

Thessaloniki - and transferred aggression to the mainland, to Calabria. The Greeks found it difficult.

As has been shown, already in the [10th century, after the actual split of the church, Byzantium became

the eastern kingdom, isolated from all its neighbors, which first turned into

rivals, and then into enemies. Bound by constant war with Bulgaria and unsuccessful

attempts to hold back southern Italy from the onslaught of the Arabs, Byzantium could not actively

to counteract the strengthening of the Khazar kings, as a result of which Orthodoxy lost its

positions in Dagestan and the North Caucasus, holding on with difficulty to the southern coast

Crimea.

Charlemagne's attempt to create a super-ethnic Christian empire of Germans

in the West, just as in the East there was a similar empire of the Greeks,

not promising, but the growing passionarity in the [10th century] overturned this grandiose

construction, as if it were a house of cards. By 888 the

"territorial revolution", 306 i.e. ethnic groups appeared, called by O. Thierry "nations":

Breton, Aquitaine, Provencal, French, Burgundian, Italian and

German, the latter consisting of the sub-ethnic "tribes" of Saxons, Franconians,

Bavarians, Swabians (Alemanni) and Thuringians. All of them spent their energy fighting each other and

therefore they resisted the attacks of the Arabs and Normans very poorly. For the Khazars they were not

were dangerous.

But the Khazar Jews were dangerous for France, since, arriving with large

with money to Provence, they bought the patronage of the king and nobles and protection from

persecution by the clergy and the people. The bitterness on both sides grew. The Jews

preserved more remnants of ancient education than the French, and therefore

defeated Christians in disputes that arose over the Old Testament. Their propaganda

was a success. A young monk from Alemannia converted to Judaism in 847, married a Jewish woman,

went to Spain and there incited the Arabs to persecute Christians. Gallic bishops

complained that the Jews were buying Christian slaves and forcing them to perform Jewish rituals

rituals, that they kidnap Christian children and sell them to Muslims, that the Jews, according to

hatred of their rivals, they help the Muslims and Normans by opening the gates for them

306 Thierry O. Selected Works. Moscow, 1937. P. 247.

besieged cities, and that they call pork "Christian meat", to which Christians

they are very offended.307

It is difficult to say what was fair in these accusations, but what is important to us is something else:

mutual bitterness and hostility between the natives and the Jews on the Rhone threatened

to the French the same consequences that the Jewish penetration of the Volga had.

Provence could easily turn into something like Khazaria, especially since the military power of the Berbers,

willingly hired into the troops of neighboring countries, was no less than that of the Khorezmians. But for

This is what was needed, besides a lot of money, time, and that is what the Jews did not have. Why? This is

We'll see now.

Beginning in 800, all the coasts of Western Europe began to be attacked.

Scandinavian Vikings. Moreover, the Normans entered the rivers, penetrating deep into

continent. The spoils were plentiful. But it turns out that, in addition to gold and silver, cloth and

linen, as well as women's jewelry and expensive weapons, the Vikings took prisoners and

sold them into slavery.308 To whom? After all, not to those hevdings - wealthy peasants, from

whom they fled to the sea, leaving their homeland. To Iceland? But there the slaves ran away from their

owners or received freedom, so that "slavery did not play a significant role in

Icelandic society."309 But it made sense to obtain prisoners at the risk of one's life.

only when they could be sold easily and profitably.

And here the second question arises: how could the Normans, without intelligence data, conduct

military operations, moving away from the saving sea? But they were going up the Rhine,

Weser, Elbe, Seine, Loire, Garonne. They plundered and burned Cologne, Aachen, Bonn, Trier,

Worms, Tours, Orleans, Angers, Troyes, Chalons, Dijon, not to mention the cities of England.

This far from complete list of victim cities shows that the Vikings could

to loot significantly more than could be carried away on shallow-draft ships, the only ones suitable

for navigation on rivers. Such ships were found in Denmark. They are not designed for long

travel, but for sailing in shallow coastal waters.3 10 But if this is so, then obviously,

The Normans had fences for their plunder, and they were apparently quite rich,

to buy prisoners in the hope of future profit, and influential enough to

transport Christian slaves from the shores of the North Sea to Spain, where
The Cordoban caliphs bought slaves for big money. Are these the ones we know?
Radhonites?! Could this have happened?

Let's compare the facts. In 768-772, the Jews in Narbonne were large

landowners, and Christian serfs work in the fields and vineyards.3 1! In 70
years after the final unification of Western Europe by Charlemagne, the same picture
we see in Lyon (849). Thus, in the richest regions of the Holy Roman
empires, the Jews constitute the ruling class, dictating their own rules. Thus, according to
At the request of the Jews, the market day in Lyon was moved from Saturday to Sunday, against

which the bishops, especially the famous Bishop Agobard, protested in vain.312
In Spain, Jewish merchants traded Andalusian girls between 854 and 874 for

307 See: Weber G. Op. cit. T. U. S. 487-488.

308 See: History of Norway. Moscow, 1980. P. 101.

309 Steblin-Kamensky M.I. The Culture of Iceland. L., 1967. P. 19.

310 See: Kogan M.A. Brave sailors of the Middle Ages - the Normans. L., 1967. P. 13.

3I See: Tyumenev A.I. Op. cit. P. 249 (letters of Pope Stephen III).

312 See ibid. P. 276 (A vobagais. Re shzoenia Laaeotata. P. 5).

for this purpose they had a trade route from Morocco to Egypt.313 In Egypt, under Ahmad ibn-

Tulun was a land of plenty, and Spanish women were bought for harems. Presumably, Christians

resisted where they could and as best they could. Therefore, the Jews, not content with

administrative support of the Carolingian emperors, used pagans-

Normans. At the beginning of the 9th century, a squadron of ships approached the shores of Southern France.

The coastal residents took it for a Jewish... and became victims of Norman pirates.3 14

It is impossible to assume that the mistake was a matter of chance. Coastal residents know how

understand the rigging of ships. Apparently the Jews simply lent their ships to the Normans,

for a share of the spoils, of course. The first mention of Jews in England dates back to 833.

immediately after the successes of the Vikings.315 In 848, the Normans sacked and burned Bordeaux thanks to

betrayal of the local Jews,3 16 who did not suffer from the Vikings. This could only have been in

in the event that communication was established between the two. And the text of the "Tale of Time"

years" explains what it was like. Two predators - the Radhonites and the Vikings - in 859

agreed on the division of spheres of future conquests that were to be accomplished.317

The Russian Khaganate was also destined to become a victim of these predators. And indeed, all

For the next century, Kyiv was the scene of a brutal war, which the Slavic-Russians were forced to end

were taken out. This is what we will talk about.

The conclusion proposed here seems paradoxical at first glance. We are accustomed

see the Jews and the Normans as antagonists, because they are really very different from each other

friend. But in political conflicts, especially those dictated by elementary greed,

sympathies based on similarity of psychological makeup give way to calculation, even

even the most cynical. Sincerity in such cases is not only unnecessary - it is harmful. And

so the Radhonites calmly used the Vikings, leaving them in the confidence that they were not

are a toy in the hands of an experienced partner. Moreover, when the Jews lost the bet

to dominate world trade, the Normans who attacked England took Jews with them, 318

and they, from 1100 onwards, held in their hands the credit operations of the English kings and their

vassals.319 The usual alliance was broken only by Edward I in England and Philip August in France, but this page of history goes beyond the chronological framework of ours topics.

42. Search for a consistent version

So, following the version of the Tale of Bygone Years, we constantly come across irresolvable contradictions, to put it mildly, omissions and inaccuracies, starting from "the calling of the Varangians" to the story of Olga's massacre of the Drevlyans.

It seems that the chronicler gives a deliberately false scheme of events. Judging by his

313 See ibid. Pp. 268–269 and 271–272.

314 See ibid. P. 272.

315 See ibid. P. 143.

316 See Weber G. Op. cit. T. U. S. 489.

317 “Varangians from overseas” collected (or were going to collect) tribute from the Chud, Meria and Krivichi, and the Khazars from

Polyans, northerners and Vyatichi (PVL. Part 1. P. 18).

318 See: Tyumenev A.I. Decree. op. P. 243.

319 See ibid. P. 280.

hints, the Varangians and the Khazars were bitter enemies, and not allies. The data we collected

the facts say otherwise, and I prefer not to believe the chronicler. Nestor, who wrote his

work in 1100-1113, - a supporter of the Grand Duke Svyatopolk II, who was a friend

German and Danish feudal lords, an opponent of the Greek metropolis and its defender

Vladimir Monomakh, the enemy of the exterminator of the last Khazar Jews - Chernigov

Prince Oleg Svyatoslavich. In addition, the events he described were more than

for 200 years. Can a historian, our contemporary, without any special training

to present the history of the reign of Catherine II, taking into account the morals, fashions and personal

relationships? Even with an abundance of sources, it's difficult. And besides that, Nestor,

like M.N. Pokrovsky, he understood history as “politics turned to the past” and

defended the interests of his monastery and his prince, for which he sinned against the truth.

D.S. Likhachev described The Tale of Bygone Years as a brilliant literary work

a work in which historical information is either transformed creatively

the author's imagination, such as the legend of the calling of the Varangians, or are replaced

interpolated short stories, some of which go back to wandering plots. He is very

critically examines the ideas of A.A. Shakhmatov, and this makes it possible, on the basis of both

work to establish the sequence and connection of events in ancient Russian history, even if not in

details, but in the approximation that is necessary and sufficient for our plot.

Therefore, in the future we will rely not on the chronicle version, but on the one that

obtained as a result of conscientious historical criticism.

Having established the existence of an alliance between the Radhonites and the Vikings in Western Europe, we can

from this point of view to consider the situation in Eastern Europe. The analogy at first glance

It is paradoxical, but let's look at the facts and draw a conclusion.

The history of the Varangian penetration into the Slavic lands is obscure, because the details of these

events were deliberately obscured by the chroniclers of the 12th century. 320 It is generally recognized that in 862

(the chronology is confusing) the Varangian king Rurik appeared in Novgorod and, having broken

the resistance of the anti-Varangian party, headed by a certain Vadim the Brave, was laid

tribute from the northern Slavs. But Rurik refrained from invading the Russian land.

In the 9th century, the Southern Dnieper region was called the Russian land,321 where two ethnic groups -

The Russomons and Slavs fought against the Goths on the side of the Huns back in the 4th century. Their history before the 9th century.

unknown. It is only clear that the Kyiv Khaganate was a strong and independent state.

along with the Hungarian, Bulgarian and Khazar Khaganates. In 860 the Rus committed

victorious campaign against Constantinople (incorrectly dated by Nestor to 866),322

forced Byzantium to conclude a peace treaty that was beneficial to them and partially accepted Orthodoxy.

In 864 the Rus fought with the Bulgarians, in 865 with the Polotsk people, in 867 with the Pechenegs

(21— L.G.), in 869 — with the Krivichi. However, with such an active foreign policy

there were no clashes with the Khazars: St. Cyril's mission to Khazaria in 860 took place in

peaceful environment. This does not speak of the peacefulness of the Khazar government, but of the power

Kyiv, the alliance of the Rus with the Magyars and the complexity of the situation in the Caspian. In 860-880, the Kiev

the government of Askold and Dir was so strong that it could not be afraid

Khazar aggression. Moreover, the Kievans were expanding their zone of influence to the north, not

fearing conflict with the Swedes.

There were several kings in Sweden around 859: Bjorn the Hill King, his

co-rulers Emund and Olaf. Emund's son, Eric, in 854 made a campaign to the east and

imposed tribute on the Kurs, Estonians and Finns, but, as can be seen from the list, he was only interested

320 See: History of the USSR. T.I. M., 1966. P. 482.

321 See: Shakhmatov A.A. Research on the most ancient Russian chronicle collections. St. Petersburg, 1908. P. 338.

322 PVL. T. P. S. 247.

the shores of the Baltic Sea, and the Krivichi, Merya (Cheremis) and Ves (Veps) lived in forested areas

watersheds of Eastern Europe. If one of the Swedish kings had subjugated such a

vast lands, this would have been noted at least in the sagas. Doesn't mention it either

Catholic missionary St. Ansgar, who preached in Sweden in 849-852 and

who maintained relations with the Swedes until his death in 865.323

And even if the Swedes wanted to subjugate the northern lands of Eastern Europe, then

it was beyond their capabilities. Like all Scandinavians, they moved in boats, and,

therefore, the only places within their reach were the river banks. Having no horses, they could not

could go far from their floating bases, but transport horses and the necessary fodder

it was impossible to do it on light boats. Besides, any raid only made sense in the fall,

when the inhabitants of the villages could not hide in the forest. Such a raid required

roads and reliable guides from the natives. And in the 9th century there were no roads in the forest, no necessary

the number of traitors, if only because the Swedes had nothing to pay for their services.

It must be admitted that the desire to attribute the foundation of the enormous

empires in the northern forests encounter insurmountable obstacles associated with

mainly with physical geography. But since the Scandinavians took over the lands of the Rus

and the Slavs in the 9th century, then obviously there was an additional factor that should be found.

If it was not the Swedish kings or the Greek basileuses who were interested in

the destruction of the Kyiv Khaganate, then there remains only one neighbor who wanted it and had it

means to achieve their goal. It was the Khazar Khaganate, which in 834 came out

to the Don River line. The Sarkel fortress built there was to serve as a base for

offensive to the West, but for some reason this action was delayed for half a century. The Khazar Jews

managed to include only northerners in its political and economic system, as evidenced by

the spread of eastern coins of the 9th century on the left bank of the Dnieper.324

And then, having no means of establishing sincere relationships with ethnic groups, the “chimera”

used "free atoms" - the Scandinavian Varangians who captured Kyiv in 882.

Let us remember that Rurik was a Varangian (this is a profession) from the ethnic group “Rus” (Rossomoni). No

Having settled at home, he accepted the offer of "Gostomysl" (or the "Gostomysl" party) and

fortified himself in Novgorod. According to the Primary Chronicle - "The Tale of Bygone Years", under his

The territory under control was small and sparsely populated: Ladoga, Beloozero and Izborsk.

Polotsk and Smolensk in 864-869 were subordinated to the Rus, i.e. to Kyiv, where the enemies were located

Rurik - Askold and Dir. Rurik could replenish his army in only one way -

hiring Varangians from overseas. They captured Kyiv for his son, called in the chronicle

Igor Stary.

And here a new ambiguity arises: why did the cunning invader, having killed only two

rulers of the city, did not meet resistance from the masses? Obviously, the Varangians

there was such strong support that the Slavic-Russians did not risk repeating Vadim's attempt

Brave, who tried to drive Rurik out of Novgorod in 864. The chronicle is silent about this.

The gap is partly filled by Masudi’s brief information that “the Rus and Slavs constitute

servant of the Khazar king.”325 And as we will soon see, so it was.

The change of power in Kyiv brought about a change in policy. Oleg subjugated the Drevlians in

883, the northerners in 884 and the Radimichi in 885, with the latter having previously paid tribute

Khazars. This could not but cause a war with Khazaria... and a gap of 80 years appears in the chronicle.

323 See: Henning R. Op. cit. T. P. P. 165-173.

324 See: Shevchenko Yu.Yu. At the turn of two ethnic substrates of Eastern Europe in the 8th-10th centuries //

Ethnography of the Peoples of Eastern Europe. L., 1977. Pp. 46-47; Gumilev L.N. Ancient Rus' and its neighbors in the system

international trade and barter // Izvestiya VGO. Vol. 119. Issue 3. 1987. Pp. 223-234.

325 Artamonov M.I. History of the Khazars. P. 383.

years! What, great?

So, in fact, the Varangian kings were enemies of the Slavic-Rus and at first

allies, then rivals, and then vassals of the Radhonite Jews. Proud of their

The Varangians' belligerence constantly led to defeats, in which their subordinates perished

Slavs mobilized for campaigns on the Caspian and Pontus (Black Sea). Varangian

The commanders did not feel sorry for the Slavic warriors.

The Russian land has suffered much suffering caused by constant failures

incompetent rulers. This is what the wily chronicler Nestor glossed over.326

And yet, how did the Slavic-Russians reach such a humiliating position? If

History does not answer this question, let us turn to ethnology.

Byzantium and Rus' are the same age. The breakdown in Byzantium was in the UShV, and

the inertial phase began in the middle of the 9th century. In Rus', the breakdown apparently came later and

dragged on until the end [of the 10th century. When a breakdown occurs, a split in the ethnic field occurs. That is why

the Varangians found supporters - "gostomysls" or the first "westerners", who 250

years later, the Grand Duke Svyatopolk II and the chronicler Nestor sympathized. And since

Only Nestor's version survived the centuries, and was accepted without criticism by historians of the New Age.

But the Jewish community of Khazaria should have, according to the law of ethnic entropy,

degenerate and weaken, since it was a closed system, not replenished even by those

bastards who became Karaites (children of Jews and Khazars). And it grew stronger.

There must be a scientific explanation for this.

It has been observed that if individuals of a certain population simplify their morphological

structure, they dramatically increase biogeochemical energy (for animals this is energy

reproduction), i.e. biogenic migration of their atoms, which improves their chances in the struggle for

existence.327

By transferring this pattern from the organismic to the population level, we

we state that with the beginning of degeneration, or simplification, of the structure, there is a

release of free energy, manifested in the desire to expand the area. Examples

that is, the Han aggression of the 2nd century BC, the colonial conquests of European countries in the 19th century.

and the clash that interests us on the warpath of Judeo-Khazaria with Kievan Rus. In the 9th century.

The results of this collision were impossible to foresee.

According to the Tale of Bygone Years, Oleg accomplished his greatest feat in 907 – a campaign against

Constantinople - "on horses and on ships." The Russian landing force allegedly devastated

the outskirts of Constantinople, killing or torturing the Greeks who were taken by surprise. Then Oleg

He put the boats on wheels and, having equipped them with sails, reached the city walls with a favorable wind.

The frightened Greeks paid a huge ransom and concluded an agreement that was very beneficial for Rus'.

At the same time, Oleg hung his shield on the gates of Constantinople.328

In the chronicle everything turned out very beautifully, but here’s the problem: the Greeks didn’t mention this campaign.

knew; they just didn't notice it.

Russian historiography of the 17th century accepted Nestor's version uncritically, due to which

This story, despite all its inconsistencies, was entrenched in high school textbooks. A.A.

Presnyakov, S.P. Obnorsky, S.V. Bakhrushin, D.S. Likhachev and many others treated

skeptical about the described fact. The 907 treaty was too reminiscent of the historical

the recorded treaty of 911.329 However, the dispute continues to this day, for although

326 The bias of the chroniclers is obvious, who count the victories of the Rus from Oleg, pushing Askold and

Dira into the shadows. (Sakharov A.N. Diplomacy of Ancient Rus'... P. 78).

327 See: Vernadsky V.I. Op. cit. $ 207. P. 285.

328 PVL. Part 1. P. 25.

329 For an analysis of the versions, see: Sakharov A.N. Diplomacy of Ancient Rus'... Pp. 84-89.

the fantastic nature of the details described by Nestor is obvious, but the discussion was about legal

side of the problem - the text of the agreement. The concept of the preliminary nature of

the treaty of 907, renewed in 911. B.D. spoke in favor of this compromise solution.

Grekov, M.V. Levchenko, V.T. Pashuto, the third version defended the universal meaning

treaties of 907, and G. Ostrogorsky and A.A. Vasiliev, considering Oleg to be a Varangian leader,

accepted the chronicle version. In such a complicated dispute, the constructive proposal

A.N. Sakharov to separate questions about the reality of Oleg's campaign and the authenticity of the text

agreements330 The second question lies outside our interests, and the first can be considered resolved

most of the cited works, with which the author of these lines agrees. It seems that Nestor

attributed to Oleg the campaign of Askold in 860, the authenticity of which is indisputable.331 But what happened in

early 10th century? Let's take a look and think.

According to the methodology we have adopted, we should consider the panorama, the history of everything

area associated with Khazaria, until 90 7, or rather, from 904 to 910. This way will be

a chronological cut has been made, which will allow us to discard most of the unsuitable ones

versions.

Let's put the question this way: who was for Byzantium and who was against it? Byzantium was surrounded by three

superethnos: Muslim, Romano-Germanic and nomadic (Eurasian), but none of

there was no unity among them. Muslims were divided into Sunnis, hostile to Byzantium, and

who bought furs from Khazaria, the Shiites of Daylem, hostile to the Sunnis, and the Qarmatians, who

were enemies of all as a shining example of anti-system. In the West there was a feudal revolution

against the Carolingian emperor, who relied on Jewish communities to supply them

money; that was the only reason the Carolingians could hold on; they paid with privileges, and

very generous.

In the Steppe, the Pechenegs pushed the Hungarians back into Europe, where they attacked Moravia,

Italy and Germany.

Thus, the enemies of Byzantium are the Sunni Arabs, the Roman popes, the emperors

West and, of course, the Khazar Jews; friends - the Shiites of Dailem, the feudal lords of France (from them

there was little use) and the Pechenegs, which was noted by Constantine Porphyrogenitus. And the Rus were

they were given a free choice... and they made it in 904, which is what we will talk about.

43. War of the Rus with the Greeks in 907

Was there such a war? The chronicler does not spare praise for Oleg, who allegedly

the successful siege of Constantinople and the conclusion of a trade agreement that was enslaving to the Greeks

received the name “prophetic” from the people of Kiev: “for the people were pagan and speechless.”332

The chronicler's attitude towards the prince is ambivalent: on the one hand, he is worthy of glory as

the winner, on the other hand, was praised by ignorant pagans, which, from the monk's point of view,

Kiev-Pechersk Lavra, not good. And how did the allegedly injured Greeks treat him?

It is unclear, because they simply did not notice Oleg's exploits. The search for indirect information about

the events of 907 led V.D. Nikolaev to analyze the chronicle of Pseudo-Simeon333 (10th century), and here

330 See ibid. P. 89.

331 See ibid. Pp. 48-56.

332 PVL. Part 1. Page 25; S.M. Solovyov is also skeptical about Oleg's "achievements". In his opinion,

They limited themselves to robbing defenseless Slavic tribes.

333 Nikolaev V.D. Evidence from the Chronicle of Pseudo-Simeon about the Rus-Dromites and Oleg's campaign against

Constantinople in 907 // Byzantine Timeline. Vol. 42. Moscow, 1981. Pp. 147-153.

It's time for surprises.

In June 904, the Arab naval commander Leo of Tripoli attempted to attack

Constantinople, but was driven back by the Byzantine fleet of Admiral Imerius. And then

Byzantium was attacked by the Dromite Russians,334 who were defeated by another Byzantine

naval commander - John Radin. Part of the Russian-Dromites were saved thanks to

supernatural abilities of the wizard Ross. The others died from Greek fire at

Cape Tricephalus in the theme of Opsikion.

The Chronicle of Pseudo-Simeon has caused a heated controversy, which has been critically analyzed in

quoted article by V.D. Nikolaev. Defenders of Nesterov's version - the victorious

campaign of Prophetic Oleg - lost the argument. Now the most convincing ones should be considered

V.D. Nikolaev's conclusions, which boil down to the following: "...it is obvious that the "Rus-Dromites"... are not

Oleg's army, and the Slavic-Varangian freemen who lived at the mouth of the Dnieper and on the coast

Black Sea. This freebooter carried out predatory raids on Byzantine possessions...

under the leadership of a “divinely illuminated leader.” The coincidence of the Rus-

the Dromites with the campaign of Leo of Tripoli is not an accident. The Dromites took advantage

the absence of the imperial fleet near the capital. Sailing at night to avoid being noticed

Kherson strategos, the Dromites moved along the Bulgarian coast, because the Bulgarians

hated the Greeks; then they plundered the environs of the capital and were dispersed

Byzantine fleet. And this happened in 904 - three years earlier than Oleg's campaign. And

if such minor events are recorded in the history of Byzantium, then “the shield on the gates

"Constantinople" is on Nestor's conscience.

And here two questions arise, and the second is the answer to the first. Nestor could not help but

to know that in 860 the Rus almost took Constantinople by military means is very

similar to those allegedly used by Oleg in 907. The imagination of any author is not

is boundless. Here could simply be a transfer of the events of the campaign despised by the chronicler

Askold on the campaign of his beloved Oleg, for whose glorification it was enough only

change the date. After all, the chronicle was written 200 years after Oleg (1100-1113), and it is unlikely that all

Readers of that time paid attention to such an ancient chronology.

But if so, then the critics of the source are right, having proven that this was not a victory, but

defeat, and not in 907, but in 904, and the Byzantines described the events of their history, and not

hushed up. Let's accept this version336 and see what results it should have had

lead to the defeat of Leo of Tripoli and his allies.

It is easy to imagine what feelings overwhelmed the Rus-Dromites in the autumn of 904, as

those who escaped from Greek fire, as well as relatives of those who died. The dream of paying off

Tsargrad became the ethnopsychological dominant. One can even imagine what exactly

then a legend was created about the massacre of the Greeks, which in fact did not happen, and could not happen

it could, but as a patriotic story it was good, and maybe they used it as

an inserted novella when compiling early chronicles.

But there was also a cruel reality. Revenge on the Greeks with the help of the Arabs turned out to be

unrealistic. It was necessary to look for another anti-Christian ally, i.e. to choose between

Hungarians and Khazars. The Hungarians, who had just captured the Danube Valley, turned their

attention to Western Europe: Germany, France, Italy and even Spain. That's why they

there was no time. But the Judeo-Khazars hated the Greeks with all their souls. Their states bordered

in Crimea, and trade interests intersected on all seas.

334 Drom (Greek) - run. These bandits were able to escape from regular troops so quickly that they deserved it.

his nickname (see ibid., p. 151).

335 theme (Greek) - a military district in Byzantium during the Macedonian dynasty.

336 See: Byzantine Timeline. Vol. 42. P. 152.

The Rus-Dromites, who were the stronghold of militant paganism,337 and their

like-minded people in Kyiv and Novgorod, naturally, saw the Itil king as a reliable

ally. They decided to use his powers and... found themselves being used.

Yes, making insincere friends can be dangerous, but once it starts, the chain of events

naturally unraveled for half a century, until the inertia of what had been done dried up and was replaced

another, as often happens in ethnic history.

But even if the traditional version is true, we have to admit that the successes

Oleg and the abundance of spoils are an exaggeration, typical of the authors of that era, and the conclusion is

Oleg's alliance with the Khazar king against the Greek autocrat remains in force.

This collision was beneficial to both partners, but at whose expense? As we have seen,

The "Dromites", despite all their courage and maneuverability, could not compete with the regulars,

trained troops. Khazar mercenaries from Gurgan and Tabaristan were the army

steadfast, but very expensive. In addition, they refused to fight against the Muslims, and

Conflicts between Jews and Muslims sometimes arose. But there was another combat-ready army

— the Slavic "voy" and their Finno-Ugric neighbors, who could be easily mobilized and

to throw not bands of robbers, but entire armies against the Greeks and Dailemites.

The fighting ability of the Slavs was well known. "The people of the country of the Rus... are warlike. They

They fight with all the infidels around them and emerge victorious. Their king is called

"Khakan of the Rus. Among them there is a group of Morovvats," writes the Persian Anonymous of the 9th century.338

The latter were understood to be professional warriors who formed one with the militia.

whole.339 It was this Slavic army that the Radhonites and Normans decided to use,

forcing the Slavic youths to pay tribute in blood. The Slavs themselves went on campaigns to the Caspian and

Pontus was not needed. But the Khagan of Khazaria and the Konung of Kyiv found ways to force them to go to

death for their own selfish purposes. Yes, it is hard to live under the rule of foreigners!

MI. Chimera Throw (899-944)

44. At the turn of the 20th and 20th centuries

The world around Khazaria was changing. These changes did not affect the Khazars themselves, but the merchants

the Radhonites were sad. Silk supplier China lay in ruins after a grand

the peasant uprising of Huang Chao and its suppression by the last Huns - the Shato Turks,

saved the Tang Dynasty. Chinese peasants were especially embittered against foreign

merchants, whose colony in Guangzhou was completely wiped out in 879. The same

repeated in Chang'an in 881. Jewish merchants who were in China during these years,

perished, their property was plundered, the caravan route was left unattended, the dams

on the Yellow River they were not repaired, and in half a century there were 9 breakthroughs, i.e. huge ones

floods.

And it is not surprising that the export of silk has stopped, although it was the main source

income of the Radhonites.

The situation in the West was equally unfavorable. The Carolingians,

who supported the Jews, lost the trust of their subjects. First they were refused

submission of the French, who elected Eudes of Paris as king. After his early death

The French feudal lords continued the war with the emperors until complete victory - the election

337 See ibid. P. 150.

338 Novoseltsev A.P. Decree. op. P. 399.

339 See: Froyanov I.Ya. Kievan Rus. L., 1980. Pp. 185-195.

by King Hugh Capet in 987. It became difficult for Jews to live in France.

The situation in Germany was more favorable for them. The Saxon kings,

who replaced the Carolingians, took the Jewish merchants under their protection and provided them with

trade route through the Kingdom of Arelate and the Palatine of Toulouse to Spain.

But the Muslim caliphs of Spain did not need silks and furs, but slaves.

Therefore, it was necessary to get young men and women, and parents, as a rule, did not

gave away.

Baghdad was going through a difficult time. The country around it was ravaged by uprisings.

black slaves - Zinjs and Bedouin-Karmats. There they also bought slaves - Ghulams - for

replenishment of the army. And since from 866 the power in Baghdad passed from the caliphs to the Turkic

guardsmen, their commanders most willingly bought their fellow countrymen. Obtaining slaves

became the urgent task of the Radhonites, but this occupation was connected with war. And war is a matter

risky and expensive.

Of course, one could recommend that the Radhonites change their profession and take up,

for example, growing watermelons and grazing sheep, but for this it would be necessary to abolish

the law of irreversibility of evolution. Their ancestors did not create a branched system for that

of a harsh type, to simply cross out all the efforts, feats, achievements and, finally,

luxurious living conditions that they achieved over a hundred years of labor and victories. Harsh

the system is strong because it is adapted to local conditions when it is created

conditions in the best possible way. When the environment changes, however, restructuring the system is difficult.

Conversely, a discrete system is flexible but does not allow for full coordination.

forces to solve foreign policy problems. Therefore, rigid systems win in

stable conditions, while discrete ones survive even in a constantly changing environment

habitat and ethnic environment.

The Jewish Khazaria is an example of a rigid system, the Eurasian ones surrounding Khazaria

ethnic groups are discrete systems. In the 19th-10th centuries, changes in the geographical environment (due to

the transfer of the path of cyclones to the north, to the forest zone of Eurasia) could be for

ethnoeconomic systems are either useful or harmful, but not neutral. And since

the interests of the Jews and the Khazars in the chimerical integrity of the Khaganate were opposite, then

Climate fluctuations have affected the history of Eastern Europe and the Great Steppe.

45. Wrath of the Elements

As long as the steppes were moistened and the swamps in the Volga-Oka interfluve dried up,

The Caspian Sea was quiet. It stood at an absolute mark of 36 m, thanks to which

vast areas of fertile land in the lower reaches of the Volga were populated by farmers.

the beginning of the 10th century, when the Volga turned from a quiet river into a turbulent stream that collected moisture

rains that fell over a vast area from Valdai to the Urals, the Caspian Sea level rose to

marks - 29 m.340

For the inhabitants of the southern edge of the Caspian Sea, this is not of significant importance.

had. The banks there are steep, mountains all around. The sea rose, flooded the coastal fortress... well

and so be it. But for the gently sloping northern shore, the rise in sea level was of great importance.

Fields, gardens and vineyards were under the water of the Volga, which was standing on the backwater. Use

flooded lands were impossible, people began to settle on the tops of the Baer hills,

waiting for the time when the water would go away. And the water kept rising. We had to go to the steppe.

But even in the coastal areas there was no salvation for the Khazars. The steppe, deprived of rain,

turned into a semi-desert, and this last one - into a desert in which even

340 cm: Gumilev L.N. Discovery of Khazaria; same. Heterochronism of humidification of Eurasia in the Middle Ages //

Vestn. LSU. 1966. No. 18. Pp. 81-90; id. The origins of the rhythm of the nomadic culture of Central Asia (Experience of the historical-

geographical synthesis) // Peoples of Asia and Africa. 1966. No. 4. P. 85-94.

nomads. In the 10th century, the Karluks left the shores of Balkhash to settle in the oases of the Middle

Asia, the Pechenegs left the shores of the Aral Sea for the shores of the Black Sea, and the Guzes moved to

Ural and Emba. Only the Kumans (Polovtsians), who inhabited the western slopes of Altai and the southern

The strip of Western Siberia, where pine forests stood at that time, 341 were not affected by the drought.

They were saved by the full-flowing rivers that surrounded the Baraba steppe from the east and west.

It was easier on the western edge of the Great Steppe, on the banks of the Dnieper, Donets and Don, so

how meridional currents in the atmosphere contributed to the normal humidification of this

region. Therefore, the Pechenegs, having broken through to the Dnieper region, restored the livestock there,

including horses, and thus military power, thanks to which they could support themselves

independently.

Since the eastern steppes turned out to be very inhospitable, the Khazars rushed

to the northwest and, starting from the second half of the [10th century], they settled the terraces of the Lower Don, where

brought with them the culture of Terek grapes. The four floodplain terraces of the Don smoothly

pass into the watershed steppes, but already on the second terrace the features appear

azonality - forest groves, willow thickets, etc., which determined the way of life of the Alans, Khazars and

Cossacks. In 1965, the author managed to find a small settlement on the Middle Don containing

ceramics of all eras - from the 10th to the 12th century, which indicates cultural continuity

population of the Don Valley, regardless of the introduction of foreign ethnic elements into it.

Of course, this branch of the Khazars was lucky compared to others. In 860 they accepted

Orthodoxy from St. Cyril and thanks to this they became part of the Christian community,

as a result of which they established friendship with the Crimean Goths, Greeks and Alans. And others

continued to bear the burden of taxes, which the Khazar government could not reduce, even

if it wanted to.

Russia at the end of the 11th – beginning of the 15th century.

But the Khazar Jews were not affected at all by the drought and floods. They lived in

cities, in comfortable wooden houses, warm in winter and cool in summer. Food

they bought at the bazaar. The caravan drivers passing through Itil paid for everything, not

bargaining as they passed on rising costs to buyers in China and Provence.

Therefore, natural phenomena do not affect social relations within the Jewish community.

had no influence: their impact was absorbed by the Khazar ethnic group,

which contained the community. The weakening of the nomads, whose herds were dying from lack of food, was

It was only to the Jews' advantage: meat could be bought cheaply, and a weak enemy was not dangerous.

Therefore, in the Khv. the activity of the Khazar government did not decrease, but increased.

Therefore, brutal wars were bound to break out... and they did break out.

in the south and west.

But not in the north! The shift of the Atlantic cyclone path into the forest zone was associated with

heavy snowfalls, prolonged summer and autumn rains and, accordingly,

swamping of forest clearings, i.e. places most promising for primitive

agriculture. The economy of the ethnic groups of the Volga-Oka interfluve was undermined. And that means

the strength of their resistance to foreign invaders weakened. If in the middle of the 9th century the Khazars

the Jews negotiated with the Normans about the division of Eastern Europe, then by the beginning of the 10th century they

captured almost all of it. The Khazaria included: the Burtases (on the Middle Volga), the Bulgarians, 342

341 See: Gribanov L.N. Changes in the southern boundary of the pine range in Kazakhstan // Bulletin of agricultural science (Almaty-

Ata). 1965. No. 6. P. 78-86.

342 The son of the Bulgarian Elteber was held hostage by the Khazars, and “the Khazar king demanded daughters for his harem”

(Kovalevsky A.P. Op. cit. P. 141).

(on the Lower Kama), Suvaz (Chuvash on the Upper Volga) 343 Arisu (Mordovian Erzya), Cheremis

(Mari, in the Trans-Volga region), Vyatichi (on the Oka), northerners (on the Desna) and Slavs, “under whom

other Slavic tribes are meant."344

The turn of the 10th and 10th centuries was the culmination of the Judeo-Khazar power and a catastrophe for

the natives of Eastern Europe, who were faced with the alternative: slavery or death?

46. Around the Caspian Sea

Trade routes were the nerves of Jewish Khazaria, but the Caspian Sea was too often

it is restless, the channels of the Volga delta at the mouths become shallow and impassable for large vessels

sea vessels, and the eastern shores are waterless and deserted. Therefore, the government does not

started its own fleet, preferring to use caravan routes to bypass

Caspian Sea.

The most convenient route was from Baghdad through the Caucasus, where, having passed Derbent, the merchants

immediately got to Khazaria and from there to Bulgar and Great Perm. The second route went through Mera,

Bukhara and Khorezm along the banks of the Amu Darya, through the Ustyurt plateau - the gateway to the land of the Turks,

then he crossed the rivers Emba, Yaik, Sakmara and then went along the left bank of the Volga to Bulgar.

The disadvantage of this route was that it passed through the nomadic camps of the Guzes, Pechenegs and

Bashkirs, the latter being considered terrible cutthroats, while the former, when Ibn-

Fadlana decided through their lands whether to cut the Caliph's ambassadors in half, or, stripping them naked,

to release them back, or to hand over the ambassadors to the Khazars in exchange for their own who were in captivity; but

then Ibn Fadlan was allowed to pass further.345

Another road from the Muslim countries of Central Asia went through Lower Emba and

the lower reaches of the Yaik directly to the Volga, to Itil. This route was equipped with magnificent caravans-

sheds made of hewn stone and wells lined with stone, spaced apart

friend at about 25 km (normal caravan crossing). But, despite all the accepted

measures, the eastern route was longer and more difficult than the western, Caucasian one. And it was used

only when there was no other way out.

But the sea did not remain empty either: ships of the Rus sailed along it from Itil to Gurgan,

where the goods were loaded onto camels for shipment to Baghdad. Of course, this route was also

under the control of the Khazar king, who had a vested interest in the merchants

these routes were passed unhindered and so that income would flow into his treasury regularly.

Even the collapse of the Caliphate, when the emirs stopped, did not interfere with trade operations.

obey the caliph and kept the collected taxes for themselves. In 866, Turkic mercenaries took

Baghdad and replaced the caliph with their own protégé. This was the end of Arab domination in

the state created by their ancestors.346

The changes also affected the Caucasus. In 859, Ganja was restored, where the

Arab rulers from the Shayban tribe. In 869, the Hashimids came to power in Derbent,

Arabs from the Sulaym tribe. But both of them, being devout Sunnis, did not break

relations with Baghdad and the governors of Azerbaijan, the Sajids.34 7 Therefore,

The Khazar king had no reason to worry.

343 See: Kovalevsky A.P. Op. cit. P. 139 and note 599.

344 Artamonov M.I. History of the Khazars. P. 385.

345 See: Kovalevsky A.P. Op. cit. P. 129.

346 Müller A. History of Islam. T. P. P. 223.

347 See: Minorsky V.F. Decree. op. P. 40.

But the Shiite movement of the Iranian peoples had to be responded to in a completely different way,

living on the southern shore of the Caspian Sea. In 867, the highlanders of Tabaristan, who raised

rebellion under the banner of the Alids, separated from the Caliphate.

The regions of the Southern Caspian Sea, protected from the north by the sea and from the south by a mighty mountain range

Elbrus, were a safe haven for ancient ethnic groups that preserved the actual

independence under the Seleucids and even under the Sassanids. The Arab conquest did not help either.

disrupted the flow of life of the Elbrus mountaineers, as well as the mountaineers of Asturias, Basque Country and Cilicia,

although it did cause hatred towards the Arabs. The influence of Islam, adopted only in 842, was

insignificant, and therefore Shiite propaganda, essentially anti-Arab, found its way into Daylem and

Tabaristan suitable soil. These mountaineers willingly went to fight not for the Alids, but against

Abbasids. And the weaker the Baghdad Caliphate became, the more formidable the force became

Daylamites, a relic that did not squander its powers like the Arabs and Persians, and worthy

the enemy of the steppe Turks, the only combat-ready army of the Sunni rulers.

The region that supplied the Khazar kings with mercenaries was Gurgan348 - "wolf

country", located on the southeastern shore of the Caspian Sea. The warlike inhabitants of this

poor land willingly lived up to their nickname - "wolves" - and sold their valor

those who paid for it. Officially, Gurgan was subordinate to the governor of Khorasan, where

descendants of the Persian aristocrats Tahirids, devout Sunnis.

In 872, the leader of the rebellious Shiites of Tabaristan, Hasan, invaded Gurgan and conquered it,

and then captured the rich cities of Qazvin and Rey (Tehran). The Khazar Jews immediately lost both

convenient caravan route, and brave mercenaries who stopped coming to Itil. The era

peacefulness ended. The war with the Shiites became a pressing issue for the Khazar Jews.

necessity.

To fight the Muslims, pagan warriors were needed, i.e. Scandinavian Varangians.

The Khazar king invited the squad of Helga (Oleg), promising the Varangians a division of the Eastern

Europe and support for the destruction of the Russian Khaganate and Askold.

In 882, King Oleg captured Smolensk and Kiev, and by 885 he had subjugated the northerners and

Radimichi, who had previously been tributaries of Khazaria. This was his undoing.

47. Deceived Ally

Neither the Varangians nor the Radhonites, when concluding an agreement on the division of spheres of influence, intended to

to observe. The Varangians could not make conquests beyond the river valleys. Therefore

They compensated themselves with rich Kyiv. But Kyiv turned out to be a trap, because the Jews could

to push back the Varangians with the steppe cavalry of their allies.

The complete conquest of Kyiv by the Khazar Jews did not occur. In Cambridge

The anonymous author lists the enemies of the Khazar Jewish community: “Asiya (As - Ossetians), Bab-al-

Abvab (Derbent), Zibukh (Zikhs - Circassians), Turks (Hungarians), Luz-niya (Ladogans, i.e.

Varangian troops of Oleg)", 349 who quickly lost the war with the Khazar Jews, but

held out in Kyiv, as they were covered from the steppe by the Magyars. However, soon

The Magyars had a hard time because the Khazar Jews raised a rebellion against them and the Varangians

Slavic tribes of Tivertsi and Ulichs.350 And when in 895 the Bulgarians attacked the Magyars and

the Pechenegs, who had slaughtered their wives and children, the Magyars left Levedia and went to Pannonia, and

the steppes they had abandoned were occupied by the victorious Pechenegs.351 And Byzantium could not intervene in

348 Gurgan - from the Persian word "gurg" - wolf; this is ancient Hyrcania, in Arabic - Jurjan.

349 Kokovtsov P.K. Op. cit. P. 123.

350 PVL. Part 1. Page 21.

351 SgoizzeeV. G.'Etshrne 4e5$ Zerrez. Raz, 1960. R. 238.

this war, because its forces were tied up by the Bulgarians of Tsar Simeon, who were marching along

The Balkan Peninsula from victory to victory. Then the isolated principality of Kyiv

the Varangians became vassals of the Khazar Jewish community, which used the Rus and Slavs in

wars with Christians and Shiite Muslims, suppressing the rebellion of the pagans with the hands of

mercenaries - Sunni Muslims. Around 900, the Radhonite merchant organization became

hegemon of Eastern Europe. But not before. 352

The silence of the chronicler Nestor shows that in the following years Oleg did not win,

and already at the beginning of the 10th century the Russian fleet operates in the Caspian Sea against the enemies of the Khazar king.

Apparently, the Kyiv Varangians began to supply the Khazar king with a “blood tribute”. They sent

the Slavic-Rus subordinated to them to die for the trade routes of the Radhonites.

Things turned out favourably for the Khazar king in Central Asia, where power fell into

the hands of the enlightened Samanids, patrons of the cities, and thus of the international

trade.

In 900, Ismail Samani defeated the Shiite state of the Alids in the South

Caspian region. But the local population of Gilan, Daylem and Mazandaran never

subject to foreigners, took refuge in mountain castles, and the power of the Samanids in Tabaristan

was illusory. Until the Daylamites were protected from the south by the Elborz Mountains, and from the north

— The Caspian Sea, they could hold out, since “neither the Samanids nor the Khazars had

fleet."353 But in 909, the boats of the Rus appeared on the sea, having destroyed the island of Abaskun. On

The following year the Rus attacked Mazanderan, but were defeated and left. In 913

a huge fleet - 500 ships - with the permission of the Khazar king Benjamin entered

The Caspian Sea and plundered the coasts of Gilan, Tabaristan and Shirvan.

It is natural to assume that the Rus were simply invited by King Benjamin to deal with

robbers-mountain dwellers.354 The Rus fought with the Gilyans and Deylems, apparently without much

successes, and then attacked Shirvan and Baku, where the Sajids, the rulers appointed by

the Caliph, the Sunnis and therefore friends of the Khazars, and here too they turned with ferocity,

characteristic of their Scandinavian leaders.

Khazar Khaganate in the 10th century.

Having collected a lot of booty, the Rus returned to Itil and sent the Khazar king the agreed upon

share and stopped to rest. Then the Muslim guard of the Khazar king demanded

from him permission to take revenge on the Russians for the blood of Muslims and for the loss of women and children. The Tsar

allowed, and in a three-day battle the Rus, exhausted by the campaign, suffered defeat. Number

The death toll was estimated at 30,000 people. No prisoners were taken. The remnants of the Rus fled along the Volga to

north, but were exterminated by the Burtases and Bulgars. Obviously, the Varangian inappropriate

the initiative provoked reprisals from the Khazar Muslims, especially since the defeat

enemies of Daylem so eased the situation of the Shiites that in 913 they were freed from

the Samanids and drove them out of Gilan and Tabaristan.355

Throughout the first half of the 10th century, the Daylamites continued to develop their success. Some of them moved south,

captured Fars, Kirman, Khuzestan and, finally, in 945, Baghdad, where their leaders for 110

352 See: Gumilev L.N. The Tale of the Khazar Tribute (An Experience of Critical Commentary) // Russian Literature.

1974. No. 3. P. 171-173.

353 Masudi; cit. by: Minorsky V.F. Decree. op. pp. 198-201.

354 They are called “ajam”, i.e. “non-Muslims”. See: Minorsky V.F. Decree. op. P. 199.

355 See: Petrushevsky I.P. Decree. op. P. 249.

years kept the caliphs under their guardianship. Another part subjugated Azerbaijan in 914 and

reached Derbent.356 Caspian trade came under the control of the enemies of Khazaria,

more precisely, the enemies of Khazar trade.

The damage was great, but repairable, because the caravan route remained.

east of the Caspian. In 913, the Khazars, in alliance with the Guzes, defeated the eastern Pechenegs,

roaming between the Volga and Yaik.357 This partly compensated them for the loss of allies

in Transcaucasia - the Sajids, but the dominance of the rude and fierce Daylamites in Iran and

Azerbaijan poisoned the lives of the Khazar Jews.

And the most annoying thing is that it was impossible to send loyal Sunni mercenaries against them.

Gurgana, for the commander of the faithful, the Baghdad caliph, gave orders through

the Daylem emirs, and they did not allow him to order the killing of their brothers by hand

Muslims. Therefore, it was necessary to raise the Rus again to war for trade interests.

Jewish community, and the Rus after the betrayal of 913 did not seek to repeat the campaigns against

Caspian.

Of course, it would have been possible to mobilize the Khazars themselves, at least that part of them that was

converted to Orthodoxy back in the 8th century, but the government did not dare to do this, one must assume,

without reason. The Khazars had no benefits from trade, and they had nothing to fight for.

Therefore, events took a different course.

48. Enemies of the renewed Khazaria

It has always been known that war is a hard and unpleasant business. But there are worse things

wars: enslavement, insult to revered shrines, plunder of property and,

finally, insulting disdain.

All this befell the peoples of Eastern Europe after they found themselves in

sphere of influence of the Jewish Khazaria. But the ethnic differences between them did not allow them

opportunities to unite. But the Itilian government could easily set them against each other.

against each other, using old but not forgotten intertribal scores. Back in the 9th century, King Benjamin

waged war against the Aesir (Ossetians), the "Turks" (Magyars), the "Painils" (Pechenegs) and the "Macedonians"

(Byzantines). Benjamin defeated the coalition of opponents with the help of the Alans. Then the king

Aaron defeated the Alans with the help of the Torks (Guzes) at the beginning of the 10th century. M.I. Artamonov dates this

the event of 932 and connects with it the persecution of Christianity, from which Aaron forced

to renounce the defeated Alans.

In 922, the leader of the Kama Bulgars, Almush, accepted Islam and separated his state from

The Khazars, counting on the help of the Baghdad Caliph, who was supposed to ban

Muslim mercenaries to fight against their co-religionists. In addition, he asked the Caliph

money to build a fortress against the "Jews who enslaved him."

The Caliph ordered the confiscated estate of the executed vizier to be sold and the money handed over

Ambassador Ibn Fadlan, but the buyer "could not" catch up with the embassy caravan, 358 and the fortress in

Bulgar was not built, and the Khorezmians in the 10th century no longer paid attention to orders

weakened Baghdad caliphs, since they dealt not with spiritual but with worldly affairs.

Apostasy did not strengthen, but weakened Great Bulgar. One of the three Bulgarian

tribes - Suvaz (ancestors of the Chuvash) - refused to accept Islam and fortified themselves in the forests

Trans-Volga region. The divided Bulgarian state could not compete with the Jewish Khazaria.359

356 See: Minorsky V.F. Decree. op. P. 215.

357 SgoizzeeV. G 'Etshrne... R. 238.

358 See: Kovalevsky A.P. Op. cit. P. 133.

359 Ibid. P. 139.

The situation was similar among the Ghuzz. In 921, one of their leaders accepted Islam, but

His fellow tribesmen offered him either to renounce the new faith or to renounce power.360 Guz

returned to the ancient gods.

So, attempts to free themselves from the Jews with the help of Muslims turned out to be doomed

to failure. This was taken into account by the Rus and Slavs (Polyans), who were put in a position by the Varangian invaders

the situation was by no means favorable, which the chronicler Nestor carefully glossed over.

Fortunately, we have the opportunity to fill in the information he omitted.

The Khazars did not have their own coins, using Arab dirhams. Some

of this money, naturally, remained with the subjects of the Khazar king. The area of dirhams with

Kufic inscriptions in 883-900 reached the eastern border of the Russian land, i.e.

They were used by the northerners who were in the sphere of influence of Khazaria.361 After 900

dirhams appear in the treasures of the Russian land, which indicates its inclusion in

economic system of Khazaria. These dirhams are not spoils of war, because victories

are always reflected in the chronicles. This is payment for services on the Caspian Sea in 909—

910, i.e. for the blood of Slavic-Russian heroes, shed for the sake of foreign interests, for

suppression of the Drevlians in 914, for the war with the Pechenegs in 920, for the betrayal committed

by King Benjamin in 913, which remained unpunished, and for many things that

contemporaries tried not to notice, and descendants to forget. Reasons for praising Oleg

There is no prophetic thing.

It goes without saying that the Varangian government could not be popular among

Slavic population of the Dnieper region. This was noted by S.M. Solovyov, although he did not have

information that has now entered the arsenal of science. Oleg is not considered by him as a brave

warrior, but also a cunning politician and collector of tribute from defenseless Slavic tribes.362 So

that's what it was.

If we are to believe the chronicle, which does not record a single event of the national

history, then we must recognize the Russians as cowards and philistines, incapable of either taking revenge for

betrayed and killed compatriots, nor defend their property from tax collectors,

transporting the stolen property to Itil. But one should believe not the chronicle, but

the totality of information: the latter show that the Khazar Jews had to do everything

time to suppress popular movements and the Russians caused them a lot of trouble. In addition,

the international situation was changing, and this had a significant impact on the fate of the Jews, not only

Khazar, but also neighboring. And this, in turn, had an impact on the external

politics of Khazaria.

The Khazar Jews had no need to fear the Muslims, who were divided into parties and sultanates,

but they had to reckon with the growing power of Byzantium, where the Macedonian Empire came to power

dynasty. All Orthodox Christians were potential allies of Byzantium, and

their number grew thanks to the activities of Cyril and Methodius. In 867 the first

the baptism of Rus,363 and it would hardly be wrong to assume that the Varangian conquest

stopped the conversion of Rus' to Orthodoxy. And who benefited from this? Only the Khazars

to the Jews!

360 Ibid. P. 127.

361 See: Shirinsky S.S. Objective laws and subjective factor in the formation

Old Russian state // Lenin's ideas in the study of primitive society, slavery and

feudalism. M., 1970. S. 203-206.

362 See: Soloviev S.M. History of Russia from ancient times.

363 See: History of Byzantium. T. P. P. 229.

Of course, the Greeks could not rejoice over such an occasion, especially since the Khazar

trade fed Baghdad, and Khazar diplomacy set the Bulgarians against Constantinople.

On the other hand, Byzantine Jews showed no attachment to countries where they were not

loved and offended. Therefore, "a number of Jews joined him (the Khazar king) from

Muslim countries and from the Byzantine Empire." According to Masudi, "the reason is that

the emperor who now reigns (in 943) and bears the name of Armanus (Romanus), converted the Jews to his

countries to Christianity by force and did not like them... and a large number of Jews fled from Rum to

the country of the Khazars."364

It is quite understandable that relations between Christians and Jews have become strained, and...

blood started to flow.

49. The exploits of the commander Pesach

The Greco-Khazar conflict, which reflected Armenian-Jewish rivalry, 365

could not pass unnoticed in Russia.366 Hope was supposed to appear in Kyiv

to get rid of the burdensome alliance with Khazaria by means of an alliance with distant Byzantium.

Therefore, the emissaries of Roman Lekapin were able to “incite”367 the Kyiv prince to participate

in the war of Byzantium against Khazaria, which began in 939.368

The war was started by the Khazar king Joseph, who “overthrew many uncircumcised people,”

i.e. killed many Christians. Unfortunately, the source is silent about where they were made

executions, but apparently the Christians who lived inside Khazaria suffered, since there is no

mentions of the campaign. These executions were seen as a response to the persecution of Jews in Byzantium,

but one cannot help but notice that the Khazar Christians in the actions of the Byzantine emperor

were not guilty.

Then the Rus came forward. Their leader is called Kh-l-gu (Helgu, i.e. Oleg) in the source, although,

According to the Tale of Bygone Years, Igor the Old ruled at this time. If Helgu is the name

proper, then it was the namesake of Prophetic Oleg, but rather it is the title of the Scandinavian leader, i.e.

Igor himself is meant, for Helgu is called “the Tsar of Russia.”369

In 939 (or early 940) Helgu took the city of S-m-k- in a sudden night attack.

paradise (Samkerts, on the shore of the Kerch Strait), "because there was no boss there, slave

"Khashmonaya". Apparently, the attack of the Rus was a surprise for the Khazar king.

At the same time, another Russian army, led by the commander Sveneld,

conquered the Ulich tribe, which lived in the lower reaches of the Dniester and Bug. The Ulich fought against

the Kyiv prince back in 885370 and, naturally, were in alliance with the Khazars. Then they

364 Quoted from: Minorsky V.F. Op. cit. P. 193.

365 Basil the Macedonian was an Armenian who migrated to Macedonia. The Macedonian dynasty was

the time of the predominance of Armenians at court and in government.

366 Rus in the narrow sense included three cities: Kyiv, Chernigov and Pereyaslavl.

367 see: Kokovtsov P.K. Decree. op. P. 117.

368 06 This war is described in detail by the Cambridge anonymous Jewish author of the 12th century. Despite

the amorphous nature of the narrative, the reliability of the events is confirmed by historical analysis (see: Gumilev L.N.

The Tale of the Khazar Tribute... P. 168).

369 cm: Kokovtsov P.K. Decree. op. P. 117.

370 PVL. Ch. P. S. 254.

managed to defend their independence from Kyiv. Finally, the Rus troops, after a three-year

the siege, which ended in 940, took the stronghold of the Ulichs - the city of Peresech and imposed tribute on them

in favor of the governor Sveneld3 71

From this it is clear that the war was waged over a vast territory, very deliberately and

purposefully. This does not look like a random border incident or

a predatory raid by Varangian warriors.

The Khazar king responded to blow with blow. The commander "venerable Pesach" freed

Samkerts, threw the Rus from the shores of the Sea of Azov, invaded Crimea, took three Greek

cities where he "beat men and women", but was stopped by the walls of Chersonesos, where he escaped

the surviving Christian population of Crimea.

Then Pesach went to Helga, i.e. he approached Kyiv, devastated the country and forced

Helgu, against his will, fights with his former Byzantine allies for the triumph

merchant community of Itil.

All these events are omitted from the Russian chronicle, with the exception of what followed

them a campaign against Byzantium. This is understandable: it is sad to write about the defeat of one's country, but the defeat

This is confirmed by new indirect data.

Around 940, the Dnieper left bank (northerners and

the Radimichi subsequently had to be conquered again).372 The Rus gave their

the best weapons are swords.373 and, apparently, were obliged to pay the tribute collected from the tribes

right bank, i.e. from the Drevlyans (see below). The conquered lands of the Ulichs and Tivertsi are in the lower reaches

The Dniester and the Danube fell into the hands of the Pechenegs3 74 The Krivichi were freed and created

independent Principality of Polotsk. A fragment of Varangian Rus from an unequal ally

The Khazar Khaganate turned into a vassal, forced to pay tribute with the blood of its

heroes.

The Russians had absolutely no reason to fight the Greeks. Nestor could not think of anything

a suitable motive for the campaign and limited himself to a bare statement of facts. But the Jewish

An anonymous person revealed the reasons for the tragedy that occurred. Not without pride, he attributed it to pressure

"venerable Pesach" to the Russian prince Helga (the Greeks also do not know the name Igor),

who "fought against Kustantina at sea for four months. And his heroes fell there,

because the Macedonians overpowered him with fire. And he fled and was ashamed to return to his

country, and went by sea to Persia, and he and his whole camp fell there. Then the Rus became subjugated

Khazar power."375

This war took place in 941. Its terrible consequences for the Russian heroes are described in

"The Tale of Bygone Years", despite the chronicler's efforts to present the events more visually. Ten thousand ships landed troops on the northern coast of Asia Minor, and atrocities began that were unusual even in those times. The Rus captured crucified ($1c!), shot with bows, drove nails into skulls, burned monasteries and

churches,376 despite the fact that many Russians accepted Orthodoxy back in 867. All this indicates a war of a completely different nature than other wars of the 10th century. Apparently, the Russians

371 See: Shakhmatov A.A. Research... P. 102-103.

372 See: Zaitsev A.K. Chernigov Principality // Old Russian Principalities of the 10th-13th Centuries. Moscow, 1975. Pp. 67-68.

373 See: Gumilev L.N. The Tale of the Khazar Tribute... P. 170.

374 See: Berlin I. Op. cit. Pp. 147-149.

375 Kokovtsov P.K. Op. cit. P. 120.

376 PVL. Part 1. P. 33, 230.

The warriors had experienced and influential instructors, and not only Scandinavians.

The Greeks pulled up their forces, dropped their troops into the sea and burned the Russian boats with Greek

fire. Those of the Rus who were not burned drowned. The Khazar Jews got rid of both possible

opponents.

According to the Tale of Bygone Years, the campaign against Byzantium was repeated in 944 by A.A.

Shakhmatov considers the story about this campaign to be fiction, but apparently he is wrong.377

943-944 the Khazar Jews threw the surviving Russian warriors into Arran (Azerbaijan),

where the Deilem Shiites settled.

The Rus' defeated the troops of the ruler of Arran, Marzuban ibn Muhammad, upon landing and

took the city of Berdaa on the banks of the Kura. Marzuban blocked the fortress, and in constant skirmishes

Both sides suffered heavy losses. However, more terrible than the Daylem arrows and sabers were

dysentery. An epidemic broke out in the camp of the Rus. After one of the skirmishes was killed

the leader of the Rus, they made their way to the shore and sailed back to Khazaria.378

Yes, but it remains unclear where they went after that. Not a single one returned to Rus', because

then the chronicler would not have dared to remain silent about such a significant campaign, as he did not omit

the invasion of the Russian fleet into Asia Minor, although the defeat there did not at all brighten the Russians.

Perhaps all the boats of the Rus sank in the Caspian Sea? The route from the mouth of the Kura to

the Volga delta is not small, the sea is stormy... anything can happen. But the Rus did not sail in

the open sea, and along the Caucasian coast, and in the event of a massive shipwreck, someone

one of them would have reached the shore. And relations between Rus' and Derbent were interrupted in the 10th century.

were. So, even if the saved Rus were sold into slavery, then in this case they

would have sent news of themselves to their homeland. No, the hypothesis of a shipwreck in which they would have perished

20,379 experienced sailors, is so unlikely that it can be rejected.

But let us remember that in Khazaria there was a law on the death penalty for soldiers,

who won victories. The Rus' fell entirely under it. And there is no need to rack your brains, searching for

other reasons for the disappearance of the allied army, especially since in 913 the situation was similar,

and the end is known. It was even simpler here: to kill off the sick and recovering completely

It was not difficult, so the action took place without any noise.

It is simply amazing how ordinary people, both ancient and modern, cannot imagine

other stereotypes of behavior besides their own, habitual, and how dear it is to them

every time they meet another super-ethnos. The average person's experience is alien

does not teach, and, besides this, the Varangian commanders did not feel sorry for the Slavic “warriors”.

Another tragedy in the Caspian Sea passed without a trace.

At the same time as the Caspian tragedy, a second tragedy occurred - the Black Sea tragedy.

944 Igor the Old led a huge land army of Varangians, Rus,

mobilized Slavs and the Pechenegs who joined them, as well as a fleet, supposedly Greek

fire taught him nothing. If we consider this campaign an attempt at revenge, then organizing it

seems super strange. Wooden boats on the open sea have already been demonstrated

their weakness against ships armed with Greek fire; the Slavic foot army

went without a rear, i.e. without supplies, and an alliance with the Pechenegs could hardly be considered

reliable. Such an operation could only be decided upon under Khazar pressure,

377 See: Shakhmatov A.A. “The Tale of Bygone Years” and its sources. P. 72; D.S. Likhachev disputes this

opinion, based on the conclusion of a treaty in 945 that was beneficial to Rus'. However, according to his own clarification, Igor

was killed in the autumn of 944 (see: PVL. Ch. P. S. 288, 295), therefore, the agreement was already concluded with

Olga's government, after a sharp turn in political orientation.

378 For an analysis of hypotheses about the Rus campaigns in the Caspian, see: Artamonov M.I. History of the Khazars. Pp. 374-380. Criticism

For proposed hypotheses, see: Gumilev L.N. The Tale of the Khazar Tribute...

379 See Artamonov M.I. Voivode Sveneld // Culture of Ancient Rus. Moscow, 1966. P. 33; Froyanov I.Ya.

Kievan Rus. P. 189.

However, everything ended well.

The grand campaign turned out to be just a military demonstration. The Greeks offered

acceptable terms of peace, which was concluded at the end of 944,380 Igor took his

a multi-ethnic army home. But here something else is interesting - the dates. To move the army from Kyiv to

The Danube could only be reached in the fall, so that the warriors could feed on the enemy's fields. In the fall

However, from September 381 the polyudye began, and, as is known, Igor went to collect tribute from

Drevlyans. This means that it was not he who led the campaign, but one of his commanders, most likely Sveneld, the youths

which they had collected a lot of loot in Bulgaria. Igor's warriors decided to make up for lost time

by robbing the Drevlyans.382 The tragic outcome of this collision is known.

The Baghdad Caliphate was an ally of the Judeo-Khazar merchant state. It was for

trade with the world's slave centers, Baghdad and Cordoba, made them rich

rulers of Itil. The enemy of Judeo-Khazaria was the Buyid state from Daylem, which had already captured

Western Iran. Its troops stood at the walls of Baghdad and captured it the following year, 945.

Byzantium should have rejoiced at the humiliation of its old rival, if it

the role of the leader of the Muslims in the holy war against the Greeks was not taken over by the dynasty

Hamdanids - emirs of Mosul, and the title of caliph was not appropriated by the emir of Spain

Abdarrahman Sh. The ships of the Spanish pirates sailed the entire Mediterranean Sea to Crete,

where these Arab-Berber bandits had set up a base for their fleet. Therefore, the Greeks

It was difficult to fight on two fronts, and they hastened to make peace.

The Judeo-Khazar government did not care which Muslim ruler

bears the title of caliph, since both of them bought furs, honey and slaves. But, having captured by 944

a huge territory - up to the Dnieper and the upper reaches of the Volga, Tsar Joseph could not help but fear

his warlike subjects. Therefore, he sent the Rus troops on campaigns, shifting

concerns about collecting tribute and protecting trade routes fell on Prince Igor. The number of Rus' declined.

weakened the Kyiv prince and made him an obedient vassal, a collector of tribute from

right-bank Dnieper Slavs. Igor needed a squad for this, and

it had to be replenished with Slavs. This gave the course of events such a turn that the Tsar

Joseph could not foresee it.

Now let's try to calculate how much the alliance with Tsar Joseph cost Rus'. In 913

There were 500 Russian ships on the Caspian Sea, each with 100 warriors: a total of 50 thousand warriors,

according to Masudi's report.383 None returned.

This figure raises doubts in V.V. Mavrodin.384 According to the chronicle data, the Russian

the boat could hold only 40 people, so there were no more than 20 thousand Rus,385 the same as

in 943. However, if we take into account the enormous losses of the Rus' on the Black Sea just two years ago,

it is clear that the Rus deployed more troops in 913 than in 943. Therefore, the evidence

Masudi deserves preference. Apparently, there were from 35 to 50 thousand Rus.386

380 PVL. Ch. P. S. 289.

381 Ibid. P. 295.

382 The squad said to Igor: “Svenlzha’s youths have equipped themselves with weapons and trousers, but we are nazis” (PVL. Part I.

(p. 39).

383 See: Bartold V.V. Works. T. P. Ch. T. M., 1963. P. 829.

384 See: Mavrodin V.V. Essays on the history of feudal Rus'. L., 1949. P. 47.

385 See: Artamonov M.I. History of the Khazars. P. 371.

386 See: Rybakov B.A. Military affairs // History of the culture of Ancient Rus'. M.; L., 1948. P. 400.

But if so, then much becomes clear: A.A. Shakhmatov’s skepticism towards

Nestor's message about Igor's second campaign against Byzantium, the date of which coincides with the Arran

catastrophe; the weakening of the Kyivans and the death of Igor in the Drevlyan land, in fact

liberated and captured under Olga only through betrayal; appearance in Kyiv

Jewish quarter. The latter, as the most important, requires proof.

The letter of the Spanish vizier Hasdai ibn Shafrut was delivered to the Khazar king

Joseph, around 954-961 BC.387 in this way: to the “Israelites living in the land of the Tungras”

(Hungarians), from there to Rus', then to Bulgar388 From Bulgar the letter reached the addressee.

Therefore, Jews lived not only on the Tisza and Kama, but also on the Dnieper. It was a "gift"

Varangian kings to the Kievans who accepted them.

So, in three years of alliance with Tsar Joseph, the Rus suffered two heavy defeats and

lost many brave warriors. But even if they had won, the victory would have meant nothing to them.

gave it because it was impossible to gain a foothold in Asia Minor or Transcaucasia, and not

necessary. Both wars were carried out exclusively in the interests of the merchant community of Itil.

It seemed that the Slavic-Rus would have to share the bitter fate of the Turkic-Khazars.

50. Who is to blame?

It may seem that aggression is in the interests of the merchant elite of the Jewish community,

produced by the hands of Khorezmian mercenaries and warlike Rus, was the fruit of evil

the will of the Khazar kings Benjamin, Aaron and Joseph with the connivance of the Khazar khagans,

whose names history has not preserved. Indeed, much blood was shed, and no one died

innocent inhabitants of the Black and Caspian Sea coasts laid down their lives for

Russian heroes were someone else's business, the Khazars and Alans were robbed and insulted daily

lost their Christian shrines, the Slavs paid tribute of a squirrel from the smoke, just so that they would not be

The Pechenegs touched, the Guzes did not close their eyes, guarding their tents from a sudden attack. This

The permanent disgrace was hard for all peoples except the merchant elite of Itil

and the mercenaries who served her, but the latter paid their own for a decent living

with blood.

But if we try to condemn the Jewish community for the current situation

Khazaria, then the question immediately arises: what was there to expect? The Jews ended up in Khazaria

as a result of the persecution they were subjected to in Iran for their closeness to the Mazdakites, and in

Byzantium for cooperation with the Arabs, caused by trade rivalry with the Greeks and

Armenians. Both were no less skilled in trade operations than the Jews, and besides,

enjoyed the support of their government. The Jews, in order to get ahead of their competitors,

took advantage of the support of a foreign government - the Arab one, but the caliphs demanded that

they also provided assistance in military operations, such as the surrender of Christian fortresses, which entailed

the sale into slavery of all Christians not killed during the capture of the city, and the desecration

Christian shrines. Naturally, the relatives and co-religionists of the deceased are delighted

were not.

The pagan allies of the Khazars did the same with the Muslim cities, and then

with the only exception that the Khazar Jews sacrificed the Dalem Shiites in the war -

highlanders who did not know how to trade. But in 945, the leader of the Daylamites entered Baghdad and began to rule

on behalf of the caliph, having the title of "amir al-umara" (emirs of emirs - commander-in-chief). This is

meant that the Khazar Jews had lost the war for the Caspian. They had to navigate

to the allied Central Asia and the newly conquered Eastern Europe.

The Jewish community received the military force it needed from Central Asia and

387 See: Artamonov M.I. Decree. op. S. 8.

388 See: Gumilevsky F. Op. cit. P. 94.

paid for it with tribute from Eastern Europe. But could she have done otherwise? After all,

Having let go of power, she lost both the accumulated wealth and control over the transit

trade, and therefore all means of subsistence. The townspeople and merchants could not

return to farming and livestock raising because they did not have the skills needed

for these activities. Having lost power, they lost wealth, and then their lives. Therefore, they

I had to hold on and win.

But victories and expansion of power do not always lead to prosperity and stability.

The conquest of a strong ethnic group sometimes costs more than the income that can be obtained.

The Kama Bulgarians, who freed themselves from Khazar hegemony, were the first to demonstrate this. After

The Guzes and Pechenegs achieved independence from the Bulgarians under unclear circumstances. All of them

became enemies of the Judeo-Khazars.

Pesach's victories allowed the Khazar king to transfer the tax burden to the Russians

the population of the Dnieper region, because the Varangian kings were ready to pay for their peace with tribute,

collected from the Slavs, less organized and therefore less dangerous. And from this

further events took place.

So, if we apply human ethnic norms to the historical process,

then the Varangians can be blamed for the troubles of the Russian land, of course, not because they deceived

captured Kyiv, because deception in war is not a betrayal of the one who trusted, and not for the fact that

they robbed the conquered Slavic tribes because they did not defend their freedom,

preferring to pay tribute, but for the fact that, having led the tribe of Polyans, then called Rus, these

the kings "brilliantly lost" all the wars: with the Greeks, the Pechenegs, the Deilemites and

Khazar Jews. It is disgusting that they, having seized the initiative from the Rus, brought the country

to complete collapse and turned it into a vassal of the Khazar kings. But what's worse is that, having given

the Khazar Jews received swords as tribute, i.e., essentially, having disarmed their army, these usurpers

threw their heroes at their opponents, armed with Greek fire or light

with crooked sabers. This is such irresponsibility, such disregard for duties

ruler, that any excuses are inappropriate.

However, the small Varangian squads could not hold out in a foreign country without

support of some groups of the local population. These pro-Varangian "gostomys", 389

perhaps more guilty than anyone else, since they sacrificed their homeland and their lives

their fellow tribesmen for their own selfish interests. And there was even resistance to the Varangians.

in Novgorod, although information about it has been preserved only in the later, Nikon, chronicle.390

However, it is trustworthy. There would be no need for the "Westerner" Nestor to invent

"Norman theory" of the origin of Rus' and to hush up the ancient, free, glorious

period of the history of the Russian Khaganate, if not for the need to convince those who

was skeptical about the stories about the exploits of the Varangian kings. And there were such people in

There were, apparently, quite a few Ancient Rus.

But, in addition to the emotional attitude to long-gone facts, their

objective analysis. The friends of the Varangians, whether they wanted it or not, contributed to the inclusion

Russian lands into the world market, which at that time was under the control of the Jewish

Khazaria. Rus' supplied the world market with furs, tin and slaves, but did not receive anything in return.

nothing, since it supplied these goods as tribute.

That is why Prince Igor the Old, collecting tribute in the country of the Drevlyans, was forced

389 In later chronicles this word is personified into a proper name - “Elder Gostomysl” (see:

PVL. Ch. P. S. 214), the meaning of the term is “sympathetic to foreigners.”

390 “...The Novgorodians were offended, saying that we would be slaves and suffer many evils in every way from

Rurik and for his sake... That same summer Rurik killed Vadim the Brave and many other Novgorodian advisers

his".

to let part of his squad go, after which he was killed by the Drevlyans.391 The squad had to

pay with the same tribute collected, but from it it was necessary to send tribute to Khazaria, so that

Commander Pesach did not repeat the campaign. Igor was more afraid of the Khazars and decided to gather

the required amount with the least cost. Therefore, he began to economize on "equipment

security" and destroyed not only himself, but also his supporters. But there is no need to feel sorry for him.

Thanks to his mistake, Rus' regained its freedom and glory.

Now let's make the conclusion that suggests itself.

It is absurd to blame ancient ethnic groups for defending their vital interests and

either won and dealt with the vanquished, or died in the struggle. But those who took on

for the cause and lost solely because of laziness and frivolity, which put him in a difficult position

the position of the one who trusted, one can and should condemn. The ancient Rus and Slavs understood this,

replacing not only rulers, but also enemies.

IX. The Agony of the Chimera (945-966)

51. Coup in Kyiv

As long as the Khazar government subjugated peoples as numerous as

black Bulgarians, cultured like the Alans, brave like the Pechenegs, and freedom-loving like the Guzes,

it was able to manage them skillfully. It was always possible to bribe the leader, or hire him into service

daredevils from the people, or seduce influential women, or recruit traitors.

What was important was that the ethnopsychological reaction could be calculated, since

creative elements in psychology were supplanted by traditional, succumbing ones

study.

But the ancient Slavic-Rus in the Khv., unlike the listed peoples, were

passionate ethnos. Breakdown, i.e. transition from the acmatic phase to the inertial one,

connected with the Varangian usurpation, took many victims and brought much shame, but not

completely destroyed the passionate gene pool in the country.

In a fertile landscape, in a stable way of life, not disturbed by any technical

improvements, nor European methods of education, orphans, children grew up

heroes who died in the Black Sea from Greek fire and in the Caspian Sea from epidemics.

They knew who had sent their fathers to their deaths, having taken away their treasured swords. They

they saw where the squirrel and marten skins went and why their mothers and sisters froze. They

heard menacing shouts from Kyiv, where the prince sat, reliably protected from the people by the union

with the Khazar king, whose army was always ready.

In this environment grew up... the peers of Prince Svyatoslav.

According to the authentic source - the chronicle - Prince Svyatoslav was born in 942. His

the official father, Igor, was "very much a child" in 879, but even so, in 942 he

was over 60 years old, and his wife Olga was 49-50. Svyatoslav was their firstborn, and he

there really was a son of Olga, and as for Igor Rurikovich, that is on the conscience of the author

authentic source, as well as the age of Olga, who until her death in 969

behaved much more actively than a 76-year-old woman could.392

391 According to Nestor's dry report, "the Drevlians killed Igor and his retinue." Leo the Deacon reports that

Igor, captured, “was tied to two trees and torn into two pieces” (Leo the Deacon. History in

ten books (hereinafter: Leo the Deacon) / Translated by M.M. Kopylenko. Book GU. Ch. 10. St. Petersburg, 1820. P. 66). Year of death

Igor is confused by the chronicler: instead of 945, 944 should be used (see: PVL. Ch. P. S. 295).

392 Nestor sinned against the truth. In 946, Mal wooed Olga, who was 54 years old. It was absurd, but it was not

description of a dynastic marriage, but an inserted didactic novella. In 955, at a reception with Constantine

According to Nestor, Porphyrogenitus was so “beautiful in face” that the basileus fell in love... with the old woman 62

years? One of two things: either Olga's age is incorrect, or everything else (see: Gumilev L.N. The Tale of the Khazar

It is interesting that Olga and her son lived not in Kyiv, but in Vyshgorod, where the “breadwinner”

Svyatoslav's, i.e. teacher, was a certain Asmud, and his father's commander was Sveneld.

Sveneld had tribute from the Drevlyans and Ulichs to feed his army. Igor's army

thought it was too luxurious for him. Igor had to pay tribute to the Khazars and

to feed his retinue. In 941 and 943, the Kyiv prince buys off the Khazar king,

participating in his campaigns, but in 944, “Igor, urged on by his squad, goes on a campaign against

The wooden land (to collect the tribute due to Sveneld and his squad), but

Sveneld does not renounce the rights given to him - Igoreva's clash occurs

squads with Sveneld and with the Drevlyans - subjects of Sveneld; in this clash

Igor was killed by Mstislav Lyut, son of Sveneld."393

A.A. Shakhmatov's version eliminates one of the absurdities of Nestor's version, according to

which Igor's greed was coupled with frivolity. Indeed, how can one let go

squad, remaining in the plundered country?! It would be another matter if Igor and his advisers were

were confident in the impotence of the Drevlians and fell victim to a conspiracy organized in Vyshgorod. But also

then it remains unclear why the Kyiv squad did not take revenge on Mstislav the Fierce for

betrayal and death, if not of the prince, but of his comrades? And how did they decide to do this in Vyshgorod,

when Kyiv's forces were twice as strong as theirs? And finally, why did the plot succeed, and the revenge

Mstislav the Fierce's fate happened in 975, when he was killed by Oleg Svyatoslavich, or rather, by him

retinue?

Both versions are missing something: in our opinion, the influence of the Khazars is not taken into account

King Joseph.

After the campaign of Pesach, the Kyiv prince became a vassal of the Khazar king, and therefore,

was confident of his support. Therefore, he stopped taking into account the agreements and conditions,

which he made with his subjects, believing that they valued their lives more

of their property. This is a typical Jewish way of putting the question, where other people's property is not taken into account.

emotions. Sveneldich and his squad were overcome with resentment: they perceived the deprivation of their share

tribute, which could have been done without, as an insulting disdain, on

which responded by killing the prince. But since Igor and the Varangians surrounding him after two

heavy defeats were unpopular in Rus', so the conspirators were supported by the broad

masses of the Drevlyans, thanks to which the coup was successful, because the prince's squad found itself in

INSULATION.

The chronological uncertainties did not end there: doubts arose about the date

Olga's baptism and her trip to Constantinople. B.A. Rybakov rejects the version of the "Tale

bygone years",394 which supports the opinion of V.N. Tatishchev, who relied on the lost

Ioakimov Chronicle, and G.G. Litavrin, who, having reviewed Byzantine sources,

substantiated the previously rejected date of 957.395 E.E. Golubinsky, moreover, believes that

Olga arrived in Constantinople already baptized, with her confessor Gregory, and was baptized

still in Kiev396

For our problem this date would be important, since in the 10th century the change of religion meant

a turn in foreign policy, i.e. in the relations of Rus' with Khazaria, but, on the other hand,

Dani...).

393 Shakhmatov A.A. Research. P. 365.

394 See: Rybakov B.A. Paganism of Ancient Rus'. Moscow, 1987. Pp. 385-391.

395 See: Litavrin G.G. On the dating of Olga's embassy to Constantinople // History of the USSR. 1981. No. 5. P.

180-183.

396 See: Golubinsky E.E. History of the Russian Church. P. 77; cited from: Rybakov B.A. Op. cit. P. 385-391.

All authors noted that Olga kept her baptism a deep secret... until 955,

after which, according to the testimony of Jacob the Monk, she pleased God with good deeds.397

the latter included the war with Khazaria. But before that, Princess Olga kept herself

cautiously, only allowing Russian daredevils to serve in the Byzantine army for a worthy cause

fee. But even this became possible after the coup, when a short period

interprincely, 398 after which the young Svyatoslav became prince, his mother became regent,

Pskovite Olga, and the head of the government was the governor Sveneld, the father of Mstislav the Fierce.

The composition of the new government speaks for itself. Let us just note that the older generation

bears Scandinavian names, and the younger one bears Slavic names. In short, the entire factual

power was concentrated in the hands of either the Slavs or the Slavicized Russians.

Only one question is unclear and probably unresolved: was Svyatoslav Igor's son?

Old? The chronicle has no doubt about it, 399 we have no certainty about it.400 But in terms of

ethnologically it is not so important. Olga and Sveneld restored the Slavic-Russian

tradition and returned Rus' to the path it had been on before the Varangian usurpation. And

the consequences turned out to be most favorable for the Russian land and very difficult for

Jewish community in Khazaria.

But I do not dare to follow A.A. Shakhmatov in identifying the Drevlyan prince

Mala and Lyuta Sveneldicha. It doesn't work!

After Igor's murder, Sveneld led the reconquest of the Drevlyans: it is unlikely that he

turned against his son! Lyut Sveneldich was killed in 975 by Oleg Svyatoslavich, who

he was not yet 15 years old.401 So, it was his close associates who did it, but the repression was carried out

again Sveneld, Yaropolk's first adviser. The latter reproached Sveneld for the death

Oleg, because it is clear that the boy was innocent of the sins of the elder warriors. More

Sveneld is not mentioned in the chronicles.

But the main thing is that Vladimir, the son of Malusha and nephew of Dobrynya, relied on the Varangians, with their

with his help he destroyed Rogvolod and Yaropolk and took Kyiv. But then he had to face

resistance of the townspeople, who did not want to pay the Varangians 2 hryvnia per person, nor

to see them in his city of Kyiv. And Vladimir was forced to send the Varangians to

Constantinople without payment for work.

The head of the government under Vladimir was Dobrynya. It is considered that he headed

a campaign against his grandfather, i.e. Sveneld, to take revenge on the murderers of his father (i.e. Lut) -

absurd, and according to the ethical standards of the 10th century, impossible. The chronicle version, where the children

the Drevlyan prince Mal rises up against the oppressors - Sveneld and his son,

by blocking with their enemies - the Varangian party. But the enemies of our enemies are not always ours

friends. As soon as the need for the Varangians passed, they got rid of them, the Slavic element

triumphed over both the Norman and the Russian, preserving from the latter only

the name itself: "Polyane, who are now called Rus". The change of faith in 988 allowed to put an end to

northern overseas traditions, and Rus' entered the inertial period of ethnogenesis, with

397 B.A. Rybakov (Paganism of Ancient Rus'. P. 391) notes the unreliability of the chronicle dates, but this

the certificate is accepted.

398 See: Shakhmatov A.A. Decree. op. P. 109.

399 See: Texts of the Kyiv Code of 1039 and the Novgorod Code of 1050, restored by A.A. Shakhmatov

(Research... P. 543, 613).

400 Fictitious genealogies are too common to be of much importance.

For example, the real name of the Russian Tsar Paul I is Gawthorp.

401 Svyatoslav's year of birth is 942; Oleg is Yaropolk's younger brother. So, he could not have been born earlier

961, and most likely later.

in which the conditions for the accumulation of cultural values are optimal.

52. Face to face

Rus', having gotten rid of the Varangian leadership, recovered quickly, although not without some difficulties.

In 946, Sveneld pacified the Drevlians and imposed a “heavy tribute” on them, two-thirds of which

went to Kyiv, and the rest to Vyshgorod, a city that belonged to Olga.402

In 947 Olga went north and imposed tribute on the parishes along Meta and Luga. But

the left bank of the Dnieper remained independent from Kiev.403 and, apparently, in alliance with

Khazar government404

It is unlikely that the Khazar king Joseph was pleased with the transfer of power in Kyiv from the hands of

the Varangian king to the Russian prince, but he did not repeat the Passover campaign. Over the past five

years, the external situation of the Jewish community of Itil became complicated. Not only did it cease

trade with Baghdad as a result of the victory of the Buyids, but Chinese trade also suffered.

In 946, the Khitans captured Kaifeng, the capital of China and a hub for caravan trade, and then gave it back

the Shato Turks, and they found themselves at odds with both the Khitans and the Chinese.405 Trade from these

suffered greatly from the turmoil. And in France, too, there was a fierce war going on - between

the last Carolingians and the Dukes of Ile-de-France. As has already been said, the Carolingians

money gave protection to the French Jews; therefore their defeat and the inevitability of their fall

The Western empires did not promise anything good for the Jews.

Given these circumstances, the Khazar king Joseph considered it best to refrain from

campaign against Rus', but the delay did him no good. Olga went to Constantinople

and on September 9, 957, she accepted baptism there, which meant the conclusion of a close alliance with

Byzantium, the natural enemy of the Jewish Khazaria. An attempt to pull Olga into

Catholicism, i.e. on the side of Germany, undertaken by Bishop Adalbert, on the instructions

Emperor Otto I, who arrived in Kyiv in 961, was not successful. 406 From that moment on, the king

Joseph lost hope for peace with Russia, and this was natural. The war began, apparently,

immediately after Olga's baptism.

The fact that the war between Khazaria and Russia took place in the 50s of the 10th century is definitely confirmed

letter of King Joseph to Hasdai ibn Shafrut, minister of Abdarrahman III the Umayyad Caliph of Spain, written before 960: “I live at the entrance to the river and do not let the Rus, arriving on ships, to penetrate to them (Muslims). In the same way I do not allow all their enemies, coming by land, to penetrate into their country. I lead them (the enemies Muslims. - L.G.) a stubborn war. If I had left them (alone. - L.G.), they

would have destroyed the entire country of the Ishmaelites up to Baghdad.”407

This is, of course, an exaggeration. The Buyids in Iran, Baghdad and Azerbaijan held on firmly. Apparently, Joseph wanted to win over the Caliph of Spain in order to try to create an anti-Byzantine bloc in the Mediterranean, where at that very time the Greeks were

402 PVL. Part 1. P. 43.

403 This is evident from the fact that the Radimichi were re-conquered by Vladimir's voivode Wolf Tail in 984.

404 See: Shevchenko Yu. Yu. Op. cit. P. 51-54.

405 cm: Gumilev L.N. Search for an imaginary kingdom. P. 78-75.

406 See: Grekov B.D. Kievan Rus. Moscow, 1949. Pp. 458-459.

407 Kokovtsov P.K. Op. cit. P. 83-84.

with the support of the Rus, they recaptured Crete, the base of the Arab-Spanish pirates. In 960, Nicephorus Phocas

won the victory. King Joseph's hopes for help from Western Muslims were dashed.

into smithereens.

However, Byzantium could not actively help the renewed Rus'. The Greek forces were

constrained by the offensive against Cilicia and Syria. In the decisive years of 965-966, Nicephorus Phocas took

Mopsuestia, Tarsus, conquered Cyprus and reached the walls of the “great city of God” - Antioch.

These victories came at a high price. In Constantinople, famine reigned in 965-969, because

The price of bread rose 8 times. The government's popularity fell.

However, friendship with Byzantium provided Rus' with an alliance with the Pechenegs, which was important in the war with

Khazaria. The Pechenegs, having come to the western edge of the Steppe, found themselves in a very difficult situation.

position: between the Greeks, Bulgarians and Russians. In order not to be crushed, the Pechenegs

concluded alliance treaties with the Russians and Greeks, ensuring the security of trade

between Kyiv and Chersonesus, supplied the Rus with sabres instead of heavy swords. This union

continued until 968 408 i.e. until the next Russian-Byzantine conflict. But in

At the decisive moment of the war with Khazaria, the Pechenegs were on the side of the Kyiv prince.

The supporters of the Khazar king at this time were the Yases (Ossetians) and Kasogs (Circassians),

occupied in the Khv. steppes of the Northern Caucasus. However, their devotion to the Jewish

the government was questionable, and their zeal was close to zero. During the war they waged

themselves very sluggishly. The Vyatichi, tributaries of the Khazars, behaved in approximately the same way, and the Bulgarians in general

refused to help the Khazars and made friends with the Guzes, the enemies of the Khazar king. The latter could

hope only for help from Central Asian Muslims.

53. Sincerity and benefit

It would seem natural that in the east the ally of the Jewish Khazaria was

the Tajik state of the Samanids, known for its active foreign trade and

brilliant culture. However, the situation in this state was difficult. For 150 years

Abbasid rule in Central Asia and Iran, descendants of Arabs, Persians, Sogdians and part

The Parthians were able to adapt to the new conditions and by the XV century they had merged into a monolithic

Tajik ethnic group. It was the Tajiks who were led by the local Samanid dynasty, and the

through them, culture shone like a diamond, in comparison with which all others were mere frames.

Here, in a short essay, it is not possible to describe this rich era, but... crystals

appear when magma cools. In just one century, the valor of the peasants who raised the throne

Ismail Samani, melted in the charm of the gardens, the cheerful noise of the bazaars and the splendor

Sunni mosques. The descendants of the warriors became cheerful and educated citizens.

Soon the Samanids, in order to preserve their state, began to buy Turkic slaves

(gulams) and form an army from them. Those, remaining de jure slaves, could make a career

(sometimes dizzying - right up to the governors of the provinces), since in fact

The ghulams were much stronger than the free peasants and merchants. After all, they had sabres in their hands, and all

They were professional warriors. They were not afraid of any militia.

And abroad there were Turks who became Muslims. In 960 the Karluks accepted Islam,

followed by the warlike Chigils and the brave Yagma. This earned them sympathy

powerful Sunni church, which feared the freethinking of the Samanids. Shiites

seemed to the Muslim clergy to be greater enemies than foreigners. By 999

The Samanids were betrayed by literally everyone: the Turkic mercenaries, the clergy,

the townspeople of Bukhara, but even before that they could not help the Khazar Jews.

The lonely oasis of Khorezm, not far from the Aral Sea, was in a different situation.

Khorezm is like a green island in the middle of a yellow desert, and its ancient population is

The Khorasmians, or Khvalisses, escaped the Arab pogrom that transformed the cities of Sogdiana.

408 PVL. Ch. P. S. 312; History of Byzantium. T. P. S. 231-233.

Khorezmshah submitted to the Arabs back in 712, agreed to pay tribute and pledged to provide

military aid. In this way he saved his people, who were old and tired. 409

In Kh. in the Khorezm oasis there were two states: the old-timers in Kyat ruled

Khorezmshah; the Turks who settled in Urgench - the emir. They united in 966, and then

Khorezm became a Turkic-speaking, sedentary, independent ethnic entity.

The tradition necessary for this was preserved by the descendants of the Khorasmians, and the passionarity

brought by the Turks, mainly the Turkmen. For Khv. thanks exclusively

under favorable conditions, symbiosis turned into a systemic integrity - the ethnic group in

Muslim super-ethnos.

One can wonder where the passionarity of the Aral Sea nomads came from.

These descendants of the Sarmatians had to squander it at the same time as the Horasmians and Sogdians.

and the Parthians. Yes, that's right, but in the 6th-7th centuries, during the era of the Western Turkic Khaganate, from the banks

Orkhon was undergoing genetic drift, spreading the trait to the outskirts of the population's range. 410

Simply put, the steppe heroes rewarded the locals during their campaigns to the West.

beauties with their favor, and the descendants that appeared inherited passionarity

FATHERS.

Contemporaries described the Khorezmians as follows: “They fight bravely with the Guzes and

"inaccessible to them" (Istakhri); "they are hospitable people, lovers of food, brave and

"strong in battle" (Maqdisi); "its people (the city of Kyat) are fighters for the faith and warlike",

"its population (Urgench) is famous for its warlike spirit and the art of throwing arrows" (Khudud

al-Alyam); “every autumn, with the onset of cold weather, the king of Khorezm set out on a campaign against

Guzov" (Biruni).4! 1

And since the Guzes became enemies of the Khazar kingdom in the 10th century, King Joseph had all

reason to hope for help from Khorezm. After all, the economic well-being of Urgench and Kyat

in the first half of the 10th century it was based on trade with Khazaria, which went through Ustyurt and

Mangyshlak, bypassing the nomadic Guz.412 Be King Joseph or another Jew ruler

Urgench, he would have supported the Khazar Jewish community because it was not beneficial

not only to him, but also to his country. But in Urgench ruled a Turk, who for the sake of faith went to less

a profitable alliance with Bulgar, which had liberated itself from Khazaria. The Guzes, fighting with the Khorezmians,

merchants were allowed to pass through their lands, charging a duty. This trade was less profitable

Khorezm, but the Turk's conscience was clear.

The concept of "benefit" varies among different ethnic groups and in different eras. For the Emir of Urgench

money meant a lot, but not everything. He could not buy the favor of the mullahs and ulema with it,

the enthusiasm of his mounted archers, the sympathy of the neighboring nomads, and even the love of his wives.

In Asia, not everything is sold, and much is given for free, for the sake of sincere sympathy, which the emir

must acquire if he does not want to exchange the throne for a grave. Since public opinion

The Khorezmians of the 10th century were formed in a constant war for Islam, then their ruler should

was to act in accordance with the established stereotype of behavior. And so he did.

409 The Khorasmians are close relatives of the Parthians; therefore, the initial date of their ethnogenesis is the 6th-1st centuries.

BC, but it was preceded by an incubation period, the duration of which is difficult to determine at this time.

This means that by the 10th century AD the Chorasmians had gone through all the phases of ethnogenesis and were in homeostasis, which allowed them to live without

resistance to accept into their midst the passionate Turks who sought to get along with them. And this made

possible complete assimilation on a peaceful basis.

410 N.I. Vavilov proved that recessive mutations are gradually pushed to the outskirts of species and races

areas (letters to academician V.I. Vernadsky: cited from: Cheboksarova I.A. Peoples, races, cultures. Moscow, 1971. p.

147-148).

411 Quoted from: Tolstov S.P. Op. cit. P. 244.

412 See ibid. P. 242.

Makdisi reports: “The cities of Khazaria are sometimes taken over by the ruler of Jurjania” -

and in another place: “I heard that al-Mamun invaded them (the Khazars) from Jurjaniya,

defeated them and converted them to Islam. Then I heard that a tribe from Rum, which is called Rus,

invaded them and took possession of their country.”413 Both Ibn Miskawayh and Ibn al-Athir

They report an attack in 965 on the Khagan of Khazaria by some Turkic people. Khorezm gave

assistance on the condition that the Khazars converted to Islam, and then “the Khagan himself converted.”414

Let's compare this information with what we already know.

In 943, the Khazar Jews and the Khorezmians, according to Masudi, were in an alliance.

965 The Khazar state fell. Consequently, the fluctuations in the policy of Khorezm took place in

between these dates. It is logical to think that King Joseph's chances fell after

Olga's trip to Constantinople in 957. This means that during these years (957-964) the Khorezmians were under

under the pretext of protecting the Khazars from the Guzes and Rus, they converted the pagan population of the Volga delta into

Islam. They did this willingly, because they did not see anything good from their rulers.

Thus, the road to Itil was open to Svyatoslav, and preparations for war

finished.4 15

54. The fifth act of the tragedy

The year 964 found Svyatoslav on the Oka, in the land of the Vyatichi. The war of the Rus with the Khazar Jews

was already in full swing, but to conduct an offensive through the Don steppes, controlled by

the Khazar cavalry, the Kiev prince did not dare.416 The strength of the Rus in the 10th century was in boats, and the Volga

wide. Without unnecessary clashes with the Vyatichi, the Rus cut down and built boats, and in the spring

965 went down the Oka and Volga to Itil,417 to the rear of the Khazar regular troops,

awaiting the enemy between the Don and the Dnieper.418

The campaign was thought out impeccably. The Rus, choosing a convenient moment, went out to

shore, replenished their food supplies, not disdaining robbery, returned to their boats and sailed

along the Volga, without fear of a sudden attack by the Bulgarians, Burtases and Khazars. What happened next,

one can only guess.

At its mouth in the Sarysu River, the Volga forms two channels: the western one is the Volga itself and

eastern - Akhtuba. Between them lies the green island on which Itil, the heart, stood

Jewish Khazaria.419 The right bank of the Volga is a loamy plain; perhaps there

The Pechenegs approached. The left bank of the Akhtuba is sand dunes, where the Guzes were the masters.

413 Quoted from: Tolstov S.P. Op. cit. P. 252-253.

414 See ibid.

415 S.P. Tolstov, contrary to Makdisi, believes that the conquest of Khazaria by the Rus preceded the entry into

Khazaria of the Khorezmians; he tries to compare the invasion of the Rus with Vladimir's campaign against Bulgar in 985 (see:

Tolstov S.P. Op. cit. P. 255). There are no grounds for such an opinion.

416 This is a response to the doubts of A.A. Shakhmatov (see: Shakhmatov A.A. Op. cit. Pp. 118-119).

417 See: Artamonov M.I. History of the Khazars. pp. 426-429.

418 S.P. Tolstov (op. cit. p. 256) believes that the Rus met the Guzes near the Upper Don portage

(i.e. above Itil) and moved up the Volga. However, the current on the Volga is so strong that it is difficult to go up

against the current was possible only with the help of barge haulers. In military conditions it is too dangerous. Therefore

we must assume that the Rus descended the Oka and Volga by rafting, which means that the warriors do not get tired and can be

ready to fight the enemy.

419 See: Gumilyov L.N. Discovery of Khazaria. P. 26.

If some of the Russian boats sailed down the Volga and Akhtuba below Itil, then the capital of Khazaria

turned into a trap for the defenders with no hope of salvation.

The advance of the Rus down the Volga was self-propelled and therefore so slow,

that the local inhabitants (Khazars) had time to escape into the impassable thickets of the delta, where

The Rus' would not have been able to find them even if they had decided to look. But the descendants of the Jews and Turks

showed ancient courage. The resistance to the Rus was led not by Tsar Joseph, but by

nameless Khagan. The chronicler is laconic: “And when there was a battle, Svyatoslav defeated the Khazars and

their city... was taken."420 It is unlikely that any of the defeated remained alive. And where did they flee

The Jewish king and his close associates are unknown.

This victory decided the fate of the war and the fate of Khazaria. The center of the complex system disappeared, and

the system fell apart. Numerous Khazars did not put their heads under Russian swords.

They didn't need this at all. They knew that the Russians had no business in the Volga delta, and that

The Russians freed them from oppressive power, they were only pleased. Therefore, the further campaign

Svyatoslav - along the well-trodden path of the annual migrations of the Turkic-Khazar Khan, through

"black lands" to the Middle Terek, i.e. to Semender, then through the Kuban steppes to the Don and,

After the capture of Sarkel, he passed through to Kyiv without hindrance.

The assumption about the movement of the Russian army from the Volga to the Terek, or, what is the same, from

Itil to Semender, by sea, 421 absolutely incredible. The river boats had to first

get stuck in the shallows of the delta; then they were not suitable for navigation in the rough

the Caspian Sea, and finally rise by water along the Terek to the place where now

it is impossible to find the Grebenskaya stanitsa422. After all, the previous campaigns of the Rus' on Gilan and in

The Azerbaijanis were accomplished thanks to the support of the Judeo-Khazar government,

supplying the fleet with pilots and suitable ships. In 965-966 there was neither

another.

Therefore, one should prefer the traditional version of the route of the Russian army, having found

the real explanation for the small amount of destruction it caused was that people died

buildings and gardens, but not people.

The Russian soldiers, starving after a long march through the semi-desert, plundered

lush gardens and vineyards around Semender, but the inhabitants of these unprotected

settlements could easily hide in the dense forest on the banks of the Terek. The inhabitants of Sarkel probably

ran away early, because there was nothing to fight for and nothing to fight for. Death

The Jewish community of Itil gave freedom to the Khazars and all the surrounding peoples.

On the western shore of the Caspian Sea, the Emir of Derbent became stronger, and on the eastern shore, the Emir of Khorezm,

but even they could not keep the steppe peoples, who had tasted independence, in submission.

A period of ethnic fragmentation began for the entire Great Steppe, which lasted for 250

years. During this time, an original medieval variation of the steppe culture developed, as

No one interfered with the nomads' lives.

The Khazar Khaganate disappeared not only as a state, but also as an important element of the system

international relations: political, economic, religious and even ethnic. All

parties that relied on the support of aggressive Judaism lost their footing, which was extremely important for them

valuable. As a result, the Carolingian dynasty lost its position in France, forced

to cede hegemony to national princes and feudal lords; in China, individual soldiers and

420 PVL. Part 1. Page 47. It says there: “And he took their city and Bela Vezha.” This means that “city” is not Belaya Vezha (see:

Artamonov M.I. Op. cit. P. 427. Note 9).

421 See: Artamonov M.I. Op. cit. P. 427; Pashuto V.T. Foreign Policy of Ancient Rus. Moscow, 1968. P. 93.

422 the location of Semender between the modern villages of Grebenskaya and Shelkovskaya has been proven (see: Gumilyov

L.N. Khazaria and Terek // Vestn. LSU. 1964. No. 24. Pp. 78-88; same. Discovery of Khazaria. Pp. 166-169; same. Where

then Semender? // History of the USSR. 1969. No. 3. Pp. 242-243), but was not noticed by V.T. Pashuto.

anti-nomadic rebellions have escalated into aggression and national exclusivity

the newborn Song dynasty; the caliph in Baghdad was weakened and lost control even over

Egypt, not to mention the "rest of Africa" and Arabia; disorganization was eating away at the Samanid

emirate. In short, the allies of the fallen Khazaria felt bad.

Oddly enough, those who tried to take over a country without protection did not win either.

The Khorezmians held out on the Volga only from 977 to 985 and were unable to establish a sincere

alliance with the Bulgarians and left, leaving the Volga region to the pagan Guzes. The latter, as early as the 11th century,

made up the majority of the population of the city of Saksin, 423 located in the Volga delta, on

Tabola duct.424

The Khazar Jews who survived in 965 were scattered to the outskirts of their former state.

Some of them settled in Dagestan (urban Jews), others in Crimea (Karaites).

Having lost contact with the leading community, these small ethnic groups became relics,

coexisting with numerous neighbors. The collapse of the Judeo-Khazar chimera brought them, as

and to the Khazars, peace. But besides them, there remained the Jews who had not lost their will to fight and win and

who found refuge in Western Europe.

55. The Decay of the Chimera

So, the paths of the Khazars and the Jews diverged forever. Descendants of the ancient Khazars in the Don Valley

adopted the name "brodniki". The descendants of the Brodniki subsequently changed their ethnonym:

they began to be called Cossacks. Close ties with the Chernigov Principality, the Russian language,

which became common, and Orthodoxy, adopted in the 9th century, allowed them to enter Russian

ethnic group as one of its sub-ethnic groups.

The Khazars had no reason to love the Jews and the statehood they established.

The economic prosperity of Itil did not give them any benefits, and the culture of the dominant

ethnicity was alien to the Khazars and, moreover, unnatural for them.

The Iranian branch of the Jews brought the principles of Mazdakism to the Khazars, according to which

all unreasonable, i.e. elemental, nature, including the emotions of man himself, was declared evil

man. Reason was declared good, although it is reason that is prone to error.

The Byzantine branch of the Jews brought the skills of extraterritoriality, i.e. the absence of direct

contacts with natural landscapes. And both of them showed intolerance towards their

ethnic environment, which was taken into account only insofar as it was

practically necessary. And then both people and nature rose up against them.

The fate of the ruling class of Khazaria, read - the ruling ethnic group,

the aborigines of the country divided, with the exception of those who managed to move beyond the Don or

take refuge on the "ridge" - the mountain range of Dagestan, beyond the Terek. The Volga Khazars found themselves in

in the worst possible situation, as the landscape that fed them sank beneath the waves of the Caspian

seas. If in the 3rd century the Caspian Sea level stood at -36 m, then at the end of the 13th century it reached -19 m,

i.e. it rose by 17 m. For the steep banks of the Caucasus and Iran this did not have much significance,

but for the gently sloping northern shore, where Khazaria was located, this transgression became

disaster. The "Netherlands" turned into "Atlantis." Blooming gardens, pastures - everything

was flooded with water, from which only the dry tops of the Baer hills stuck out, where previously

Khazar cemeteries were located.

The Khazars had to leave the flooded country, and without their familiar, native

landscape, the usual ethnic group is scattered in different ways. And so the Khazars scattered in the great city

Sarai, the "capital" of all Western Eurasia.

423 See: Bolshakov O.G., Mongait A.A. Journey of Abu Hamid al-Garnati to Eastern and Central

Europe (1131-1153). M., 1971. P. 27-30.

424 See: Gumilev L.N. The Tale of the Khazar Tribute... P. 171.

However, not only did the Khazars lose their ethnic integrity, but even what seemed

inalienable, - memory, or, strictly speaking scientifically, ethnic tradition. Descendants of the Khazars

forgot that they were Khazars, and the descendants of the Khazar Jews forgot about the country where

their ancestors lived and acted. The latter is understandable: for the Jews the lower reaches of the Volga were not

homeland, but a “stadium” for testing strength; therefore, it is difficult to remember the tragic failure for them

had no practical meaning.

It is for these reasons that Khazaria became a country without historical sources:

written, material and ethnographic, i.e. recorded in rituals and

beliefs. And since until the 20th century any history was based on collecting and criticizing

sources, then the history of Khazaria based on traditional methods could not be

written.

56. Why didn’t the chimera arise in Rus'?

It would seem that in Rus' in the [10th-10th centuries there were all the conditions for the emergence of the same

ethnic chimera that developed in Khazaria. The Varangian foreigners dominated

The Kyiv land was more than 60 years old - from 882 to 944 - and even after that they remained there,

enjoying the privileges of the military caste. The presence of a large number of bastards who appeared in

this era, is not subject to doubt, although not noted by the chronicler. But it is known that each

the chronicler describes not what is everyday and known to his readers, but what seems to him

worthy of mention, for a narrative is not a statistical report. Therefore, the absence

Direct indications of miscegenation in the narrative source should not confuse the researcher.

Another thing is disconcerting: where did the descendants of the Varangians and Slavic women go, and without a trace, as if they

and there wasn't? After all, in Northern England and Normandy, the descendants of the Norwegians still live. But,

on the other hand, in Ireland and Sicily they are just as invisible as in the Dnieper region. Are there any

is there some pattern here?

Since the sources do not provide an answer to the question, let us turn to theory and methodology

broad analogies. Let us compare the situation that has developed in Rus' with that which twice

arose in Khazaria: in the UPIV in the IX centuries.

In the 7th-8th centuries, the Khazars intermarried with the Turkic heroes, and they accepted them

prince of the Ashina clan. It was an ethnic "xenia" that gives rise to a "social

organism", i.e. a complex political entity. The Turkic-Khazar mestizos occupied

place of military leaders and sacrificed their lives for the new homeland, because the old one was already

torn to pieces by the Chinese. In other words, they were included in the ethnogenesis of the Khazars as a component, and

not like a foreign body.

Therefore, the preservation of the nomadic life skills by the khan's family was of no importance for

social relations within the established ethnic group. Well, since the khan wishes

in the summer he goes from the Volga to the Terek and Don, so let him go! It doesn't interfere with anything.

Another matter was the regime of Obadiah and his descendants, who made their community

the ruling class in Khazaria. They worked for themselves, not for their subjects.

There was no assimilation, since neither the Khazars were accepted into the community, nor the Jews

allowed to fall to the level of the masses. Two ethnic groups belonging to different superethnoses,

lived in the same area, as if penetrating each other. This is a chimera.

The Varangians in Kyiv are not like either the Turkuts or the Jews. On the one hand, this is

invaders who robbed the population in the "polyudye", predators who pursued their goals, for the sake of

which they threw their subjects into senseless campaigns on the Caspian and Pontus. And

they belonged to a different super-ethnos, professed a different religion and had a special

culture. As if everything speaks of their analogy with the Jews of Khazaria.

But, on the other hand, professional Varangians were multiethnic. Their troops

consisted not only of Scandinavians, but also of Balts: Polabian Slavs, Latvians, and Finns.

At the same time, the Scandinavians were not representatives of their ethnic groups, but “free atoms” -

people thrown out of their homeland by the explosion of passionarity. This means that with the old

They broke with traditions, and new ones, created by their children, were inherited from their mothers.

Consequently, if not the children, then the grandchildren of the Varangians became Slavic-Russians, like

Turkic offspring in Khazaria. And this was greatly facilitated by the fact that the Varangian fathers themselves

either perished in unsuccessful campaigns, or exchanged Kyiv for Constantinople, leaving their

descendants only the genetic inheritance - the passionarity of the ascent phase. It was

by no means a little.

If only it had not been the “Varangians” who came to Kyiv in the 9th century, but members of ethnic groups: Swedish,

Norwegian, Danish, German, as was the case in Pomerania and Brandenburg in the 12th century, then

their analogy with the Khazar Jews would be legitimate. The Radhonite Jews represented

superethnos, artificially preserved at a high phase of passionarity. Dispersion

they were not bothered, because they were fed by the anthropogenic landscape - the cities. Thanks to

"artificiality", i.e. increasing the rigidity of the system, was not allowed passionary

overheating, but the system itself became fragile. That's why it broke at the first

a strong blow in 965. And the Scandinavian ethnic groups reached the phase of passionarity,

which allowed them to take part in the creation of a superethnos only in the 12th century. But then they were

are no longer dangerous for the Grand Duchy of Kyiv.

So, the Varangians did not create a chimera in Kyiv not because of their “noble qualities”,

which they did not have, but because they could not, just as they could not gain a foothold in Ireland.

Only in scorched Normandy and bloodless Northumberland were the Norman colonies,

Vikings, but not Varangians, settled on wastelands or ruins and survived, having with the natives

minimal conflicts. But they stopped being Norwegians and became subethnic groups

French and English.

In Rus' in the 9th century there was a breakdown, a transition from the acmatic to the inertial phase. At this

hard times the Varangians penetrated into Rus' like bacteria into an open wound. But the "whites"

"blood balls" - local passionaries - eliminated the infection, which was followed by

only the name of the dynasty of warrior princes remained - the Rurikovichs. They were mestizos,

incorporated by the Slavic-Russian ethnic group. The end of this process of ethnic

recovery should be seen not as a political coup by Olga, but as a cultural shift -

return to the old Gothic-Rossomonian tradition of contact with Byzantium - baptism

Rus Vladimir Svyatoslavich. But there was another phenomenon, no less significant than

described above.

The rise of passionarity that swept Western Europe in the 10th century led to the creation there

powerful and predatory super-ethnos, a meeting with which was inevitable. It could be

friendly or hostile, but in any case entailed irreversible

consequences. This will be discussed in the following chapters.

Part three

Geography of the noosphere in the 10th-11th centuries

X. The Age of Unresolved Issues (966-985)

57. The Dawn of Slavic Westernism

Slavic ethnic integrity formed during the Great Migration

peoples, developed almost unhindered until the 9th century. The Germans went west, Byzantium

burned with the internal fire of struggle between various faiths, the Arab Caliphate was far away.

Only the Avars were a nuisance, but their successes were paralyzed by the Slavs of the Samo state.

The Hungarians caused great damage to the Western Slavs, but they, like the Avars, became a barrier,

separating the Slavic lands from Western Europe.

Until the middle of the 10th century, Western Europe did not pose a threat to its eastern neighbors,

but, united by the Saxon dynasty, Germany became a powerful and growing state.

The German aggression was not only military, the missionary monks were no less active,

than the knights, and the object of the claims of both was Eastern Europe. Slavic

The pagans on the Elbe and in Pomerania put up energetic resistance to the Germans, often

counter-offensive, but their eastern neighbors on the Vistula succumbed to the charm

Western culture and after 965 converted to Catholicism. And this meant vassal

dependence on the Emperor of the "Holy Roman Empire of the German Nation."425 Thus

Slavic Westernism began.

Neither Slavic nor Scandinavian mythology, despite all their poetry, could

resist the power and conviction of Catholic missionaries. In the 9th century, there was

Christianization of Denmark and southern Sweden, then in the 10th century paganism occurred in Scandinavia

reaction, and finally at the beginning of the 11th century, under Canute the Great, Catholicism triumphed in

Norway. Then the medieval "Christian world" took shape - a superethnos,

was in the ascendant phase.

It was precisely because Christianity was so slow and so victorious in Scandinavia that

painfully, Sweden and Norway became hotbeds of militant paganism, steadily

driven out of their homeland. The Varangians sought to make up for what they had lost at home in a foreign land.

The West's rival in the struggle for the souls of the Slavs was Byzantium, which was in

inertial phase of ethnogenesis. Rich educated Byzantium captivated the imagination

Hungarian leaders who accepted baptism in Constantinople, and the Russian princess Olga.

This goddaughter of Constantine Porphyrogenitus decided to compare the Western and the Eastern

confession. For this purpose, in 959 she turned to the King of Germany Otto I with a request

send a bishop and priests. The Germans were flattered: after all, they had been invited by

Queen of the Rugs (Neepa reina hysorum). In 961 Bishop Adalbert arrived in Kyiv with

retinue, and already in 962 he went back, “not having succeeded in anything. On the way back, some of his

companions were killed, and he himself barely escaped.”426 How did Adalbert annoy the ancients?

the Rus? But he annoyed them so much that the Rus rushed to Orthodoxy, just so as not to

accept Catholicism. For some reason, a protest against Westernism arose in Rus'. In this

We'll try to figure it out.

Since information about the 10th century is scarce, it is not possible to give an exhaustive historical

cultural synchronic cross-section for the year 961. But if we take the available information in

sum, then we get the desired answer.

In the 9th century, the Carolingian emperors received funds for their harsh policies from

the Radhonite Jews, who bought their patronage. In 828, Louis the Pious

gave Jewish merchants a safe conduct that protected their ships from his own

officials.427 And these ships transported Slavic slaves, often Christians. In vain

Agobard, Bishop of Lyons, complained that Jews were being sold to Spain (to Muslims)

Christian slaves, and the rulers do not hinder them.428 Moreover,

It was forbidden to baptize slaves who were in the hands of the Jews in order to prevent their liberation during

help of influential churchmen. This is understandable: the Jews paid 1/10 of the profits to

425 The official name of the empire founded by Charlemagne in 800 was Sapsa Itrepa Kotapa

Negtapogit.

426 Quoted from: Priselkov M.D. Essays on the church-political history of Kievan Rus' in the 10th-12th centuries. St. Petersburg,

1913. P. 12-13.

427 cm: Schipper I. The emergence of capitalism among the Jews of Western Europe (until the end of the 12th century). St. Petersburg, 1910.

C:22.

428 AgoBarh4uS. Reshzoenna Ladaeomin (cited from: Schipperi. Op. cit. P. 22).

courtyard, and Christians - 1/11. Why did the Germans have to root for the Slavs!

In the Frankish Empire, with the victory of Christianity, slavery disappeared and the word "zeguise$" became

mean a serf who could only be sold with his land plot. But

Slavic lands in the [10th-10th centuries became a source of slaves for Jews, like Africa in the 17th—

19th century. The Carolingian government, as its forces weakened in the struggle with the feudal lords

expanded the rights of the Jews. In the Bavarian-Slavic customs office in Passau in 906, Jewish

slave traders were given equal rights with Christian merchants. Slavic youths and

the girls went from here via Verdun, Lyon and Narbonne to Spain to the Arabs,

replenishment of harems and servants.429 Many of these unfortunates were already baptized, but

bishops could only redeem them, and, for example, Bishop Adalbert complained that he could not

has enough money to buy slaves from at least one Jewish merchant.430

Otto carried out the same economic policy,431 as a result of which those Slavic

countries in which Catholicism triumphed immediately entered into the general

Western European economic system. The Polish king Mieszko (960-

992) to establish the Latin faith in his kingdom, as the Jews had already established trade there

salt, wheat, furs and Hungarian wine.432 The simple-minded Poles hospitably

met foreigners, because the nightmare of the Khazar system did not touch them and they did not imagine

consequences of their hospitality. But the Kyivians, who had time to understand what was going on, categorically

refused to repeat the Khazar experiment. So their attention turned to

Constantinople.

The Greeks knew how to trade no worse than the Jews, but they traded differently. The Slavic youths were

they needed them not as slaves, but as warriors, who were more convenient to hire than to buy. And

the mediation of Jewish merchants in the 10th century was not at all necessary for them, because with the East

Byzantium bordered directly. The western outskirts of Byzantium in the 10th century was Venice.

Under pressure from the Synclet of Constantinople in 992, the Venetian merchants who received

a number of trade privileges, it was forbidden not only to take Jews on their ships, but even

import Jewish goods and declare them as their own.433 It was the end of a century-long

the struggle between the Greeks and the Jews for economic dominance in the Mediterranean. Jews

only Western Europe and Fatimid Egypt remained, because the triumph of the Berbers and

the Tuaregs in Africa and Spain and the Seljuk Turks in Western Asia responded negatively on European trade. The warlike steppe dwellers did not need luxury and did not respect financial transactions that they simply did not understand. The Easterners behaved in exactly the same way

Slavs, who knew that the political tentacles of Byzantium would not reach them. But

Her culture was charming and accessible.

But it was not the West, but the North that was the most powerful opponent of Byzantine Orthodoxy.

It was not the Slavic-Russians, but the Normans who led the fight against the new worldview and

rallied Olga's opponents around themselves. At the head of these principled pagans stood

heir to the throne and conqueror of the Khazars Svyatoslav. What was Olga to do?

The simplest thing is to retire into private life, handing over full power to his son.434 But why?

429 cm; Schipper I. Op. cit. P. 26.

430 See ibid.

431 Marx and Engels Archives. T. U. S. 65.

432 cm. Schipper I. Op. cit. P. 26.

433 ibid. P. 27.

434 M.D. Priselkov (op. cit. p. 14) believes that this was indeed the case. A detailed analysis of the events shows that

it was the other way around.

then the opposite happened: the son went to fight enemies in distant countries, and the mother led

government and raised grandchildren who hardly saw their father.

This is what is remarkable. The prince and the pagan army are always in

campaigns, the pagan people pay tribute, and the Christian community of Kyiv runs the affairs of the country. And

since the political forces are equal, both get along with each other. That's how it is

against a threatening backdrop, events unfolded in which a tiny nation played a decisive role

— the Pechenegs, who appeared in the Black Sea steppes only in 889, i.e. when

Another drought, associated with the transfer of cyclones to the north, has transformed the steppes around the Aral Sea

and the lower reaches of the Syr Darya into the desert. 435

Not all Pechenegs moved to the west, but only the most passionate part of them.

The rest remained on the shores of Lake Chelkar and were engaged in sheep breeding. These were the "poor

Pechenegs", 436 whom the Khazar rulers captured, enslaved and sold in

countries of Islam. But those who went west, to the Dnieper and Danube, managed to put themselves

so that they inspired respect in their neighbors.

58. Division of Khazaria

Svyatoslav's great victory saved Kyiv and the Russian land, but the situation

the victors was by no means calm. The entire left bank of the Dnieper was hostile

Kyiv government. The Seversk land, starting from the 8th century, was connected with Khazaria.

965 Svyatoslav went to Itil bypassing the Seversk land, through the country of the also unfriendly,

but less dangerous Vyatichi. Since the turn of Olga's policy towards orientation towards Byzantium

the name of Chernigov disappears from the pages of Russian chronicles, which indicates its loss

Kyiv Khaganate. A few years later, the northerners let the left-bank

Pechenegs near Kiev.437 In short, the rich and warlike Seversk land was

independent from Kyiv.

The Radimichi fell away, the Vyatichi maintained their independence, the prince was actively hostile

Rogvolod in Polotsk.438 Only Novgorod, Smolensk,439 the Drevlyans remained loyal to Kyiv.

lands and conquered Tivertsi and Ulichi; but the lands of these latter along the Bug and Dniester

interspersed with the nomadic camps of the right-bank Pechenegs, who inhabited the watershed steppes.

In the west, the borders were less defined, but only at the end of the 10th and beginning of the 11th centuries.

The Kyiv princes reached the line of the Western Bug.440

The territory of the former Polyans went to the Poles and became the core of the emerging Poland.

The reunification of the Poles with the Rus as two branches of the Eastern Slavs was prevented

political conflict of the mid-10th century

Svyatoslav's blow to the Jewish community of Khazaria was cruel, but not final.

Returning from the Lower Volga via Sarkel, he passed Kuban and Crimea, where they remained

Khazar fortresses that controlled trade with Byzantium, through which they received

435 See: Gumilev L.N. The Origins of the Rhythm of the Nomadic Culture of Central Asia. Pp. 85-94.

436 For an analysis of information about the Pechenegs, see: Artamonov M.I. History of the Khazars. Pp. 350-352.

437 See: Shevchenko Yu. Yu. Op. cit. P. 51.

438 See: Alekseev L.V. Polotsk land // Old Russian principalities of the 10th-13th centuries. P. 218.

439 See: Sedov V.V. Smolensk land // Ibid. P. 249.

440 See: Tolochko P.P. Kyiv land // Ibid. P. 10.

income to support a small state, the center of which was in 966-986.

Tmutarakan.

According to information that has reached Arab authors, the war in the North Caucasus

continued as early as 968-969. Ibn Hawqal saw refugees from Khazaria in Gurgan,

who told him about the destruction in Itil and Semender, after which the Rus left “for Rum and

Andalus."441 Those who went to Rum, i.e. Byzantium, apparently joined the army of Svyatoslav

in Bulgaria and Thrace, and why did another group of Russians leave for Spain?

I would venture to suggest that some part of the Russians were dissatisfied with Kyiv

government and emigrated along the route known to them to Spain. As early as 844, the Rus

They landed troops in Andalusia and plundered the outskirts of Seville, leaving the Arabs in a bad state

memory. Therefore, in June 971, Ibn al-Idari wrote: “The damned al-Majus have stirred

al-Urdmani and rushed to the western shores of al-Andalus."442 The Rus did not

risked repeating the raid and landed in Galicia in 968, where they plundered Santiago, killed

bishop and only in 971 were they driven out by Count Gonzalo Sanchez.443 Since then, they have not been heard of

was heard. Rus' lost many brave warriors, but did not weaken, but strengthened, because

that potential rebels are harmful to any army.

The Kievan state became less mosaic, although it was far from monolithic. However, in

967 444 Svyatoslav's small army, reinforced by cavalry from the Hungarians and Pechenegs,

defeats the Bulgarians, and other troops, allegedly called from Bulgaria, complete the conquest

North Caucasus.

The question arises: who defeated the enemies of Rus' on the Lower Volga and on the Terek?

if Svyatoslav fought on the Danube? - Those same Turkic steppe dwellers who were in 967—

968 friends of Rus. Ibn Hawqal writes that in the war of the Rus with the Khazars the Pechenegs were

"the edge" and allies of the Rus.445 And since it is known from Constantine Porphyrogenitus that

Byzantium used the Pechenegs against all its rivals, so it seems that it was through their hands

the "war for the Khazar inheritance" is over. And this is logical, because the Pechenegs have profited

booty, and the Greeks were freed from the rivalry of the Jews. Therefore, there is no need

to assume the existence of two Slavic-Russian campaigns against Khazaria46 and a repeat

destruction of the Semender vineyards.

Of course, not all the details of this war are described exhaustively enough.

Nevertheless, it is clear that the Jewish power in Khazaria was destroyed, that the Khazars

the pagans accepted Islam and that the Rus' made no territorial acquisitions

in the Volga region, nor on the shores of the Caspian Sea. On the western shore of the Caspian, the emir has strengthened

441 cm: Pashuto V.T. Op. cit. P. 95.

442 Ibid. P. 140.

443 cm: Müller A. History of Islam. T. TU. SPb., 1896. P. 109; Weber G. General History. T. TU. M., 1893.

P. 500.

444 Chronicle for 6475 (967) (see: Rybakov B.A. Kievan Rus and Russian principalities. Moscow, 1982. P. 378;

textual criticism and interpretation of the date: p. 380).

445 See: Minorsky V.F. Where did the ancient Rus go? // Eastern sources on the history of the peoples of the Eastern

Europe / Ed. A.S. Tveretinova. Moscow, 1964. P. 26.

446 see: Moshin V. Rus' and Khazaria under Svyatoslav // Zettagiit Copyacomiapit. T. GU. RgaVa. R. 193-195;

Pashuto V.T. Decree. op. P. 95 (paragraph written by A.P. Novoseltsev); Kalinina T.M. Ibn-Haukal's information about

campaigns of Rus' during the time of Svyatoslav // The oldest states on the territory of the USSR: Materials and research.

1975. M., 1976. Pp. 92-98. For a critique of the stated point of view, see: Sakharov A.N. Diplomacy of Svyatoslav. P.

45-48.

Derbent, and in the east, right up to the mouth of the Volga, the emir of Khorezm. Judaism disappeared on the Volga.

without a trace, giving way to Islam.

59. Demons or gods

Synchronicity of the ethnogenesis of the Middle East and Eastern Europe in the [-TU centuries,

obviously became the cause of some parallelism in the phenomena of spiritual life

newborn ethnic groups. In the eastern part of the Roman Empire in Switzerland, two rival

religions: Christianity and Mithraism, both equally distant from the original Hellenic cult

gods of Olympus. Mithraism lost its position as the leading worldview only with the death

Julian the Apostate. The Arian confession of Christianity has won. This will be

the starting point for the further narrative.

The history of Eastern Europe is much less well known, but the situation is similar

is observed there too. The Goths, who fought throughout the 3rd century with the Illyrian Mithraic emperors,

In 360, they adopted the Arian confession of Christianity, which was then dominant in Rome.

empire. Apparently, Arianism existed in Eastern Europe until the 10th century, because in the text

The Primordial Chronicle's Creed contains the Arian dogma of similarity of essence, and not

consubstantiality. Even if it is a relic, its presence indicates that with [U. c. in the Dnieper region

Christians lived.

The Nicene Confession was widespread among the coastal Goths (Tetraxites),

Alans, highlanders of Dagestan and western Khazars. By the 10th century Christianity was for the peoples of Western

Eurasia is not an innovation, but one of the usual forms of worldview. But among the Slavs,

living next to the Thraco-Illyrians, there is a worldview that is just as far from

Hellenic or Scandinavian polytheism, as well as Christianity, is one of the options

ancient Mithraism.

There is no need to go into details of the pagan cult of the Slavs, which would take us into

aside from the topic, we note that the Slavs had two categories of deities. Some deities

personified nature, the second - the souls of ancestors. The first were benevolent, the second - terrible

and malicious; they were called mermaids, but later this word was supplanted by the Turkic

called "ubur," or ghoul. However, these categories of deities did not fight each other; they

as if they existed in parallel. 447 Others fought: Belbog and Chernobog, in which

It is not difficult to see analogues of the Tibetan deities of the Bon religion - the eastern version

Mithraism. God White Light and the demon Long Hands are antagonists in the background

personified cosmos.448 To consider this Mithraic model of the world as ancient,

there is no basis for the original form of the worldview. Mithraism was the same proselytizing

religion, such as Christianity, Islam and Buddhism, and could come to the Slavs through preaching.

This is evident from the fact that, along with the described pantheon, the cult of Rod was still in existence in the 12th century.

Rozhanitsy, Shchura, although the idea of their role had already almost disappeared.449

So, after the passionate push of the 1st century, the evolution of worldviews proceeded in the same way, but

led to different results. In Rome, Christianity overcame Mithraism, among the Slavs

Mithraism triumphed, and Christianity huddled on the outskirts of its area, but in the cruel

the period of collapse in the 9th century began to spread again in Eastern Europe, although not immediately,

447 See: Rybakov B.A. Kievan Rus // History of the USSR from ancient times to the present day. T. I. P. 502—

503.

448 cm; Gumilev L.N., Kuznetsov B.I. Bon // Reports of the VGO. Issue 15. L., 1970. Pp. 72-90; Gumilev L.N.

History of the discovery of art // Old Buryat painting. Moscow, 1975. Pp. 19-24.

449 cm: Komarovich V.L. The Cult of the Family and the Earth in the Princely Environment of the 11th-13th Centuries // TODRL. Vol. 17. M.; L., 1960.

P. 94-104.

for he had a new enemy - Perkunas, or Perun.450

Ancient Christians were accustomed to dealing with pagan gods, which with the advent of

Christ's sermons turned into evil and insidious demons. Thus, the highly revered

In the Apocalypse, Apollo appears to the Greeks as the “spirit of the abyss,” an analogue of the Jewish

Abaddon (Apocalypse IX, 11). Therefore, when confronted with Perun, Christians quickly

determined its place in space. As in Egypt at the end of the th century Serapis was destroyed, and in

Hellas - Olympian Zeus, so it was necessary to finish off their northern counterpart -

Perun, who also demanded bloody sacrifices, preferably people.

It should not be forgotten that pagan gods were not considered to be supernatural beings,

i.e. they were not analogous to the Christian Trinity, the Muslim Allah, or even

ancient Persian Ormuzd. No, it was believed that these were living organisms, but more

more powerful than people, differently structured, but commensurate with other organisms,

inhabiting the Earth. They are simply an order of magnitude more perfect than people, just as people are more perfect

ants. This concept was accepted by Christianity already at the end of the 2nd century, and among the

Satan was counted among the beings of this order.

It was hard not to notice that the relationship between God and Satan in the Old and New

The Testaments are opposite. 21 But the Old Testament concept was closer to the common people.

views of late antiquity and was therefore adopted as a basis with the addition of an apocrypha

The Revelation of Enoch, dating from 165 BCE and containing the teaching of the devil as an angel,

risen and cast down from heaven. This far from Christian concept was adopted

without criticism, since it condemned disobedience to the Law, which the Jews consider

the main sin.

Perun as the Slavic god of thunder and lightning, despite his Baltic name

(Perkunas), became famous in the 1st century,452 but behaved quietly at first, like his

the Germanic equivalent of Donar (Thor), who specialized in blacksmithing and

management of the economy. The ancient Germans were in charge of warfare under Wotan (in Scandinavia -

Odin) and Tiu, the second son of Wotan.453 They were not analogous to Perun.

But as soon as the passionary impulse passed through Scandinavia, and the genetic drift

transferred the uncontrollability and thirst for glory to the southern shore of the Baltic Sea, the image of the ancient

deity changed. In the 9th century Perun became cruel, bloodthirsty and warlike.

The Western equivalent of Svyatovit on the island of Ruge (Rügen) demanded the sacrifice of the blood of Danish and

German prisoners. Eastern Perun began to do the same. And even more: with a shortage

he accepted the blood of his captives, selected by lot.454

For the southern Slavs, accustomed to Mithraic mysteries and Christian masses,

these customs seemed monstrous, and the northern princes and Varangians lost popularity in

450 See: Anichkov E.V. Paganism and Ancient Rus'. St. Petersburg, 1913. P. 319; Rybakov B.A. Paganism of the Ancients.

Slavic. M., 1981. P. 19-20.

451 Cf.: “And there was a day when the sons of God came to present themselves before the Lord, and Satan came among them...”

(Job I, 6), and then follows their conversation, after which an experiment is carried out on Job. And Jesus Christ in

in a similar situation he said: "...get behind me, Satan" (Matthew 4:10). The devil has gone! Where to? Apparently, "into the darkness

external" (Matthew 8:12), which 20th century physicists call a vacuum. There, according to the word of Jesus Christ, they will

"the sons of the kingdom" were cast out (ibid.). Which one? Presumably, the Hasmonean Jewish kingdom, i.e. the bearers

traditions.

452 See: PVL. Ch. P. P. 324-325.

453 Weber G. Ibid. Vol. IV. P. 136-137.

454 See: PVL. Part 1. Pp. 58-59 (under 983).

capital, where their gods were called demons.455 The collision of the Roman Empire in the 4th century was repeated with

no less acute in Rus' in the XV century and had a similar result - triumph

Christianity.

So, in the Rus liberated by Svyatoslav there was no unity. The war, bloodless or

bloody, it took place not so much on the borders as in the capital city and even above it - in

heavens. We can judge the latter only by its earthly manifestations, but even this

quite a few. The souls of the Kyiv Slavic-Russians were encroached upon by the priests of Perun, and the Latin prelates, and

Greek monks. The appearance of Muslim mullahs was not excluded, although this had not yet happened.

got through. But there was no trace of the anti-system representatives, although the sad and hungry spirit,

Satan wandered through the scorched fields of Lombardy, through the sands of the Sahara and Arabia, through the mountains

the gorges of Iran and the Pamirs, and in the East he even visited Ordos, calling himself “the endless

light."456 But neither in Rus' nor in Siberia in the 10th century did it appear. This was the direct merit of

Prince Svyatoslav Igorevich.

However, this prince, having won a brilliant victory, did not give his people

positive program. And the programs were immediately proposed by representatives of the competing

religions. However, there was a certain difficulty hidden in this propaganda.

The choice of faith did not entail material benefits that were obtained by others

ways. It was a matter of conscience, and at the level of an ethnic group, conscience is an indicator of ethnicity.

compatibility. They choose as friends those who are attractive, and in business they can come to an agreement and

without intimacy.

Therefore, together with active trade between Kyiv and Constantinople,

whose security was ensured by the political union of both powers, there was no reason for

religious intolerance, and even more so religious persecution. This tolerance

Slavic-Russians was based on the concept that was widespread at that time

henotheism, according to which each nation (ethnos) honors its own god and does not allow others to worship

outsiders. The only thing that could shock the pagans was the desire of proselytizing religions to

expansion. Olga had to hide her baptism, but nevertheless the number of Christians in

Kyiv grew, especially after the victory over Khazaria.

Of course, it was not the inert but the passionate Kievans who became Christians, because

they willingly replenished Svyatoslav's army, to the point that they openly served in it

masses of Orthodox priests. The prince was not particularly worried about this, because

the Byzantine Greeks were still his friends. The victim of the Greco-Russian alliance should be

Bulgaria, which had been a rival of Byzantium for 300 years, became weakened.

60. Alignment of forces

It was suggested that it would be beneficial for Svyatoslav to accept Islam in order to

hold the Caspian regions. This is hardly true. You can only rely on a strong

ally, and in the 60s of the 10th century the Baghdad Caliph lost all positions within his country

as a result of the secession of provinces and the growth of Shiite movements that drew strength from the regional

separatism of Iran, Africa and even Arabia itself, captured by the Qarmatians. Reliable

Friends were not to be found in the East. Nor were there any in the West. The Hungarians suffered

crushing defeat by the Germans at Lech in 955 Bulgaria after the death of the Tsar

Simeon weakened, as she was gnawed by the ineradicable anti-system of Bogumilism. Friendship with

the German king and the German emperor Otto did not promise any benefits, which

455 It should be remembered that "paganism" (literally - tribal cults) is not something whole. These cults

differ from each other no less, and often more, than the monotheistic world religions, which is why

the ancient question is legitimate: “Which god do you believe in?”, after which comes the second question: “How do you believe?” -

orthodox or heretical?

456 See: Gumilyov L.N. Old Buryat painting. M., 1975. S. 40-43.

the example of the Western Slavs was clearly demonstrated, and Sweden was shocked by the bloody treatment in

Catholicism, which the Swedes resisted as best they could.

But heroic Rus', surrounded on all sides by enemies, was in great need of

reliable ally. After all, the victory over the Radhonites was not final, it was achieved thanks to

a lucky coincidence and showed not the strength of the Russian land, but courage and talent

carriers of Russian weapons. The Radhonite Jews still had a chance for revenge. In Kyiv, there was no

might not have known about it. Since the Russians had no money to buy friends, they were left

look for those who would be sincere and interested in reciprocity. Therefore, the princess

Olga sent Russian knights to the Greeks. And there, fighting hand in hand, they returned

Byzantium Crete, which put an end to Arab-Berber piracy in the Aegean Sea. Union

was beneficial to the Russians themselves.

In the 60s of the 10th century, the most powerful state was Byzantium. Its population consisted of

20-24 million57 brave inhabitants, organized on the basis of centuries-old tradition and

controlled from one center - the Constantinople synclitus. However, the abundance of enemies

deprived Byzantium of the opportunity to take the initiative: it had to defend itself all the time or

to recoup losses. In the east, Byzantium recaptured Asia Minor, Northern Mesopotamia,

Syria, Crete and Cyprus, in the north repelled the onslaught of the Bulgarians; in the west, having lost Sicily,

retained southern Italy, where she clashed with the German Emperor Otto I,

whose claims were unsuccessful. It is clear that in such a tense situation for

there was not enough strength for active policy in the Black Sea region. Here, everything was decided not by the army, but by diplomacy

and partly ethnic contact.

Chersonesos was a rich and freedom-loving city. Its inhabitants, upon the arrival of the Pechenegs,

Western European steppe established good relations with them. They gave the Pechenegs

purple, delicacies, rare cloth, pepper, leopard skins and other luxury items, and

The Pechenegs provided the Khersonites with various services that fully covered the cost of the gifts:

“When the emperor of the Romans is in alliance with the Pechenegs, then neither the Russians nor the Turks (Hungarians. —

L.G.) cannot go to war against the Roman Empire, nor can they demand for the preservation

the world of big and excessive money... fearing that if they (the Greeks. - L.G.) go to war

against the Romans, then... the Pechenegs, being connected with the emperor by friendship and obeying him

messages and gifts, can easily attack the land of the Russians and Turks, enslave their wives and

children and devastate their country." The same applies to the Bulgarians, who "use a lot of

efforts and labor to be in peace and harmony with the Pechenegs."458 But those who lived on the Yaik

The Guzes "can fight the Pechenegs."459

The Pechenegs themselves avoided wars with their neighbors, especially with the Russians, because

preferred to sell them cattle.460 But the desire to maintain friendship with the Greeks forced

they seek contacts with the Orthodox, and not with the pagan Russians, friends of the Normans. So

a balance of power was achieved, ensuring several years of peace, which led to

a brutal war. However, the cause of this war was not in the north, but in the south.

on the Black Sea coast.

Nikifor P Phocas achieved power through a coup. He was supported by the widowed

457 See: Litavrin G.G. Byzantine society and state in the 10th-11th centuries. Moscow, 1977. Pp. 160-161. For

For comparison, I present demographic data for the year 1000 (see: Urlanis B.Ts. Population growth in Europe. Moscow, 1941):

France - 9 million (p. 37); Italy - 5 million; Sicily - 2 million (pp. 64-65); Kievan Rus - 5.36 million (P. 89; in

970 was less than half of this); Poland, Lithuania, Estonians - 1.6 million (p. 89); the Steppe, from the Don to the Carpathians, -

0.48 million (p. 89); England in 1086 - 1.7 million (p. 52).

458 Constantine Porphyrogenitus. "On themes" and "On peoples". P. 67-68.

459 ibid. P. 75.

460 Ibid. P. 66.

the empress - the beautiful Theophano, who was looking for a second husband, the synclitus and the common people

Constantinople. But soon the emperor began to lose popularity, as he sought

defend the borders of the empire, and this cost money. Regularly paying salaries to soldiers,

Nikifor cut other expenses: he cut the salaries of senior officials, increased

duties of the peasants, patronized the poor Athonite clergy at the expense of the rich

monasteries and bishops. The price of bread in the capital has increased 8 times. Discontent of the population

grew, and this is the most convenient time for ambitious people, of whom there is no shortage in the Byzantine Empire.

there was no sense of empire.

It would seem that a regime that relies on the army, or rather, on its best part,

heavily armed cavalry, unwavering. The army can only be opposed by another

army, and this was done by a certain “cunning and daring Kalokir, the son of the chief of the Kherson

garrison."161

61. What one man can do

The friendship between Kyiv and Constantinople established by Princess Olga was useful for

both sides. Back in 949, 600 Russian soldiers took part in the landing on Crete, and in 962 the Rus

fought in the Greek army in Syria against the Arabs. There they became friends with Kalokir,

serving in the troops of his country; and there he learned Russian from his fellow soldiers

comrades.462

The inhabitants of Chersonesos have long been famous for their love of freedom, which was expressed in eternal quarrels

with the authorities. To criticize the government of Constantinople was a sign of goodness for them.

tone and, perhaps, entered into the stereotype of behavior. But neither Chersonesos could live without a metropolis,

nor Constantinople - without its Crimean outpost, from where grain was transported to the capital,

dried fish, honey, wax and other colonial goods. Residents of both cities were accustomed to

they didn't pay attention to each other or to trifles. That's why when Nikifor Phocas

an intelligent diplomat with knowledge of the Russian language was needed, he gave Kalokir dignity

patrician and sent him to Kyiv.

This need arose because in 966 Nicephorus Phocas decided to stop

pay tribute to the Bulgarians, which Byzantium was obliged to pay under the treaty of 927, and

instead he demanded that the Bulgarians not allow the Hungarians to cross the Danube to plunder

provinces of the empire. The Bulgarian Tsar Peter objected that he had made peace with the Hungarians and did not

could violate it. Nikifor considered this a challenge and sent Kalokir to Kyiv, giving him 15

centinary of gold, so that he would induce the Rus to raid Bulgaria and thus force it to

compliance. In Kyiv, the proposal was most opportune. Svyatoslav and his

pagan companions just returned from a campaign against the Vyatichi. Here she appeared again

the opportunity to temporarily offload it. Olga's government was delighted.

Prince Svyatoslav was also pleased, because Christians were in power in Kyiv, not at all.

not sympathetic to him. He felt much better on the campaign. Therefore, in the spring of 968,

Russian boats sailed to the mouth of the Danube and defeated the Bulgarians, who were not expecting an attack. The Russians

There were few warriors - about 8-10 thousand,463 but the Pecheneg cavalry came to their aid.

In August of the same year, the Rus defeated the Bulgarians near Dorostol. Tsar Peter died, and Svyatoslav

occupied Bulgaria as far as Philippopolis. This was accomplished with the full approval of

Greeks who traded with Russia. As early as July 968, Russian ships were in the harbor

461 Leo the Deacon. Prince GU. Pp. 61-63; cited from: Chertkov A. Description of the war of Grand Duke Svyatoslav

Igorevich against the Bulgarians and Greeks. M., 1843.

462 See: Chertkov A. Decree. op. P. 155.

463 See ibid. Pp. 169-170; PVL. Part 1. P. 50.

Constantinople.

During the winter of 968/969 everything changed. Kalokir persuaded Svyatoslav, who had settled in

Pereyaslavets, or Malaya Preslav, on the bank of the Vrana River, 464 to place him on the throne

Byzantium. There were chances for this: Nikifor Phocas was not liked, the Rus were brave, and the main

the regular army forces were far away in Syria and were tied up in a tense war with

Arabs. After all, the Bulgarians managed to introduce a noseless man into the Blachernae Palace in 703.

Justinian II is in a less favorable situation! So why not take a chance?465

And Svyatoslav thought about the senselessness of returning to Kyiv, where his Christian

enemies would at best have sent him somewhere else. Bulgaria was adjacent to the Russian

land - the territory of the Ulichs. The annexation of Eastern Bulgaria, which was adjacent to

The Black Sea gave the pagan prince a territory where he could be independent of his

mother and her advisers.

Now let us weigh the prospects of all participants in the impending tragedy. Svyatoslav

in this collision he appears not as a Viking cutthroat, but as a sober and

a prudent politician who decided to move the capital to a place convenient for himself. That

The same thing was done 730 years later by Peter I with great success, but also at great expense

sweat and blood.

The economic possibilities of the region were carefully weighed: it was easy to get from Thrace

bring fabrics, gold jewelry, fruits and wine, from the Czech Republic - silver, from Hungary -

horses, from Rus' - furs, honey and slaves. In short, there was something to feed the squad with. Of course,

a clash with Byzantium was not part of the Russian prince's plans, but he did not attempt it either

Greek lands; he occupied only a piece of Bulgaria, the enemy of Byzantium. Of course, it was necessary

to foresee that Nicephorus Phocas would not reconcile himself to the capture of the Rus, but for this Svyatoslav

there was Kalokir, who, if he had sat on the throne, would have thanked the Kyiv prince. And

Kalokir's conscience was clear, since thanks to him Byzantium would have regained its lands,

torn away from her by the Bulgarians in the UP c., she would have gotten rid of the cruel Phocas and strengthened her friendship with

Rus. The Emperor, the Bulgarians, and others were to suffer in the implementation of this plan.

Tsareviches Boris and Roman Petrovich and the Orthodox party in Kyiv.

Nikifor Phocas was not asleep either. He received information about the conspiracy and immediately took action.

measures. In the autumn of 968, machines for throwing missiles were installed on the walls of Constantinople.

arrows, and the entrance to the harbor was blocked by a chain. The Greek ambassadors offered the Bulgarians

the princesses a marriage union with the sons of the late Emperor Roman - Vasily and

Constantine, and at the same time carried out military reconnaissance and promised the Bulgarian nobles

assistance in driving out the Rus. Furthermore, since the Hungarians and the right-bank Pechenegs were

as part of Svyatoslav's troops, the Greek agents induced the left-bank Pechenegs

to raid Kyiv. And all these enterprises, which were of no use to the Greeks, the Rus, or

Bulgarians, became inevitable due to the claims of Kalokir.

62. The avalanche rolled

In the spring of 969, the Left Bank Pechenegs besieged Kyiv. For Olga and the Kyivans, this was

completely unexpectedly, because the reason for breaking the peace was unknown to them. Kyiv found itself in

desperate situation, and the troops that the governor Pretich led along the left bank

the elderly princess's proceeds were clearly insufficient to repel the enemy. But when

the Pecheneg leader entered into negotiations with Pretich, it became clear that the war was based on

464 In Bulgaria there were two Preslavs: one - Megalopolis - on the banks of the Danube, the second, small, -

Marcianopolis - founded by Trajan and named after his sister Marciana.

465 Kedren and Zonara write: “Kalokir, the culprit of this war...”: cit. by: Chertkov A. Decree. op. P. 71.

misunderstanding. The princess's party did not even think about war with Byzantium, and "retreated. 466

"pechenez from hail", otherwise it was impossible to even water the horses in the Lybed River. After that

a successful outcome, Olga recalled her son from Bulgaria. He, having mounted his army on horses,

returned to Kyiv; during this time the Pechenegs went into the steppe, and “there was peace”467

However, Svyatoslav felt uneasy in Kyiv. Nestor attributes this to his quarrelsomeness

character, but one must think that the matter was much more tragic. On July 11, Olga died and

was buried according to the Orthodox rite, and her grave was not marked, although according to it

"...all the people cried with great weeping."

In other words, Olga behaved like a secret Christian, and there were many in Kyiv

Christians and pagans. Passions were running high.

The chronicle does not report, or rather, is silent about, what Svyatoslav did after his mother’s death.

But from subsequent events it is obvious that Svyatoslav did not simply leave Kyiv, but was

forced to leave it and go to the Danube occupation army, which was commanded by

his faithful companions: Sfenkel, Ikmor, Sveneld. The names are not Slavic and not

Christian, therefore, Rossomonian. This indicates which of the ethnic

components of Rus' supported the pagan prince.

Olga's grandsons were seated at the princely thrones: Yaropolk in Kyiv, Oleg in

Drevlyan land, and Vladimir, the son of the housekeeper Malusha, captured during the conquest

Drevlyans - in Novgorod, because no one wanted to go there because of their violent nature

Novgorodians. But there was no place for Svyatoslav himself on his native land. This is not a conjecture.

If Svyatoslav had been planning to fight the Greeks in July 969, he would not have lost momentum.

If he felt solid ground under his feet, he would have brought the army back from Bulgaria. But he

did neither... and a losing streak began.

Empress Theophano fell in love with the handsome John Tzimiskes. On the night of the 10th to the 11th

On December 18, the conspirators, with the help of the Empress's servants, entered the palace and brutally murdered

Nicephorus Phocas; Tzimiskes, having become emperor, exiled Theophano, who had risked everything for

him, and the immediate killers of Nicephorus, distributed his enormous fortune to the surrounding

farmers and lepers, entertained the people with holidays and removed them from their posts

followers of Phocas. The main trump card of Kalokir and Svyatoslav was knocked out.

Svyatoslav transferred a detachment of allies – Hungarians and Bulgarians – to Thrace.468

The commander of Tzimiskes, Bardas Skleros, defeated this detachment at Arcadiopolis, after which the Hungarians

went home, and the Bulgarians became disillusioned with the Rus. Nevertheless, in the winter of 970/971, Svyatoslav

sent a detachment to Macedonia, apparently in order to gain a foothold for his supporters

Kalokyra. But there were none. Worse, incited by Greek emissaries,

the Bulgarians rebelled against the Rus. Svyatoslav had to take Pereyaslavets again, where he

left a detachment led by Sfenkel, Kalokir and Tsarevich Boris, and he himself in the lower reaches of the Danube

fortified the city of Dorostol, which lay on the border of Bulgaria with the land of the Ulichs.

Svyatoslav's new plan was quite realistic. Having lost hope of holding all of Bulgaria

and to ensure victory for Kalokir, he decided to gain a foothold at the mouth of the Danube, on the outskirts of Rus', where he

could become independent from the Kyivans. If Bulgaria were to be restored as

an independent kingdom, repelling the onslaught of the Greeks, then the mouth of the Danube would remain behind

466 D.S. Likhachev, pointing out the incomprehensibility of the text of the chronicle, suggests reading “apostatized,” etc. (see:

PVL. Ch. P. S. 314). But peace had already been concluded by Pretic; therefore it is more correct to consider that what was meant was

the situation that existed during the siege. Thus, the reading "otstupish" is preserved.

467 For some reason, all authors believe that Svyatoslav defeated the Pechenegs, although peace had already been concluded with them.

But the chronicle says "the Pechenegs were driven into the field." Apparently, one military demonstration was enough to

the Pechenegs retreated to the steppe, which was inaccessible to the Rus, thanks to which peace was achieved, desired by everyone except

Kalokira.

468 See Chertkov A. Decree. op. 217-220.

pagan Rus. For this reason, Svyatoslav entered into negotiations with Tzimiskes, which he conducted

in a menacing tone, demanding, as was then customary, tribute. But John Tzimiskes was an experienced

diplomat and the first military leader of his time. He lulled the vigilance of the Russian prince

negotiations that took up the entire winter, and in the spring of 971 he began a campaign quite unexpectedly for

Svyatoslav. 300 Greek ships with flame-throwing machines entered the Danube, and the land

the army - 15 thousand infantry and 13 thousand horsemen - passed through the unguarded Russians

gorges in the Balkans and besieged Pereyaslavets. On the third day of the assault the fortress fell.

A small part of the Rus, led by Sfenkel, broke through and went to join the main forces.

forces. Kalokir left with them. Tsarevich Boris surrendered to the Greeks. Tzimiskes celebrated

Easter in the conquered city.

After this, all of Bulgaria rebelled against Svyatoslav, who, due to lack of

The cavalry had no choice but to lock itself in Dorostol. The Greeks surrounded the Rus' from the land and from the Danube,

but the Rus fought so desperately that only the attack of the armored cavalry saved Tzimiskes from

defeats. Finally, hunger and losses forced Svyatoslav to make peace for a free

the passage of Russian ships from the blockaded Danube and the delivery of food to the starving

garrison. In August 971 the Rus left Bulgaria.

63. Commentary

Emotions in science generate errors.

There is, and has already become generally accepted, the assumption that Tzimiskes, having released

Rus from Dorostol, agreed with the Pechenegs about their subsequent extermination. This opinion

seems biased. Why was it necessary to spend gold on bribing nomads when

a squadron of 300 ships with flamethrowers could burn the wooden boats of the wounded Rus

routes from the mouth of the Danube to the Dnieper estuary? Cheaper and more radical!

Then, how could the Pechenegs abandon grazing cattle from autumn 971 to spring 972?

nomadism, haymaking and other urgent matters, just to keep an eye on the Russian

detachment? Well, what if the Rus had gone to Kyiv on horseback along the Bug valley, i.e. through the lands of the Tivertsi,

then all the waiting would be in vain.

And finally, Kedren and Zonaras report that Tzimiskes, striving for a speedy peace,

offered the Pechenegs an alliance with Byzantium if they promised not to cross the Ister (Danube),

to ravage Bulgaria, which had become a Byzantine province, and “to allow the Rus to pass through them

land to their fatherland." The Pechenegs agreed to everything except the last, since "they were

embittered against the Russians because they made peace with the Romans.”469 No, they don’t look like it.

Pechenegs on greedy savages, selling their services for handouts. It is clear that they had their own

political goals that are not yet clear to us, but may become clearer later.

Therefore, having freed Tzimiskes from the unfounded accusation of betrayal of Svyatoslav,

Let us turn to the consideration of those facts that our people did not pay attention to

predecessors, and those connections that, due to failure to take into account the facts, remained unnoticed.

The Pechenegs were weak compared to the Rus. Their federation, spread over

large territory, was virtually defenseless against the regular troops of Byzantium and

against the squads of the Kyiv princes. Roaming in the steppes, the Pechenegs did not interrupt the communications of the Rus with

their Black Sea possessions and did not disrupt trade with the Greeks.470 Moreover, in 969

Ibn Hawqal wrote that the Pechenegs were the "spearhead" and allies of the Rus. And the union

the Pechenegs with the Greeks was described by Constantine Porphyrogenitus. Therefore, the reason

the bitterness of the Pechenegs against Svyatoslav, and not against the Rus, must be sought in the near future

469 Ibid. P. 112-113.

470 See: Belyaev I. On the northern coast of the Black Sea and the adjacent steppes before the settlement in this region

Mongols // Notes of the Odessa Island of History and Antiquities. 1853. Vol. 3. Pp. 10-11.

a major center - Kyiv.

It has already been noted that the attitude of the people of Kiev towards Svyatoslav was ambivalent.

On the one hand, he is a prince, a hero, and on the other... Here are some quotes from the chronicles: “Strangers

"desiring, destroy your own" (Uvarov Chronicle); "Seeking others, destroy your own" (Yermolinskaya);

“He spared others more than he could, and destroyed his own because of his great gluttony” (Lvovskaya); and

finally, the reproach thrown at Svyatoslav by the people of Kiev: “You, prince, are looking for foreign lands and

“You are guarding, but you have robbed your own.”471 This is where Svyatoslav’s true enemies were, and not in

Constantinople, as the later admirers of this imposing prince would like to think.472

And it must be said that many Kyivans who prospered under the wise princess Olga,

there were enough reasons for a negative attitude towards her son. They knew him

too good.

64. Explosion of Darkness

In the last days of the battles at the walls of Dorostol, after the knight died a brave death

Ikmor and the hope of victory was lost, the Rus went to the shore at midnight under the full moon

Danube. First they collected the bodies of the fallen soldiers and burned them on fires, and then, committing

funeral feast, many captives, male and female, were put to death. But the most original thing was that

that they drowned infants and roosters in the waters of the Danube.473 This was done

sacrifices to evil gods.

Even more terrible scenes took place in Beloberezh'ye (Berezan Island) after

return from Bulgaria. The prince and his pagan nobles attributed to Russian Christians,

fighting in the same army, the blame for the defeat inflicted on their fellow believers, explaining it

the wrath of the gods on the Christians. Svyatoslav tortured his brother Uleb (Gleb) to death, and his

the soldiers did the same with their comrades in arms who were suffering from wounds and

who needed a doctor, not an executioner. It was especially bad for the priests, who

were in the Russian army to give instructions to the Orthodox Russians.

Until 971 Svyatoslav was tolerant and magnanimous. After the defeat, the noble

the prince's character changed dramatically, perhaps as a result of the mental shock caused

disappointment and regret for mistakes that were irreparable. He was even betrayed

intelligence: he sent an order to Kyiv to burn churches and promised to “destroy” everyone upon his return

Russian Christians.474

With this statement Svyatoslav signed his own death warrant. The surviving Christians and the voivode

Sveneld fled across the steppe to Kyiv. The Pechenegs let them through. But when in the spring of 972 Svyatoslav

with his faithful pagan warriors he went by river, the Pechenegs attacked him at the rapids and

They destroyed the entire Russian detachment.

The version offered here is preferable to that contained in the Tale

bygone years." Nestor does not explain why Svyatoslav's army, which suffered in

The people of Kiev did not help Beloberezh'ye from hunger, although the steppe route along the Bug was open.

Someone had to inform the Pechenegs about the time of Svyatoslav’s passage through the rapids, otherwise

they would not have been able to gather there in sufficient numbers. And they could not have been the "Pereyaslavites",

471 PVL. Ch. P. S. 319.

472 See: Pashuto V.T. Op. cit. P. 108.

473 Leo the Deacon. Prince [X; see: Chertkov A. Op. cit. P. 85.

474 Chronicle of Bishop Joachim in the book: Tatishchev V.N. Russian History. Book I. Part [. M., 1768. P. 36; Chertkov

A. Op. cit. P. 105. I see no need to neglect later compilations if their versions allow

provide a constructive, non-controversial solution.

i.e. the Bulgarians from Preslav, since they could not have had such information, because their country was

occupied by the Greeks. But the people of Kiev were extremely interested in not having him come to them.

a mad prince with brutal soldiers. And it was easy for them to get in touch with the Pechenegs,

especially since the voivode Pretich exchanged weapons with the Pecheneg leader, perhaps with

by Kurei himself or with one of his henchmen.

Then Nestor reports that the Rus in Beloberezh'e bought horse meat for "half a grivna per

horse's head." Who could sell them horse meat, except the Pechenegs? And if so, then the conflict

Svyatoslav and Kurya did not appear immediately, but after something that Nestor is silent about. In short

In short, the version of the Tale of Bygone Years is full of irresolvable contradictions, which

Joachim's version, which also explained further collisions, is deprived. With the death

Svyatoslav and his squad are connected and the end of the hopes of ancient Slavic paganism. It seems

strange: the whole country and most of the Kyivans remained pagan; so why is it possible

to draw such a conclusion? Because the most passionate

part of the zealots of the ancient faith. Their death meant the loss of the initiative, intercepted

Kyiv Christians - the entourage of Prince Yaropolk. Slavic paganism is still

tried several times to regain lost ground, but in vain. In a rudimentary form

it survived until the 20th century - pancakes on Maslenitsa, fortune telling, fear of dark rooms and

etc., but for ethnogenesis this no longer had any significance.

Now let's think about what could have happened if Svyatoslav had defeated the Kyivans.

Apparently, Kyiv would have turned from a rich and cultured city into a castle of a robber knight

like Branny Bor (now Brandenburg) or a pirate base with the cult of Svyatovit, as it was

on the island of Ruge. But then the Rus would have suffered the fate of the Lyutichi, Bodrichi and Pomorians,

who spent their passion fund in constant wars with their neighbors. For these brave

For the Slavs, not only the Germans and Danes, but also all their neighbors were enemies, and it was impossible to live without friends.

Of course, you have to know how to choose your friends, but even here, for Svyatoslav, the only choice was

between Orthodoxy and Islam, because the Kievans firmly rejected Catholicism, and the hope for

Perun led to defeat. However, the countries of Islam in 970-972 experienced a cruel

crisis. In 969, the Baghdad Caliph lost Egypt to the Fatimids,475 and then

Syria and Northern Mesopotamia, returned by Byzantium. The Caliph himself needed

help and was not suitable as an ally.

At the same time, Rus' needed unification. The phase of the breakdown of passionary tension

turned out to be associated with a foreign invasion, which took more lives than it could have

be under different circumstances. But Rus' had enough vitality to

restoration. It was only necessary to decide in what way this should be done. Here,

As often happened in Rus', there was no consensus.

65. Creating an Empire

When you reach a dead end, the most sensible thing to do is to return to the fork and take a different path.

Here the conflict with Byzantium turned out to be a dead end, and its consequence was polarization

Orthodoxy and militant paganism, driven out by victorious Catholicism from

Sweden and Denmark to the east. Therefore, there was no peace, no determination, no

common ideal of the future.

From 977 to 980 the Russian land, from Ladoga to Kyiv, knew no peace. And not in individuals

the princes were the cause of the disorder. The princes were young men, behind whom stood experienced

men, warriors and politicians. Those who swore by the name of Yaropolk were supporters of peace with

Byzantium, an alliance with the Pechenegs and the spread of Orthodoxy. This party was supported

Kyivians; the stern border guards, hardened in wars with

475 The Fatimid Caliph Mu'izz's general, Jawhar, took Old Cairo (see: Bosworth K.E.

Muslim Dynasties. P. 79).

Yatvingians - residents of Polotsk and Turov.

They were opposed by the Novgorodians, who used the young man for their own purposes.

Vladimir, son of Svyatoslav and the Drevlyan woman Malusha. There was a lot of money in Novgorod, which meant

it was possible to hire the Varangians. The bad thing was that very many people came to Rus' with the Varangians.

evil gods, such as the Lithuanian Perun (Perkunas), demanded human sacrifices, promising

for this victory. The evil gods fulfilled their promise by organizing a betrayal in the Rodne fortress

In 980, Prince Yaropolk was stabbed to death during negotiations with Vladimir, and the latter became

prince in Kyiv. But betrayal is a fascinating occupation. Vladimir betrayed the Varangians, not

paid them for their service and drove them out to the Greek land, sending a warning there that

that these bandits should be dispersed among the detachments, otherwise they will cause trouble there too.

Vladimir's act was treachery towards the Varangians, but only after him

the people of Kiev agreed to recognize Vladimir as prince and provided him with assistance in the second (in

once again!) the conquest of the Slavic tribes: the Cherven cities - in 981, the Vyatichi - in

981-982, the Yatvingians in 983, the Radimichi in 984. And in 985 a great war began with

Kama Bulgars and Khazars.476

The war with the Kama Bulgars, despite the support of the Guzes (Torks) cavalry detachment,

was unsuccessful. After the "victory" the leader of the campaign, Vladimir's maternal uncle Dobrynya,

made a strange decision: the booted Bulgarians will not pay tribute; we must look for

Lapotnikov. An eternal peace was concluded with Bulgar, i.e. Vladimir's government recognized

independence of Kama Bulgaria.

But the war with Khazaria ended in victory. Jacob the Monk (mentioned in the chronicle under

1074) wrote: “And he went against the Khazars, defeated them, and imposed tribute on them.”477 About the same event

Muqadassi, who completed his work in 988-989, reports. In this year, Volga Khazaria

was occupied by the troops of Khorezmshah Mamun, and since the clashes between the Khorezmians and

there were no Russians, then it should be considered that Vladimir's victim was the remnant of the former Judeo-

Khazar state, after which Tmutarakan in 988 became a Russian city -

the residence of Prince Mstislav Vladimirovich. 178 When Mstislav assumed the reign

was less than six years old, but the age of the prince did not matter. A prince in this era was only

representative, and the true rulers have always existed, only their names remained unknown

stories.

The proposed version differs from the one accepted by M.I. Artamonov, but it

explains the subsequent relations between Rus' and Derbent and the sea campaigns of the Rus'

Shirvan in 1030 and 1032, which could not have been realized if the Rus did not own

The North Caucasus, because the lower reaches of the Volga belonged first to the Khorezmians, and then

Guzes. Apparently, Russian troops reached the Caspian Sea via the Kuban and Terek, based in

The middle of nowhere.

If the population of the Kuban region - the Kasogs (Circassians) - behaved quite independently,

which caused the clash between Mstislav and Prince Ridade.479 and their famous duel,

mentioned in "The Tale of Igor's Campaign", the Terek Khazars behaved quietly. Semender was

devastated by the warriors of Svyatoslav, and “in any of the gardens and vineyards there was not a single thing left

alms for the poor... there were no grapes or raisins left"480 This devastation was supposed to

476 See: Artamonov M.I. History of the Khazars. pp. 434-435.

477 ibid. P. 435.

478 See: PVL. Part 1. P. 83.

479 Lopatinsky A.G. Mstislav Tmutarakansky and Rededya according to the legends of the Circassians // Izvestia Bakinsky

state University. No. 1. 2nd semi-public. Baku, 1921. Pp. 23-26.

480 Karaulov N.A. Information of Arab geographers of the 10th-10th centuries AD about the Caucasus, Armenia and Azerbaijan //

to embitter the Khazars against the Rus, and this is probably what happened, but at the end of the 10th century the situation in Rus'

changed radically, and along with it, the mood of the Terek Khazars could not help but change.

As soon as Rus' became a Christian country, it ceased to be an enemy for the Orthodox

Khazars of the environs of Semender. In the 10th century, confessional differences were of greater importance,

than ethnic ones, because they determined belonging to one or another superethnos. And

Within the super-ethnos it was always possible to reach an agreement.

That is why the choice of confession was so important then, but it would have been

it is wrong to think that this choice was determined only by political or economic factors

calculations. No, it was impossible to force people to accept the enemy's religion, just as

to refrain from adopting a friend's faith. In other words, in adopting a new faith, the decisive

the principle of complementarity, which is an order of magnitude higher than conscious decisions, played a role

princes and kings. The choice that is at the organismic (personal) level

free, on a population (ethnic) basis determined by the nature of the mental

warehouse, traditions, memory of historical events of the recent past and level

passionary tension of the system, and the latter depends on the phase of ethnogenesis or

ethnic age.

And if so, then the question of the baptism of Rus in 986-989 is not exhausted.

mention of "nearby" events, but can only be resolved through a broad

comparison of the characteristics of four world religions: Orthodoxy, Catholicism,

Judaism and Islam - and the fifth - the renewed Baltic-Scandinavian cult of Perun - on

against the backdrop of fading pagan worldviews. In the second half of the 10th century, Western Eurasia was

the struggle is not for land, not for wealth, not for political power, but for the souls of the Slavs and Turks. And

the result of this struggle determined the fate of the peoples of Eastern Europe and the Great Steppe

half a millennium ahead.

And since theological and philosophical disputes do not pertain to physical geography,

and to the history of culture, then to understand their role and significance it is necessary to apply a different

a technique based on the 3rd biogeochemical principle of V.I. Vernadsky: “Reason is not

is a form of energy, but produces actions as if they correspond to it.”481 This

a paradox, but its validity will be evident from the analysis of the theological problems that had

attitude towards the fact of the baptism of Rus.

XI. The Struggle for Souls

66. Right to choose

Changing religion is a huge mental breakdown for one person, but it

immeasurably more when it comes to an entire people (ethnic group) with established traditions

culture and life. And yet the replacement of pagan cults by world religions

everywhere, although the details of this process are different. In Rus', the process of Christianization was

especially long-lasting, because the preaching of Orthodoxy met with resistance not

so many local Slavic ideas about the spirits of the forest, water, home and about ghouls -

restless souls of the dead, how many neighboring religious doctrines claim to be

dominant place in world culture. This rivalry manifested itself not only in

religious disputes and competition in scholarship and asceticism, but also in direct military

collisions, for in man the spirit is closely intertwined with the flesh.

Therefore, it was necessary to break away from the traditional method of telling the story

Collection of materials for describing the localities and tribes of the Caucasus. Issue 38. Tiflis, 1908. P. 114; Artamonov

M.I. History of the Khazars. P. 445.

481 Vernadsky V.I. Chemical structure... P. 272.

event with the maximum amount of detail and review the process as a whole, first

having introduced the reader to its characters (in a first approximation), then characterize

the main lines of struggle against Orthodoxy and only then describe the collision in which

pagan Rus' became one of the pillars of Orthodoxy. In this drama, the act of baptism itself

Kyivans in 988 is the culmination of the drama that took place, but its prologue and epilogue are just as

are important for understanding the phenomenon, which is the goal of scientific research. Therefore,

let's start from afar and go to the goal "in a converging spiral" so as not to miss, not

miss nothing.

In the first millennium AD, the Christian faith was preached throughout all countries - from

Atlantic to the Pacific. But the seeds of religion, falling on different lands, grew

not equally, as was said in the parable of the sower (Luke 8:5-15): fallen by the wayside

were trampled, some were pecked by birds, those that fell on the stone dried up, those that got into

The thorns were choked by weeds, only a few bore a hundredfold fruit.

The parable was meant for individual people, i.e. the organismic level, but

at the population level it is just as justified. If in place of persons experiencing

ages - childhood, maturity and old age, we will put ethnic groups going through phases of ethnogenesis

- growth, acmatic phase with "overheating" of passionarity, breakdown, inertial phase and

transition to homeostasis, the picture will not change fundamentally. We just need to take into account

the dynamism of the geographical environment, changes in climatic conditions and explosions of ethnogenesis with

subsequent attenuation of passionary tension. At the moment of explosion, figuratively speaking,

the road changes direction, the thorns dry out, a humus layer appears on the stones and conditions

for seed germination they become different.

That is why the confessions of faith were divided, and the division led either to complete

isolation - Islam, or to violations of dogma - heresies, or to church schisms.

The reasons for these phenomena should be sought not in religion, but in the people who accepted it, and in the alternation

generations, changing beyond recognition. But all these natural changes

are neutral in themselves, i.e. they are neither good nor evil. Good and evil are phenomena

entering into history through human consciousness and the attitude dictated by this consciousness

the surrounding natural environment. Let us clarify the formulation of this thesis.

Confessions of faith are not equal. Even when directed toward salvation, some paths are

some are paved roads, others are narrow, winding paths. This depends not only on the development

dogmatists, but also from the moral state of society, and the latter is connected with the level

passionarity of the system, i.e. with the phase of ethnogenesis. Salvation of the soul is repentance, or more precisely,

independent rethinking (teauola) of one's actions and their motivation. It is possible

only at a high spiritual intensity. Where in the soul there are cooling ashes, for genuine

There is no passionate energy in creativity.

But people's impulses of behavior are not only directed toward salvation. We see

everywhere there are either cults of the forces of nature or atheisms, of which there are no fewer than religions. This

zero point of reference. Pagans treat nature and culture humanely, although they do not consider

geographical environment by Creation.

But those who hate the beauty of the world and life in its many forms, cause

disgust. What the Manichaeans called Light, the Gnostics called Pleroma, the Kabbalists called En-

Soph (Boundless and Infinite Nothing), and some scholastics - "Divine

"darkness" is now described in theoretical physics as a vacuum that steals photons (particles

light), i.e. performing the functions of the medieval Lucifer. Those who follow the appearance

Emptiness, you can't feel sorry for them, you can't help them, it's impossible to achieve peace with them... So

people believed in the Middle Ages, and they had grounds for such an assessment, because they

encountered representatives of anti-systems and knew what to expect from them.

So, in the [10th-10th centuries] the overwhelming majority of people were dualists in the sense that

that they had no doubt about the existence of a creative god and a destructive devil. The dispute was only

about what is good: life in suffering or self-destruction?

In the Middle Ages people were not cowards. Death as a fact was a phenomenon too

accustomed to renounce the joy of victory for the sake of salvation, or to endure an insult,

or sacrifice their views and principles. After all, they went to war voluntarily,

that's why they won victories. That's why the prospect of getting rid of the sufferings of life, but

by the irretrievable loss of her joys attracted few. In order to go to the sect

or the Manichean community, there was no imperative incentive, but since no one was joining it

ethnic groups as a whole, but individual people living in the same geographical environment, in the same

socio-economic formation and gaining nothing from such a transition except

the possibility of getting burned, then it should be recognized that the change in the vector of activity with

plus to minus was the result of man's free will. And if so, then the one who did it

the choice carried moral and legal responsibility for its action, i.e. it became not

just a non-believer, but a criminal. People understood this and nevertheless went to all lengths, knowing

that there will be no mercy.

And here’s what’s interesting: despite the fact that the described crisis of monism occurred in the 9th century.

is relevant literally everywhere, heretical movements that covered wide sections

population, arose only on the borders of superethnoses, newly formed or

relict. And, having folded, they seemed to widen the cracks between the plates, if

apply an image borrowed from geology, after which the cultures of divided ethnic groups

each developed in its own way. And filling the “cracks” (Paulicianism, Bogomilism,

Albigensianism in Christian countries, Qarmatism, Ismailism in Muslim countries),

despite many differences, they had common features that made these currents related. Eastern

The analogues of the listed doctrines were Uyghur Manichaeism,482 and Tantric

Buddhism483 but we will not touch on them, since they have no direct relation to Rus'

have.

But the northern peoples - the Slavs and Mongols - were not affected by this phenomenon.

because their worldview was guilelessly dualistic. They saw the world as a struggle

Belbog with Chernobog, understanding by the latter's deeds not bloodshed during wars, without

which they did not imagine the existence of, but the betrayal of the one who trusted and the lie, exactly

as in Mithraism.484

And perhaps they were the closest of all to ancient Christianity. That is why

so easily accepted by the Poles from Rome, the Russians from Constantinople, and the neighbors of the Mongols

(Keraits, Naimans, Onguts, etc.) - from Baghdad, where the residence of the Nestorian

patriarch.485

67. Bipolarity

It would seem that the principle of Islam - strict monism - excluded all possibilities dualistic interpretations of ethics and especially metaphysics. However, even here a the way out is disobedience, with the inclusion of one detail that seems extremely significant.

According to the Quran, Iblis was created as a bright angel, but when Allah created Adam, he ordered all the angels to bow down to him. Iblis refused, replying, "I am better than him. You created

“He created me from fire, and he created him from clay” (Koran. M., 1963. 7, 11).

Thus Iblis stood out from among those who obeyed Allah, became invisible, and acquired different

482 See: Gumilev L.N. Ancient Turks. Pp. 381-386, 427-428.

483 See: Gumilev L.N. Old Buryat painting. Pp. 40-43.

484 See: Gumilev L.N., Kuznetsov B.I. Bon.

485 See: Gumilev L.N. Search for an imaginary kingdom. P. 106.

images and turns people away from religion. It should not be mixed or confused with the numerous

unclean spirits of nature and souls of sinners. All these ifrits, ghouls, albasts, etc.

were considered to be creatures of the lower, i.e. earthly, world, while Iblis stood in opposition

Allah, seduced Adam and Eve and is practically independent of Allah. Here again arises

the eternal question: if Allah is omnipotent, then why does he tolerate the activities of Iblis? Moreover,

it will get worse until the day of judgment, when unbelief will win and there will be

Dajjal is the equivalent of the apocalyptic Antichrist. Dajjal will mock faith,

blaspheme Allah and praise the shaitan, but the end to his evil deeds will be put by the prophet Isa, i.e. Jesus

Christ, who will descend from heaven (the Second Coming), after which he will come after forty years

"The Great Day" - The End of the World. The world as such will disappear, and thus will not remain

places for the shaitan, who will turn into Nothing, the same one that was described above as

antagonist of the creative principle - the Personality called God. So, here too, under

The principle of the bipolarity of the world is hidden behind the veil of monism.

It is generally accepted that the dogma of Islam “lacks originality” because it

dogmatics developed under the influence of other monotheistic religions. 186 However,

a primitive perception of this indisputable position leads to profanation, and thus to

deviation from the truth. Thus, R.R. Mavlyutov writes that Allah “is in many ways similar to

the Jewish Yahweh and the Christian God the Father", although "the dogma of the trinity of God

is categorically rejected by Muslims."487 So what is the common denominator here?

If we are to look for analogies, we should recall the role of Iblis, created from fire, in

expulsion of Adam and Eve from paradise. Its analogue in the Book of Genesis is a cherub with a "flaming

sword" guarding the entrance to Eden (Genesis 3:24). But this angel carried out the will of Yahweh. Then

It was Yahweh who spoke to Moses on Mount Sinai from the burning bush (Exodus 3:2-5), and led the Jews

from Egypt in the form of a pillar of fire (Exodus 13:21), and when the Ten Commandments were given he appeared in

fire (Exodus 19:18). If this is compared with the "plagues" of the innocent Egyptians,

especially newborn firstborns, with the deception of girls whose friends took gold

decorations for the holiday and ran away without returning them, and the extermination of the inhabitants of Palestine,

including children, then all this is more like the image of Iblis than Allah. Muhammad was

a man of amazing intuition: he recognized in Iblis a fiery demon. Only the level

science of the UP c. did not allow him to notice that the fire demon was also Yahweh. But they did not

could become Allah, the analogue of God the Father of the Holy Trinity.488

The Old Testament religion is the cult of Yahweh as a deity associated with the Jewish

ethnic group, developed and then degraded until the turn of the new era, after which the Jews

created Talmudism, in fact an independent philosophy. But in relict forms

The Pentateuch and the Psalter became widely known, which was greatly facilitated by literary

the merits of the books of the Old Testament. And it was with the scribes and Pharisees that Jesus argued

Christ is in the temple in Galilee because “the Jews sought to kill Him” (John 7:11).

The reason for the hatred was elementary: Jesus said what a narcissist

the average person did not know, and the average person cannot admit that anyone dares to know what

does not know who considers himself a descendant of Abraham (John 8:39) and, moreover, the Son of God

(John 8:41) All Jews considered themselves “sons of God,” meaning only their own

ethnic god, and not the gods of other ethnic groups - let them figure it out themselves. In response to this

“Jesus said to them, ‘If God were your Father, you would love me, for I am from God.

went out and came, for I did not come of myself, but He sent Me... You are of your father the devil, and you

486 cm: Koran. Appendices. P. 654.

487 Mavlyutov R.R. Islam. M., 1974. P. 29.

488 The fifth sura of the Quran speaks of the friendship of Muslims and Christians and the enmity of Jews towards Muslims (5.85).

UP v. such a balance of power was obvious.

you want to do the lusts of your father; he was a murderer from the beginning, and did not stand in

truth, for there is no truth in him; when he speaks a lie, he speaks from his own source, for he is a liar and the father of lies."

(John 8:42-44).

The thesis is formulated extremely precisely: Jesus considered the Jewish Yahweh to be the devil,

whom he had recently driven away from himself in the desert during Lent. It was he

the most fiery demon who spoke to Moses (John 9:29), which they themselves claimed

scribes and Pharisees. Consequently, the Christian could no longer choose between the Great and

New Testaments, between the devil and God. By recognizing Yahweh as God, he ceased to be

Christian, and after the adoption of the formula of the Trinity at the Council of Nicaea, the question itself

fell away, for Yahweh is alone.

In the XV both Eastern confessions, Orthodoxy and Islam, diverge in many

principles of dogma and ritual, were unanimous in the clear opposition of God

the devil and their positive confessions - Judaism. It is easy to formulate this difference:

Christians and Muslims prayed to the same God, but in different ways, 189 and Jews -

to another. The latter excluded confessional contacts with Judaism, leaving only

business relations. However, this suited both parties. Such a discrepancy should be

explain.

The usual opposition of theism to atheism is not constructive, because it does not give anything for

understanding the relationship between mentalities with a reliable assertion of their bipolarity:

positive and negative. Mystical atheism is also possible - Gnostic teachings, including

Manichaeism. In Buddhism, Hinayana is an atheistic but positive teaching, since it

the reality of samsara is recognized - the world in eternal motion, causing

suffering, and the Mahayana schools - Madhyamika and Yogacharya - are atheistic and negative.

Tsongkhapa's "Yellow Faith" - theistic Buddhism - is positive, and the established

Robespierre's cult of the Supreme Being is negative, although the "philosophers" persecuted

atheists on a par with Catholics 190 Apparently, Hitler worshiped the same god, 91 because

What is important is not the name of the deity, but the system of worldview that forms the stereotype of behavior

a consortium that emerged from a large ethnic group and created a “small nation” within it, 192

or "anti-system". Since the events of the 20th century are covered in the literature available to me

It is not enough, we will limit ourselves to an example from the 18th century.

“...In the French Revolution, a large role was played by the circle of people that formed in philosophical societies and academies, in Masonic lodges, clubs and sections... he lived in in their own intellectual and spiritual world. "The little people" among the "big people”, or “anti-people” among the people (ethnos. - L.G.)... Here a type was developed a man who was disgusted by all the roots of the nation: the Catholic faith, the noble honor, loyalty to the king, pride in one's history, attachment to the customs of one's province, their class, guild. The worldviews of both were built on the opposite principles... if in the ordinary world everything is tested by experience, then here opinion decides.

What others believe is real, what they say is true, what they approve of is good.

The doctrine becomes not a consequence, but a cause of life. The image of a man of the "small people" -

489 This is how Pope Gregory IV formulated the thesis in a letter to An-Nasir (from the Hammadid dynasty in Northern

Africa) in 1076: “We and you believe in one God, although in different ways” (History of Diplomacy. Moscow, 1959. P. 150).

The Pope knew about the dogmatic differences between Catholicism and Islam, but people do not worship dogmas, but

to God, and this system of reference in the 10th-11th centuries was generally understood and exhaustively convincing.

490 This was deism, i.e. the doctrine that the Creator of the world does not interfere in its affairs, like a good watchmaker

does not repair watches that have already been made. The difference between this Being and the Christian Trinity is obvious.

491 See: Pavel L., Bergier J. What God Did Hitler Worship? // Science and Religion. 1966. No. 10-11.

492 SosipAchorisip. e5 sciйийs 4eз repses eї Ia Aytosgane. Rags, 1921.

"a savage" who sees everything but understands nothing. His habitat is emptiness, as for

others - the real world; he seems to be freed from the shackles of life, everything is clear and understandable to him; in

among the "big people" he suffocates like a fish out of water. As a result -

the belief that everything should be borrowed from outside (in France in the 18th century - from England, in Russia

— from France)... Being cut off from spiritual connection with the people, he looks at them as

material, and its processing as a technical problem. This is expressed in the symbol

Masonic movement - in the image of building a temple, where people are stones applied

to each other according to the architect's drawings."493

In the XV century a similar role was played by the Bogomils in Bulgaria and the Manichaean community in

Macedonia, but their activities were mainly spread to the west: to Italy

(Patarens) and to Provence (Cathars). These thinkers neglected the Slavs for the time being.

Now, taking into account the complexity of the global situation and the contradictions that were not previously

were noticed and not taken into account, you can return to Kyiv, where after the death of Svyatoslav

The fate of the ancient Russian ethnic group and the path of its cultural development were being decided.

68. Choice of Faith

In the Tale of Bygone Years, under the year 986, there is a didactic novella about the choice of faith.

Prince Vladimir. The fact that the plot was borrowed from someone is certain, because a similar

the story is in the "Letter of King Joseph" and it is also taken from somewhere. This, however, does not mean,

that the chronicle narrative is not based on any historical facts.494 And what

did it happen after all?

Vladimir seized the golden throne of Kyiv by brute force. In the same way he expanded

the borders of his state, thereby acquiring many enemies both among his neighbors and among

subjects. To maintain power, strength and popularity are needed. The first was, the second is not

was enough. What was especially lacking was sincerity, which is always evident in religion, where

sympathies are disinterested. Relying on purchased friends is dangerous. They betray if someone

or promise them more.

Vladimir's smart advisers understood this. They also took into account the complexity

foreign policy situation, especially after two Bulgarian failures: the campaign

Svyatoslav on the Danube and Dobrynya's campaign on the Kama. The problem of allies became

super-current. But it was also resolved by accepting this or that confession,

which played the role of a political program. However, here too the guarantee of constancy was

sincerity, without which there was no trust, and therefore no union. Therefore, it was necessary

choose a program that is acceptable to both the subjects and the rulers, and to one of

strong neighbors.

The evil Baltic gods were not liked by the Kievans, among whom since 864 495

Orthodoxy was spreading, although it had not yet become the state religion. Therefore, in

Kyiv was again penetrated by missionaries from the South (Greeks), from the East (Bulgarians) and from the West

(Germans), and the prince listened to the sermons, because a mistake in choosing a faith could

worth the throne and the head. It was necessary to weigh everything.

Vladimir refused to accept Islam because of the ban on drinking wine. It was not a matter of

the prince's personal addiction to alcohol, and in the ritual of communication with his retinue - joint

a meal at which they would necessarily drink alcoholic beverages - beer and mead - for the sake of fun, and not

intoxication. The rejection of the tradition of joint feasts promised the prince the loss of his squad, which

493 Ibid.

494 PVL. Ch. P. S. 329.

495 Or from 867. See: Golubinsky E.E. Ibid. cit. Vol. I. First half of the volume. Pp. 51-52.

would have seen this as an insulting disdain.

Vladimir refused to talk to Catholics at all, citing the fact that the previous

contacts yielded no results. Apparently he had in mind Bishop Adalbert's mission to

Olga and her refusal to accept the Latin faith. But perhaps later factors also played a role.

events that took place in Italy and had significance for the whole of Europe.

Until the 10th century, Sicily and Southern Italy were part of Byzantium, but as soon as

In the western part of the Caliphate, the Berbers seized the initiative from the Arabs and developed

offensive across the Mediterranean. For two hundred years, beautiful Sicily was

the scene of a brutal war similar to the one that had taken place fifteen hundred years earlier

here between the Hellenes and the Punics. And this time the forces of the rivals were equal, and also

a third force intervened in the war - Rome, ruled by the German king Otto II,

who persuaded his subjects at the Imperial Diet in Verona in 983 to begin a war against

Greeks and Saracens.

This fact shows that already at the end of the 10th century the “Christian world” of the Catholic West

regarded Greek schismatics as "foreigners" on a par with Muslims. And this was

only the beginning of the alienation process. A century later, the knights went east, claiming that "so

"God wants", and here the feudal lords have agreed that "this is what Otto II wants". But the difference is not

is fundamental.

Kyiv diplomats understood perfectly well that it was impossible to combine Latin and Greek

orientation is impossible. Therefore, they abandoned the tiresome and unnecessary dispute,

which is reflected in the chronicle, where a panegyric to the Greek faith is placed. But it is preceded by

a brief dialogue with the Khazar Jews, on which we will focus our attention.

“...The Khazar Jews came and said: ‘We heard that the Bulgarians came and

Christians, teaching you each his own faith. Christians believe in him whom we crucified, and we

we believe in one God, Abraham, Isaac and Jacob." And Vladimir asked: "What is your

law?" They answered, "Be circumcised, do not eat pork or hare, and keep the Sabbath." He

He asked, “Where is your land?” They said, “In Jerusalem.” He asked again,

“Is it bad there?” And they answered: “God was angry with our fathers and scattered us throughout

to various countries for our sins, and gave our land to Christians.” He said to this

Vladimir: “How can you teach others, but you yourselves are rejected by God and scattered: if God loved

you and your law, then you would not have been scattered throughout foreign lands. Or for us the same

do you want?“496

The text was composed in the 12th century, since in the 10th century Palestine belonged to the Arabs, and the Crusaders

owned Jerusalem in 1099-1187. But that's not the point - the text records an attempt

the Khazar Jews to be taken over by the Kyiv Khagan, just as it happened with

Itil. Then the Rus would quickly find themselves in the position of the Khazars. But the cunning Slav was

more perceptive than the gullible Turk and preferred an alliance with overseas safe

Greeks. 497

It is clear that the missions of Muslims and Jews preceded the war with the Bulgarians and Khazars,

i.e. they took place no later than the beginning of 985, and since Russian troops took over in 987

participation in the suppression of the uprising of Bardas Phocas in Asia Minor, it turns out that the unsuccessful

496 Text translated by D.S. Likhachev (PVL. Part P. S. 258).

497 Criticism of the authenticity of the story about the choice of faith has been carried out more than once (see: Golubinsky E.E. Op. cit.), but

from the position adopted in the 19th century - a literal perception of the text. However, in ancient historiography there was

It is common to use dialogue as a literary device that generalizes the material. From this point of view,

The chronicler's assessment of the balance of power in the 10th century does not raise any doubts about the author's competence. The fact that the study

foreign religions took place, as evidenced by the Arabic “Collection of Anecdotes” (11th century), written

Muhammad al-Aufi, which contains a story about the embassy of Bulamir (Vladimir) to Khorezm with the aim of

"testing" Islam for conversion to the Muslim faith (see: Notes of the Eastern Branch

Russian Archaeological Society. Vol. IX. St. Petersburg, 1896. Pp. 262-267).

The campaign against the Bulgarians and the successful conquest of the Northern Caucasus took place at the end of 985 and 986.

After this war, the Judeo-Khazars found themselves part of Rus', but not as a government.

a newly converted prince, but as inhabitants of a suburban town in one of the appanage principalities

- Tmugarakan. And the master of their fate became the seventh son of Vladimir - Mstislav.

69. Choice of conscience

The explanation of the preference for the Greek faith contained in the Tale of Bygone Years

despite Nestor's thoroughness, it seems partly biased, partly far-fetched and,

at least superficial. In the 10th-11th centuries, Islam spread widely among

Turks, who really didn't drink wine, but drank kumiss and milk vodka (araka). Didn't

Vladimir could not exclude honey and beer from the list of forbidden drinks, but grape wine

leave it for personal use, especially since in Rus' it was expensive due to

need to bring it from Constantinople? And the refusal to talk to the German

explained by the monk quite unsatisfactorily. Obviously, there is much left unsaid in the chronicle,

and if so, then we need to think about it.

It is also curious that, having rejected Judaism, Russian people of the 10th-12th centuries read with interest

The Old Testament, often quoted and apparently not identified with the ancient religion

Palestinian Jews with Talmudic Judaism. In the twentieth century, the discrepancy between these two

confessions are clear to a specialist historian, but it turns out that a thousand years ago in this

simply educated people had no doubt. One way or another, the rejection of the Jewish faith,

which was spread in the 10th century exclusively through sexual intercourse, is not a mystery. It is too memorable

there was an example of unfortunate Khazaria. But with the reasons for the rejection of Islam and Catholicism

things are not that simple.

In the 9th and 10th centuries, worldviews that

we called anti-systems. The only exceptions were Rus', the peoples of Siberia and partly

Byzantium. Let us clarify the formulation of the concept of "anti-system" and try to extract from the description

this phenomenon arguments for the conclusion.

Since we have chosen nature as our starting point, both the one that surrounds us and

contained in our bodies, then it must be recognized that the attitude towards it is possible in two ways,

which manifested itself in religious teachings, the philosophemes of which can be characterized as

diametrically opposed:

1. A person recognizes himself as a part of nature, the upper link of the biocenosis - then he does not

opposes himself to the animals, his lesser brothers, and, like them, kills in order to

to eat, or to defend himself, or to defend his right to reproduce children, and when he dies, he

gives its body to be eaten by plants and worms.

2. Man opposes himself to nature, in which he sees a sphere of suffering.

In this he is obliged to include in the biosphere that he rejects his own body, from which

it is necessary to free the "soul", i.e. consciousness. Different ways have been proposed for this, but

The principle has always been the same - the denial of the world as a source of evil.

These two approaches to the problem of the biosphere can be traced wherever there is written

history. At the beginning of the CE, the first concept was represented by Christianity, Islam,

Judaism, Hinduism (Vedanta), Confucianism, Taoism and pagan systems

Turks, Slavs and Finno-Ugric peoples. The second concept arose not among ethnic groups, but at their junctions and

spread across zones of ethnic contacts. It was initiated by the Antiochians

Gnostics, and it existed in the form of Manichaeism, Mazdakism, Ismailism in Persia, Catharism

in France, Bogomilism in Bulgaria and Paulicianism in Asia Minor. The logic of this

The concept was charming because it replaced vague intuition with “knowledge,” of course.

secret, but people instinctively rejected the temptation and behaved the same way in China and in

France, in the Arab Caliphate and in Southern Siberia. And those peoples or communities that

accepted this fascinating teaching, quickly lost its adherents, and at the same time their glory,

culture and independence. However, the world-denial flared up elsewhere with a new

by force, again preached the “religion of light” and again left behind corpses and the embraced

darkness of ashes. Well, from their point of view, the result was desirable - through death

the suffering of living beings was stopped, but where did the preachers of numerous and

various anti-systems took energy for their terrible deeds? Obviously, they

were just as passionate as the supporters of positive systems, but at what expense?

Positive ethnic systems arise through a push (mutation) or

genetic drift and exist, drawing strength from the nature of their region. Antisystems

they do not form ethnic groups, they neglect the riches of nature and nest in the bodies of ethnic groups, as

cancerous tumors in living organisms. Their passionarity is always high, but they draw it

from the differences in passionary tension, as a result of which they arise at the boundaries

ethnic groups or superethnoses. The diversity of the ethnosphere, i.e. its best decoration, is used

antisystems for the annihilation of culture and nature. Their traditions are transmitted outside families,

from teachers to students. This means that the place of signal heredity, which makes people related

man with other mammals, here is where learning takes place, unthinkable without

written text. And the difference between the “living” traditions, assimilated in childhood

education, and traditions “made”, i.e. bookish, the same as between organisms

and things. Some, dying, are restored through offspring, others slowly disintegrate

without hope of restoration. Only a person can repair a thing, and the book tradition

to restore — a new ethnos. That is why the era of humanism, i.e. reading and assimilation of the heritage

of a dead culture, was called "Renaissance".

But the anti-system is not a thing. It draws passionarity from the ethnic group that contains it, like

ghoul. This is not difficult for her because her goal is not creation, i.e.

complication of the system, and simplification, or the transfer of living matter into inert, inert - by

deprivation of its form - into an amorphous one, and the latter is easily subject to annihilation,

which is the goal of the anti-system advocates.

That is why anti-systems exist for a very long time, changing their containers - doomed

ethnic groups. Sometimes they arise anew where two or three ethnic stereotypes

overlap. And if they have to change the symbol of faith and dogma

confessions are not a problem. The principle of striving for destruction remains, and that is the main thing.498

There is no doubt that the clash of adherents of systems with opposite

worldviews cannot pass without leaving a trace. They mutually cancel each other out, like charges with

different signs or like acid and alkali in a neutralization reaction. The one whose survives

the mass is greater, and from which, therefore, the remainder is preserved. If the system triumphs -

ethnogenesis continues normally; if the anti-system wins, the ethnos falls apart,

weakens and becomes prey to its neighbors. But the process of such a reaction is long. Even acute

collisions are measured in centuries. Therefore, one can discern an anti-system only on broad

canvases of history.

At the end of the 9th century, Byzantium dealt with its anti-system – Paulicianism – and also

did not encounter the new anti-system - Bogomilism. Some small

Manichaean communities were hidden in Macedonia, on the border with Serbia, and in Western Bulgaria.

They did not seem dangerous, for their time had not yet come.

But in the Arab-Muslim and Romano-Germanic super-ethnoses there are anti-systems

existed and operated, and their religious teachers wore the masks of mullahs and monks-

498 After all, having entered the world of phantasmagorias and spells, people became masters of this world or, more precisely,

were sincerely convinced of this. And the fact that for the sake of this feeling of freedom and power over others they needed

was to spit on the cross, like the Templars, or to break the Kaaba meteorite into pieces, like the Qarmatians, or, by killing

wise vizier (Ismailis), to bleed dry the country that had sheltered them, this did not bother them at all. True,

By taking this path, they did not gain personal freedom. On the contrary, they lost even that which they

had, being in one or another positive system. There the law and customs guaranteed them certain rights,

commensurate with the responsibilities they carried. But here they had no rights. Strict discipline

subordinated them to an invisible leader, elder, teacher, but he gave them the opportunity to bring maximum

harm to others. And it was so pleasant, so joyful, that one could even sacrifice one's own life.

theologians. The observant ambassadors of Prince Vladimir could not help but notice the internal

contradictions that reigned in the grandiose cultures of the West and the Middle East.

and we should pay attention to the thoughts, feelings and actions of the contemporaries of the baptism of Rus in

Orthodoxy, as if to stand in the place of the ambassadors, and then make an “empirical generalization, according to

"evidence equal to the observed fact."

70. Splitting the Field

Until the 9th century, the Eastern and Western Christian churches, despite ethnographic

differences and political problems, felt themselves as a single “body”, or, in scientific terms,

integral system. And suddenly it turned out that a crack had appeared between them, which in three

century turned into an abyss. The dispute between Pope Nicholas [with Patriarch Photius] could not have been resolved in itself.

be the cause of a schism. And in more important disagreements, prelates and bishops found

acceptable solution. But this dispute coincided with the establishment of an inertial

phases of ethnogenesis, in the religious aspect - orthodoxy, and in the West - with the caused

passionate impetus to change the stereotype of behavior, and even thinking, and education

new worldview. And if the Greeks found a common language with the Mu'tazilite Muslims,

freethinkers who recognized free will, the Franks borrowed Eastern wisdom from

Ismailis, who hid in North Africa under the guise of Shiism, a teaching permitted in

Islamic countries. This teaching was transmitted to the French and Italians who studied in Spain,

the local Jewish professors, of course, in their own interpretation. The Europeans perceived

Eastern philosophemes are critical to the best of their ability, but for anti-criticism one talent

not enough, a scientific tradition was needed, which in the 9th century had yet to be created. And this was done

in two versions: scholastic and heretical. The first was formulated as a principle in

IX century, and the second - in the XI century. Such a combination of worldviews and a break with orthodoxy brought

Western Christians have suffered a lot. But in conditions of ethnic contacts, suffering

passionate upsurge are inevitable. No matter how difficult it was to study the subtleties of theology,

there were people who took it on. The ardent scholar-monk Scotus Erigena studied

Greek language, became the translator of Dionysius the Areopagite, Origen and Maximus the Confessor,

received a lot of information about the Indian philosophy of "karika" and created his own

cosmological system, the principles of which have survived to this day in some

schools of European idealism.499 Erigena's main work, "On the Division of Nature"

contains a thesis that we will convey briefly so as not to distract from the main line

narratives.

Nature is a universe divided into four types of being: creative, but

uncreated; created and creative; created but not creative; uncreated and

non-creative. The first is proposed to be considered God, about whom we know nothing, and He Himself does not

knows that He exists. Having neither beginning nor end, God cannot act, i.e. move, but

cannot rest; he is hindered by the will through which he wants to be everything. In relation to

to the objects of the world He is “non-existence”; in relation to ideas – causality and

potentiality; in relation to itself - "divine darkness", for, as a monad, He is equal

to itself. And this non-existence constantly pours out and forms countless potentialities,

which, in turn, through the assimilation of forms become reality (well, what's not to like

pantheism?).

This terrible non-being wants to become being and, thanks to the presence of its will, it forms

Trinity, where the Son is the transformation of the described Nothing into an object - a single prototype,

which passes into many forms. These "forms" are apparently Platonic ideas -

emanations that transform into objects that reveal themselves as human souls, which

"are created and create." They are partly ideas in which God achieves self-consciousness, but since

499 See Arsenyev I. Op. cit. Pp. 25-41.

God is non-existence, then souls, which are the evolution of non-existence, are incomprehensible even for God (oh yeah

Erigena!).

The original human body was spiritual, not divided into two sexes, but
"became corrupted" due to the fall of Adam. It was formed by the soul and can be
elevated to an angelic state and even become higher than angels. And the people around
the sensory world belongs to the third category, which “is created and does not create.” So,
man is singled out from the biosphere as a special creature, only degraded to an animal
states due to the temptation of the serpent. "...God does not curse either Adam or Eve, but only the serpent.
This is because the Lord does not curse his creations. He only does good... He
curses the evil that did not come from Him, but is the work of human will,
"having deviated from its goal." Here John Scotus Erigena repeats Origen, but the idea
The degradation of man is also present in Indian philosophy.

The fourth state of nature, which “neither creates nor is created,” is a return to
source of being, i.e. into the “divine darkness”. In this case, the body decomposes into four
element, is resurrected, turning into spirit, and then all human nature flows into
A deity worshipped by Erigena. In other words, souls are dear to the "divine darkness"
the dead, i.e. the most terrible thing for the common man of the Middle Ages.

Erigena himself understood that praying to “non-existence” that gave birth to the world involuntarily -
by emanation, and not by an act of creation - and not knowing of its existence, is impossible.
If a prayer is not heard, it is not needed. That is why he suggested replacing faith
knowledge. "True philosophy is true religion." Granted, but scientific knowledge,
then called philosophy, is continually changing. Therefore, according to Erigena, we must
dogmas, including the principles set out above, will change. But where then is the criterion

truth of judgments? Experience? But it was not in experience that Erigena perceived the “divine

darkness".

And finally, in the concept of Erigena, contrary to the evidence of the Gospel, there is no place for Satan.

as the enemy and tempter of Christ. Here Erigena follows the authors of the 2nd-3rd centuries,

who tried to combine strict monism with the direct words of Christ about temptation in

desert.

In the era of late antiquity, the problem of satanogenesis was debated repeatedly.

The devil's p. was introduced into church dogma by Irenaeus of Lyons, who defined for him a precise position in it.

place. Irenaeus also clearly expressed the idea that the devil was created like

to other angels that he is by nature good, has free will and could create

equally good and evil, but by his own will and fault he became evil and does only evil.

He "abused" his freedom due to his inherent pride, arrogance and conceit,

and also to no small degree of envy; for these qualities, according to Origen, he was cast down from

heaven to earth and turned into a kind of fallen angel. His anger flared up especially strongly.

envy when he became convinced that Adam and Eve had children; he therefore drew Cain into

the murder of a brother dear to God, and became the forefather of death, which continues even

now. In addition to the above properties, the devil's fall from heaven was also influenced by his exorbitant

lust, the cause of the fall of so many angels who pursued the daughters of mortals.

From the cohabitation of fallen angels with them came the “unworthy celestial dwellings”

demons, assistants and employees of the devil, prowling the world and causing harm to people

much evil. According to Irenaeus, the fall of the devil occurred in the period between creation

man and his redemption, and the fallen angel is corporeal, although his body is “less physical,

than the normal human body."500

It is easy to see that the version of Irenaeus of Lyons does not go back to the Gospel, but to

The Revelation of Enoch, dating from 165 BCE, is a return to the Old Testament tradition,

500 Lozinsky S.G. The Fatal Book of the Middle Ages // Sprenger J. and Institoris. The Hammer of Witches. Moscow, 1932. P.

4-5.

which underwent significant changes during the Maccabean era. The Qumran texts set out

the doctrine that the god of knowledge created the spirits of Truth and Falsehood, or light and darkness, which

fight among themselves "in the heart of a man" (a man). The God of Israel helps the sons of Truth,

who will eventually achieve a decisive victory.201

This teaching is at odds with biblical monotheism, which holds that good and evil are equal.

thus come from Yahweh. Thus, the author of chapter 45 of Isaiah exclaims: “He who creates light and

He who creates darkness, who creates peace, and who creates evil—I, Yahweh, am the one who does these things” (45.7 and 44.6—

7).502 I.D. Amusin believes that the thoughts of the Qumran people were influenced by Persian philosophy

Zervanism - the doctrine of Zrvan - "infinite time", which gave birth to both Ormuzd and

Ahriman. But if so, then the "Revelation of Enoch" is a protest against dualism and a justification

the devil, angered by too cruel a punishment.

It is clear why Irenaeus and Origen accepted Enoch's version. In their time, the main

the enemy of the church was Gnosticism. Looking for arguments against Marcion, Christian polemicists

took up ancient ideas, which then hung on them like a heavy burden. Origen

had to put forward the idea of the devil's forgiveness by God, of course, after the Last Judgment, although

the devil does not want to be forgiven. The Church did not accept Origen's version, but neither did

rejected the interpretation of Irenaeus, or rather Enoch. Therefore, the question of Satanogenesis remained

open.

Irenaeus is credited with uniting two problems: the nature of the devil and the nature of

demons, essentially divided, even if we recognize the devil (Satan) as one of the demons,

by which the ancients meant creatures of our world, but more perfect than people.

“According to the 5th century theologian Tatian, the body of the devil and demons consists of air

or fire. Being "almost corporeal," the devil and his helpers need food, and Origen

claims that they "greedily swallow" the sacrificial smoke. They are mentally and physically richer

gifted than an ordinary mortal, and it is a mistake to suppose, teaches Tatian, that they

— the souls of the dead. Based on the location and movement of the stars, they foresee the future and

also possess secret knowledge, which they willingly reveal to women.”503 This

the teaching was relevant in the 2nd-3rd centuries, when Christians were executed by emperors who revered

namely demons, called gods. Then the spirits of the dead, empusa, were the object

activities of sorcerers, who were also persecuted by Roman laws. But for the Germans,

converted to Christianity, elves, fairies and gnomes were a "little people" and by no means

enemies. But the souls of dead but not calmed people (vampires) inspired

an overwhelming fear, and the real existence of the devil as the source of evil did not excite

doubts. And suddenly the great scientist preaches that scary ghosts are pleasing to God,

who does not want to know people, and he himself is not a giver of light, but “divine darkness”.

How could the monks of the monastery of Malmesbury, where Erigena was abbot, pray?

To the darkness, which cannot even hear them? They could not help but see in their teaching

abbot blasphemy and in 890 he was killed with his own inkwell. But even after that

painful issues were not resolved.

The fate of Erigena's teaching also deserves attention. In the turbulent 10th century, theological

the issues were not debated, but from the end of the 11th century interest in his ideas awakened, and

it turned out that he was the culprit behind the emergence of many false teachings in the Western Church and

entire sects. In the 13th century, Erigena's book "On the Division of Nature" was condemned

at the local council in Sens. The condemnation was confirmed by Pope Honorius III in 1225. From this

time, Erigena's thoughts were accepted and developed "not by theologians, but by philosophers-

501 Amusin I.D. Dead Sea Manuscripts. Moscow, 1969. P. 170-172.

502 Ibid. P. 174.

503 Lozinsky S.G. Op. // Ibid. Pp. 4-5.

idealists: Descartes, Spinoza, Kant, Fichte and Hegel."504 But this problem comes out

beyond our chronological period and aspect of our topic. It is much more important to us

to understand the influences that gave rise to Erigena's eclectic concept,

i.e. how the organic worldview was replaced by a chimerical one.

Let's start with the fact that Erigena's teaching is not only not Christian, but also not religious.

"Divine darkness" is not a person, but an element, similar to the Pleroma of the Gnostics. However,

noted similarities with atheistic views of Indian philosophy

indicate that Erigena got his ideas from the Arabs. Since the faithful Muslims

did not profess atheism, even mystical, then it means that they were African Carmatians,

living everywhere under the guise of Shiites.

Erigena could have become acquainted with their ideas through the Spanish and Provencal

Jews who, while not sharing the Carmatian ideas themselves, were happy to pass them on to Christians in

its interpretation. This is supported by the description of “the created and the creator”, i.e.

people emanated by the "divine darkness". They are too similar to the imams, and besides,

similar "benefactors" of humanity. The cruel attitude towards the environment also coincides

an environment where living beings are devoid of spirituality and therefore do not deserve compassion.

In short, in the teachings of Erigena one can see an attempt to create an anti-system in the West,

similar to the one that was rapidly developing in the East in the 9th century. This means that erigenism is a metastasis

Ismailism.

However, the ethnic situations of both regions were different. In the East, everywhere

contacts are observed at the super-ethnic level, and in the West, despite all the ethnic

in the diversity there was one super-ethnos, and unnatural worldviews could only huddle

on its outskirts. Therefore, the teaching of Erigena did not cause particularly great harm, although harm

nevertheless, it was, since this teaching played a significant role in the dispute about the divine

predestination and, accordingly, free will. The descendants of the former joined in this dispute.

co-religionists of Blessed Augustine, or rather, people of the type that pushed them

ideological ancestors in Manichaean communities. These were people far from mystical

ecstatic, but very prone to speculative phantasmagorias, which, from their point of view

point of view, explained all the contradictions and answered all the questions. Their thesis was extremely simple and

exhaustive - dualism.

The place of activity of these thinkers became Italy and Southern France, where

Greek, Arab, Jewish and local Jews, and the Rhine cities of Germany,

virtually independent from both the feudal lords and the crown. Rivers flowed along the Rhine as far as Flanders.

along with the then still clear waters, rather muddy thoughts, nevertheless responding to

a sore point in the Middle Ages. Dualists offered a consistent solution to the problem

responsibility of people for their sins.505 They unconditionally and clearly denied freedom

human will and divided people into those created by good and evil gods. People can

to do evil only against their will, and, therefore, the sin is not imputed to them, but can

only to delay their return "home". In doing so, they postulated the pre-existence

soul and metampsychosis. With this “return” they connect with the cosmology of Erigena, with that

the only difference is that the latter denied the evil principle; but he called God "divine

darkness", so it is unclear who he worshiped: God or Satan? From the point of view of his disciples-

monks, the second solution was more logical, since the “divine darkness” (the uncreated and

creative) took back into itself not its own emanation, i.e. ideas (created and creative) and

invisible things that fill the world (created and uncreated), and restless souls

the dead (the uncreated and the non-creating), i.e. simply “undead”, vampires, which people

they are afraid and whose “fate” is a pseudo-existence under evil (in relation to people)

504 Arsenyev I. Op. cit. P. 41.

505 See ibid. Pp. 80-102.

activities.

Translating this dilemma into the language of modern concepts, we can say that in the emerging

In the system of ideas, the role of the devil was played by the vacuum, which, as is known, when colliding

with matter is very active, although without it it is deprived of existence. But since living

the imagination of the people of that time demanded the personification of both good and evil principles, then

Satan and the army of demons - Beelzebub, Astaroth, Astarte, Moloch and the lame imp

Asmodeus - were accepted as a working hypothesis. In this form they survived until the era

Renaissance, giving rise to the theoretical justification for the Second Inquisition.

This direction of philosophical thought, despite its obvious

unnaturalness, gradually strengthened its position and popularity and figured in

scholasticism along with realism and nominalism. Despite the obvious canonical

differences between the followers of St. Augustine and the church position, Augustinians

not only were they not subjected to persecution (with only one exception - the condemnation of a monk

Gottschalk by the Bishop of Cologne Raban Maur), but, on the contrary, with Hv. they used

support of the authorities, because the author of the justification of the persecution of heretics was precisely the Blessed One

Augustine.506 His Manichaean intolerance was 1,000 years ahead of historical time; and

Only Jean Calvin managed to use it fully, but hardly for the benefit of his own

followers.

71. Decision

Were the Russian seekers of faith aware of the complexity of the interweaving of symbols?

confessions and political programs in the Muslim world and disputes about dogmas in the world

Catholic? They couldn't help but know that! Kyiv merchants and warriors were constantly in

Constantinople, fought in Crete and Asia Minor, traded with the Egyptians and

Syrians. This means that knowledge of the economic situation and the political environment

was vitally necessary for them. But if so, then they saw that Baghdad and Cairo

the rulers were bitterly at odds with each other because of faith, and then they could not help but notice

differences between Sunnism and Ismailism, because Slavic slaves were bought in both Baghdad and Cairo.

The Russians were in constant contact with Poland, where German monks were preaching. They

They also knew that the Greeks translated the Holy Scriptures into a language accessible to the Slavs, and that

Pope John XIII (965-972) in 967 banned worship in “Russian or Slavic

language.”507 It was difficult to see goodwill towards the Russians in this ban, but the fact

that the ban was made public a year after Svyatoslav's campaign against Khazaria and

the fall of Itil, involuntarily catches the eye. Perhaps the Radhonites also found in the Pope

support.

But even this could not be the decisive circumstance. By accepting a foreign religion,

one must trust a missionary: a mullah or a prelate. But the Ismaili da'is (heralds) easily

could play the role of a mullah and plant a destructive anti-system in a foreign country. So they

dealt with the Berbers by using their valor to capture Egypt and invade Syria, and

then got rid of them, sending the battered troops back to Tunisia. The events described

took place in the 70s of the 10th century, simultaneously with the beginning of the search for faith in Rus'. It is necessary

to suppose that the Russians would be displeased to be deceived in the same way as the Berbers, and even

It is even more offensive because the Caliph Ubaydullah was a Jew, but declared himself a descendant of the Prophet's sister.

But if the Berbers ignored the discrepancy between words and facts and did not begin to find out the real

506 See: Osokin N.N. The First Inquisition and the Conquest of Languedoc by the French. Kazan, 1872. T. P. P. 158—

159.

507 Mopitepia Segtapiae hisiogisa. Segyrioges. HERE. R. 619. See: Kuzmin A.G. Varangians and "Rus" on

Baltic Sea // Questions of History. 1970. No. 10. P. 45.

genealogy of his machtsiy, it was only because their interests coincided: antipathy towards the Arabs

the leader and the masses were common. The Rus were not at all affected by the intra-caliphate squabbles, but

They did not want to be deceived and used.

And in the West, secret teachings also became not only obvious, but also persistent. Until the XV century.

Heresy, as one Protestant historian aptly put it, resembled a modest

plant, hidden from the eyes of people. But in the 10th century it raised its head and openly declared its

its inner strength and energy.508 Having received from the Slavic Manichaeans, who nested in

Macedonia and Dalmatia, a well-organized heresy moved from Italy to France and

Flanders, where scholasticism prepared the way for heretics to gain access to the hearts of Catholics.209

Of course, one can wonder why the Russian ambassadors themselves were not carried away

Manichaeism, but it was impossible for a normal person with a clear head to imagine that

the devil, or Chernobog, whom they feared, was simply a poor angel embittered by cruelty

punishment for mischief, that you can't eat meat, and even more so get married, and that the whole luxurious world, with

dense forests, blue seas, clear rivers, powerful animals for hunting and

beautiful women - mothers of heroes - all this is an abomination created by Satan

to the destruction of people. However, Europe was permeated with Manichaeism, and it was impossible to distinguish orthodoxy from

heresy was impossible, especially since the church itself was not always consistent, even in

pressing issues of everyday morality.

The Russian people who were in Greece and Italy could not help but know that the teaching they understood

about the salvation of the righteous and the posthumous punishment of the wicked, the teaching on which is built

everyday ethics, in the monastic schools of Europe, is being supplanted by the doctrine of predestination,

according to which nothing depends on the will of people, for there are lucky ones destined for

heavenly bliss, inaccessible to other, even virtuous, husbands. Yes,

the Catholic Church has not officially prescribed agreement with the thesis of the Blessed

Augustine, but did not refute it, and the masters of theology preferred to follow

Augustine, because it removed responsibility for their actions from people and gave it into the hands of the popes.

power over the fate of sinners even after their death. This was very convenient for the popes, but for the Russians

It seemed unnatural to people.

In both cases they could not argue with theologians who had studied the Koran and the Bible, but

they felt that they were not being enlightened, but used. This is the nature of the anti-system -

It cannot be refuted logically, but it is felt, and everyone has the right not to accept it.

The Rusichi did just that. They chose Greek orthodoxy because

that there was no double bottom in it. Byzantium wanted to get only friendship from Rus' and

an end to senseless raids on the Black Sea coast. And she did not add flavor

preaching Orthodoxy through intricacies, even if unintentional.

Own illness of rejection of the world - Paulicianism - Byzantines

overcome in the 9th century, and the Slavic anti-system - Bogomilism - was localized in the very

Bulgaria, not allowing a religious war. Concerned about the emergence of an unusual heresy,

Tsar Peter of Bulgaria turned to Patriarch Theophylact (933-956) for advice and placed him in

there are many Bogomils in prison.210 This measure is, of course, cruel, but the threat of mass

bloodshed was averted.

The Eastern Church never shared the ideas of St. Augustine about

predestination and thus did not relieve its parishioners of responsibility for sins,

created, from her point of view, by her own free will. This was clear to the pagans and

acceptable to them. An unconditionally positive attitude towards the Old Testament is not

508 rae, Sessћishe deg Mogidiґeg eg Veґogtayop. Q. 1. $. 270; see: Arsenyevl. Decree. op. P. 71.

509 Ibid. P. 72.

510 See: History of the Macedonian People. Skopje, 1975. P. 38.

extended to Talmudic Judaism, as a result of which compromises with

Gnostic-Manichaean doctrines.

The doctrine of the nature of evil and the evil principle was compared with the Catholic confession

Satan as a servant of God, performing special tasks, amorphous, but as a result

elastic. Respect for the devil was not recommended at all, and therefore there was no violence

over the psychological structure of new converts accustomed to elementary

contrasting good with evil.

Based on all that has been described, it is clear why the Russian ambassadors recommended Vladimir

Greek Orthodoxy. And since in the 10th century the prince depended on his squad more than the squad

from the prince, then the decision of the ambassadors was accepted and carried out by the prince, although, it seems, without much

hunting.

XI. The Power of Things (986-1036)

72. Baptism of the Prince and the Baptism of the People

Let us remember that after the liberation of Rus' from the Judeo-Khazar tribute in Kyiv

two parties emerged: the Orthodox, led by Olga and her grandson Yaropolk, and

neo-pagan, whose leader was Svyatoslav. While the victorious wars were going on on the Volga and on

In the Danube, these parties got along with each other, but the defeat in Bulgaria caused excesses,

the death of the prince and the civil war, where Vladimir acted as the head of the pagan

a party that was not popular.

The cult of Perun was introduced in Rus' only by some Kyiv princes,

oriented towards Baltic paganism. Analogy to the idol of Perun, with a silver

head and golden moustache, found among the Western Slavs of the Baltic Pomerania - the Vagrs and

Obodrites. There they also sacrificed roosters to Perun, as well as pieces of bread and meat.2 1

German and Danish prisoners were stabbed to death in front of his idol. Vladimir passionately

The neophyte went even further and ordered that even his fellow citizens be killed as a sacrifice to Perun.

This is why the prince’s conversion to Orthodoxy was important for all Kyivans.

The threat of senseless death that hung over each of them was gone. Vladimir committed

an act that turned into a "deed", and for this he was thanked by the church and the people. Meaning

the step taken was so great that in its light the prince's personal qualities, sins,

for which he had to answer at the Last Judgment as a man, but not as a ruler.

Having been baptized in 987,212 Vladimir reconciled his warriors and their

with his help he saved Vasily II from death, baptized the people of Kiev in the Dnieper in 988 and the people of Novgorod in

Volkhov in 989, and the overthrown Perun allegedly cried out: “Oh woe! Oh, me! I got it

"to these merciless hands."2 13

The circumstances of Vladimir's baptism are extremely confusing, because the authors of the sources

pursued not the goals of truth, but their own party interests. This is how the "Korsunskaya" arose.

legend" according to which Vladimir accepted Orthodoxy in exchange for the hand of the Byzantine

Princess Anna, giving her brothers the newly captured Korsun as a dowry. The discrepancy

A.A. Shakhmatov established this version of reality,5 14 which once again proves

511 See: Kuzmin A.G. // Questions of History. 1970. No. 10. P. 53.

512 See: Presnyakov A.E. Lectures on Russian History. Moscow, 1938. P. 103.

513 Novgorod Fourth Chronicle “in the year 6497” (989); cited from: PVL. Ch. P. S. 344. O. Rapov disagrees

with Nestor in the dating of baptism; see: Introduction of Christianity in Rus'. P. 107, note 52.

514 See: Shakhmatov A.A. Research... Pp. 133-161; PVL. Ch. P. P. 56.

the advantage of obtaining information for empirical generalization is not from

primary sources, but from monographs, where the information from the chronicles has passed the crucible of strict

historical criticism.

And the second problem, no less important, concerns ethnic psychology. In its

Vladimir's personal actions could not claim not only holiness, but also respect.

He publicly raped the captive princess Rogneda and treacherously killed his brother.

Yaropolk, having lured him for negotiations into the tent where the Varangian murderers were hiding, was installed in

In Kyiv, the rite of human sacrifice to Perun was held to satisfy his

the lusts of hundreds of Slavic and foreign girls in country palaces, and his punitive

campaigns against the Slavic tribes that broke away from Kyiv during the Time of Troubles are described in the chronicle

so laconic that, apparently, even the chronicler found these memories unpleasant. So

Why did not only the church, but also the people honor the memory of the prince in epics? Without sufficient

there is no reason for posthumous love for the ruler. And the baptism of the Slavs outside the city

The walls of Kyiv were advancing extremely slowly.

The overthrow of the idol of Perun was not unpleasant for the Novgorod Slavs, because

Perun was a foreign god, but the Novgorodians were not ready to accept Christianity, as we are.

we will see when describing and analyzing subsequent events. As for other cities,

even large ones, then the adoption of the new faith was even slower there. Chernigov, close to Kyiv,

was baptized only in 992,515 and Smolensk, lying on the route “from the Varangians to the Greeks,” was

1013 216 The other Slavic tribes, as subordinate to the Kyiv prince (Krivichi,

Radimichi), and those who retained independence (Vyatichi), retained their familiar worldview.

But for the victorious, albeit slow, advance of Orthodoxy, the resistance of the ancients

cults were not scary. Ancient beliefs are stable, but passive, they can only

defend themselves, which dooms them to extinction. But the ideological system

The swelling passionarity of an ethnic group is always aggressive, and therefore dangerous for its neighbors.

Therefore, the victory over Perun became a turning point that decided the fate of Orthodoxy.

in Rus'. But the time of the undisputed predominance of Christianity over pagan cults

came only in the 12th century, as a result of which our story is not finished. For now we can only

to mark another political victory of Kyiv and Kyivans over the Slavic and Baltic

tribes and that it was accomplished thanks to the continuation of the line of St. Olga and the alliance with

mighty Byzantium.

It would seem that a change of events took place, but it turned out to be a short episode. In 989

Vladimir, already a Christian, returned to the political line of his father and

made a campaign against Chersonesos (Korsun). The city, besieged from sea and land, fell after

how it lost the water that came into it through underground pipes.517 Location

the water supply was indicated to Vladimir by a traitor, called in some sources a priest

Anastas, in others - the Varangian Zhdbern,518 who fired an arrow with a note from the fortress.

However, the Rus left the city, and it returned to Byzantium. Why? Is it really just like that?

payment for a royal bride?

No, the situation was much more serious. From 990, Byzantium went from defensive to

counter-offensive, subjugating Georgia, part of Armenia and renewing the war against

515 See: PSRL. Vol. IX. P. 15; cf.: Shevchenko Yu. Yu. Op. cit. P. 52.

516 See: Vinogradov I.P. Historical essay on the city of Vyazma from ancient times to the 17th century. Moscow, 1890. P. 6.

Note 4.

517 See: Shakhmatov A.A. Research... P. 140-141.

518 See: PVL. Ch. P. S. 337.

Bulgarian Tsar Samuel. Vladimir's raid on Korsun provoked a response in the form of

attacks on Rus' by Byzantium's allies, the Pechenegs. The war lasted from 989 to 997, and then

Rus' lost the Black Sea steppes, and the border of the forest-steppe had to be fortified with ramparts and

palisade. The Korsun escapade cost Rus' dearly.

In returning to the political course of the past, it would seem natural to refuse

from the accepted confession, but here again the similarity of the historical destinies of Byzantium and

Ancient Rus: the process started by Constantine and Vladimir turned out to be irreversible and

went like an avalanche. City after city adopted Orthodoxy as the state religion.

religion that gave comfort and hope for eternal life. This attracted people who received

together with religion the benefits of culture through writing and fine arts. And if

the authorities have changed their minds, are fighting with the pagan Pechenegs, are quarreling with the overseas

emperors, then this is his business, which has nothing to do with the salvation of the soul. Orthodoxy on

Rus' took the initiative from paganism and went from victory to victory.

A decisive component of the complex process of changing faith was the position of the city of Kyiv,

which in terms of wealth and importance was considered the third in Europe, after Constantinople. 19 and

Cordoba. An expressive and laconic description of Kyiv was made by the historian Thietmar with

words of the Poles who visited Kyiv in 1117: “In the big city, which was the capital

of this state, there were more than 400 churches, 8 market squares and an unusual

a gathering of people, which, like the whole region, consists of runaway slaves who flocked here

from everywhere, and very nimble Danes (Danes. - L.G.). Kyiv provided constant

resistance to the Pechenegs, who were causing much harm , and subjugated others”520

This is the secret of Kyiv’s power, its advantages over other cities of Rus'!

In order to escape from captivity, one must have extraordinary courage and physical strength.

endurance and charge of biochemical energy of living matter, the manifestation of which we

called passionarity. Kyiv, like a sponge, sucked in the passionarity of the entire vast

countries, just as Paris did the same in France several centuries later.

And in Kyiv there was no disorder, or “Brownian movement of passionaries”, so

how Orthodoxy was the ethnic dominant of Kyivans long before Vladimir. Each

a Slav or Varangian who came to Kyiv and wanted to live there could do so by accepting

Orthodoxy and thereby establishing connections with local Christians, whose ancestors

survived the capture of their city by Oleg in 882 and saved themselves from the repressions of Svyatoslav in 972.

from their midst Vladimir received the most loyal and brave warriors, enterprising merchants and

hardworking farmers. The fact that he was able to quickly grasp and use this,

really puts him on a par with Constantine the Equal-to-the-Apostles. In a matter like this,

the conversion of an entire country, the personal qualities of the ruler are such a small quantity that they do not

is subject to accounting.

Vladimir's smart advisers understood this and did not interfere with the ongoing processes.

against their will. But they held the reins of foreign policy in their hands and found a way out precisely

here. Instead of an alliance with the Patriarchate of Constantinople, Rus' entered into relations with

Bulgarian Patriarchate in Ohrid. Since 976 Western Bulgaria was covered

anti-Greek uprising led by the Comitopuloi, the sons of Count Nikola:

David, Moses, Aaron and Samuel, then from there one could receive books, icons and

enlightened priests - teachers. The presence of Bulgarian-Russian contact was noted by M.D.

Priselkov in the book cited above. And, apparently, this contact is connected

dualistic motives in ancient Russian literature. But these subjects are outside our topic.

At the beginning of the 11th century, Vladimir established allied relations with Boleslav Lyadsky, and with

519 In Constantinople in the 11th-12th centuries, 1.0-0.8 million people lived (see: Urlanis B.Ts. Population growth in Europe.

P. 77-78).

520 Quoted from: History of the USSR. Moscow, 1966. P. 518.

Stefan Ugorsky, and with Andrich of Bohemia",221 i.e. with the new Christians,

who had received the faith from Rome. Of course, there had not yet been an official division

churches, but the difference between Rome and Constantinople was already acutely felt. Diplomacy

Vladimir shows that he was looking for an opportunity to break with the traditions of both Svyatoslav and

Olga. And the third possibility in those conditions was contact with the West, because

the Muslim East was in a state of war with Russia. In 997 Vladimir was forced

was to go on a campaign against the Kama Bulgars.522 and thereby remove part of the troops from the southern border,

which was immediately taken advantage of by the Pechenegs, among whom Islamic propaganda was already underway>23

73. Lost bet

One mistake sometimes entails a long series of consequences. The quarrel with Byzantium

The predatory campaign against Korsun in 989 resulted, in addition to a difficult war with the Pechenegs,

the already mentioned contact with Bulgaria, since the young Russian Church needed

receive books, icons, teachings and explanations from qualified theologians. Such

there were no learned theologians in the Christian era, not only in Poland, the Czech Republic and Hungary, but also in Germany and

Italy, because the Roman Church was going through another crisis. And in Bulgaria the clergy was

very learned, even too learned. Manichaean and Marcionite propaganda could not help but

to offend those who were close to her. In order to argue with the Manichaeans, one had to know them

teaching, and it attracted with its impeccable logic. And after all, not every theologian is so

genius to find a refutation of a very talented argument. Therefore, contact with

Bulgaria posed a considerable danger to Rus'.

On the other hand, King Samuel cruelly devastated Greece and Thrace, and the emperor

Vasily, having recovered from his initial failures, then earned the nickname with his ruthlessness

Bulgar-slayer. In 1001 he began a systematic offensive, blinding those captured

Bulgarians. It is curious that the Orthodox clergy of Bulgaria during the siege of the Vidin fortress

helped not Samuel, but Vasily. Finally, the Bulgarians suffered a heavy defeat. The Tsar

Samuel died of nervous shock on October 6, 1014. His son Gabriel-Radomir died at the hands of

conspirators, and the new ruler was killed in 1018, after which Bulgaria capitulated.

The death of an ally could not but affect the situation in Rus'. For the people of Kiev it became

It is obvious that an alliance with Byzantium, i.e. Olga's tradition, is much more promising than searching for friends

in the West. In the capital, disappointment with the government was growing.

Even more difficult were the problems of governing a pagan country with the help of

Christian administrative apparatus. In the Rostov-Suzdal land they carried out agitation

Magi, who, unlike the priests of Perun, were popular among the people.

In Novgorod, Prince Yaroslav Vladimirovich, the son of Rogneda, quarreled with the townspeople while defending

his Varangian squad from the fury of the Novgorodians, irritated by the violence of the Varangians. Tekla

blood.524

However, Prince Yaroslav, even in these straitened circumstances, broke with his father, because,

being obliged to send 2/3 of the collected tribute to Kyiv, he kept it all for himself. This caused

521 In the Tale of Bygone Years this text is listed under the year 997, from which it is clear how unreliable it is.

chronology of the chronicle. But in the description of the 11th century such gross inaccuracies are not encountered.

522 Nikon Chronicle “in the year 6505”; see: PVL. Ch. P. S. 350.

523 Kunik A., Rosen V. News of al-Bekri and other authors about Rus' and the Slavs. T. I. St. Petersburg, 1878. P. 58-60.

524 These and subsequent events are described in detail by many authors of the history of Ancient Rus', and it is worth repeating

there is no need to present them here. What is important for us is only the aspect of the struggle of confessions reflected in

sequence of events and viewed in a large generalization.

conflict. In 1015, Vladimir gathered an army for a campaign against Novgorod.

Vladimir's eldest son was Svyatopolk,525 the son of a Greek nun who was taken prisoner.

Svyatoslav. He was unloved by his father and sought solace in friendship with Bishop Reinbern.

Koloberezhsky,226 who came from Poland together with the sister of King Boleslav I, the bride, and

then Svyatopolk's wife. Although the time of the church schism had not yet come, Vladimir

he put his son under arrest and the bishop in prison, where he died.527

Vladimir's favorite son was Boris, the elder brother of Gleb, the young man who sat in

border town of Murom. The old prince entrusted Boris with command of the army gathered in

1015 against the Pechenegs. Vladimir had 12 sons in total, but we will describe the rest

We won’t,528 with the exception of Mstislav Tmutarakansky, who will be discussed separately.

The three princes named here were the representatives of three principles that had developed in Rus'.

directions: pagan reaction —— Yaroslav, Westernism — (Svyatopolk and

Bulgarophilism - Boris. Apparently, there was also a Greekophile trend - the former

supporters of the devoted Yaropolk, whose leader, Varyazhko, fled to the Pechenegs. These

kept silent, for the prince was formidable. But on June 15, 1015, Vladimir suddenly died. And all that

was clamped in his firm hand, and began to move.

It turned out that during a quarter of a century of quiet life (for the Pecheneg war was reduced

to a series of border skirmishes and did not affect the country's economy) the cities gained such strength,

that the princes-rulers were entirely dependent on their support, and therefore had to

to carry out the will of his subjects. And secondly, the regime of Prince Vladimir lost

popularity among Kiev residents. These two observations explain the details of the further course

events.

M.D. Priselkov proved that the sympathies of the Kyiv prince, who accepted baptism from

Constantinople passed to Ohrid, the Bulgarian metropolitanate controlled by Tsar Samuel.

Samuel's Orthodoxy was doubted even by the Bulgarian clergy, but by no means

Vladimir was interested in Krasnoe Solnyshko. He was used to treating the Greeks negatively,

as Michael Psellus testifies (see below), but the Pecheneg barrier deprived

the Kyiv prince the opportunity to move to an offensive war. Voivode Varyazhko, a loyal

in memory of his friend and Prince Yaropolk, he managed to push back Vladimir's defensive line

from the Black Sea coast to the forest-steppe and thereby prevent direct contact between Rus'

with Bulgaria. The Pechenegs isolated Bulgaria, thereby dooming it to defeat, and Vladimir

had to spend his energy on suppressing the discontent of his subjects, who did not

knew how to navigate the eclectic policies of their ruler.

It would seem that Vladimir, dying, could be calm about the fate of his business. He ensured

525 Strictly speaking, Vladimir's first son was Vysheslav. But there is nothing left in history about him.

mentions.

526 See: Priselkov M.D. Decree. op. pp. 55-56.

527 See: PVL. Ch. P. S. 364.

528 The list of Vladimir's sons is not the same in all chronicles (see: PVL. Ch. P. S. 325), and there are unresolved

problems of genealogy, which are not important for our study. We will limit ourselves to the list from the article of 988.

From Rogneda: Izyaslav - the founder of the Polotsk princes, Mstislav (died in 1036), Yaroslav the Wise (died in

1054), Vsevolod (about him below). From a Greek nun, the widow of Yaropolk, - Svyatopolk the Accursed, "the son of two

fathers" (died in 1019), from the Czech woman - Vysheslav, and from the other - Svyatoslav Drevlyansky (died in 1015) and

Mstislav. From the Bulgarian - Boris and Gleb. To them are added: the unfortunate Sudislav, captured by Yaroslav during

Pskov in 1036 and spent time in the porub (prison) until 1059, and Pozvizd, who, according to unreliable information, lived

in Volyn (see: PVL. Ch. P. S. 343). Vsevolod, the first emigrant in Russian history, fled to

Sweden and died there in 995. In addition, Vladimir had two daughters from Rogneda - Predslava and Maria.

Dobrogneva (wife of the Polish king Casimir). But of all such numerous offspring only survived

children of Izyaslav of Polotsk and Yaroslav the Wise.

to his beloved son Boris the command of the army and thus the golden throne of Kyiv, and

unloved stepson Svyatopolk.529 - prison and, possibly, execution. But everything went

on the contrary: Svyatopolk was immediately released and placed on the throne, and Boris's army

fled, abandoning their leader530 Then Svyatopolk sent assassins to Boris and his brother

Gleb, and the third brother, Svyatoslav, who ruled the Drevlyans, fled, but was overtaken and also

killed. And no one stood up for the unfortunate young men, who were not guilty of any crimes.

But Yaroslav stained himself in Novgorod by killing the delegates from the townspeople who had arrived

to the prince's court to settle the conflict between the Novgorodians and the Varangians. But the Novgorodians wanted

to fight with Kyiv. They forgave the prince for his betrayal, gathered 3 thousand warriors, paid

1 thousand Varangians and moved against Svyatopolk with the slogan of revenge on the fratricide. After all, it is possible

come up with any slogan when you want to fight.

So, Vladimir's political line ended with his death and took him to the grave

beloved sons. But politics is an earthly matter, connected with the calculation of profit, and religion

influences the formation of the conscience of both one person and an entire ethnic group. Therefore, inertia

the baptism of Rus proved insurmountable, despite the mistakes of the Grand Duke, just as

It was in Rome under Constantine and his successor, Constans, the patron of Arius.

74. Impulses and symbols of civil war

The subsequent war between Yaroslav and Svyatopolk has been described in detail many times,

gives us the right to focus on its psychological aspect, which deserves attention

no one paid attention. Let us recall that the expert on civil wars Farinata degli Uberti

claimed that in these wars every fighter knows why he is going to kill his fellow countrymen and

sacrifice one's own life, whereas in wars with foreigners everything is decided

a sense of one's own and someone else's that does not require the participation of consciousness and will. Augustin Thierry,

who studied the wars of the Merovingians and Carolingians, concluded that the warriors of Charles the Bald and

Lothar did not mindlessly submit to the will of kings, but put their own meaning into their names, something that was understandable to them.

content, personifying, according to the customs of that time, the principle that was theirs

really dear. The combination of principle and persona was transformed into a symbol for which

it was worth risking your life if you had enough passionate impulse. Only if

in this combination the army became combat-ready, because if there was talk of profit, then

it was more profitable for everyone, for example for a Novgorodian, to sleep on his own stove, having eaten his fill of fish soup

vendace and smelt and washed down with drunken honey. If a Novgorodian left the comfort of home

and he went on a campaign, not out of selfish interests, but because it meant something to him

more.

And, of course, it was not the persons of Yaroslav or Svyatopolk who drew the fighters into battle. After all,

No one stood up for Boris and Gleb. This means that Svyatopolk and Yaroslav became symbols

programs that form souls that melt from passionate intensity. That Svyatopolk was

Westerners, we already know; that in Yaroslav's army there were many pagans, and Scandinavians,

and Slavic, we guess, but we must check ourselves; and that the city of Kyiv was already

Orthodox - clearly and without evidence. And then the public opinion of the capital decided

the fate of the golden table of Kyiv: only the one whom the people and the boyars wanted could sit on it.

Let's note this and move on to an analysis of events.

Svyatopolk, having replaced Vladimir, turned the political course by 180°. He not only

made peace with the Pechenegs, but also entered into an alliance with them. This event was belated, because among

The Pechenegs were already being preached by Muslim mullahs and friendship with them did not mean anything for them

529 Vladimir, having killed Yaropolk, "took his wife for drink", who was already pregnant. Therefore, Svyatopolk was considered the son of two

fathers. Vladimir didn't like him.

530 See: Priselkov M.D. Decree. op. P. 59.

Kyivans peace with Byzantium. But the Pechenegs sent a detachment to help Svyatopolk, which

he had high hopes. However, in the battle at Lyubech, the Pechenegs, separated from the army,

Svyatopolk by the lake, they could not support him, and the Novgorodians won, and Svyatopolk fled to

Poland, to Boleslav [.

The Novgorodians entered Kyiv... "and the churches burned down."531 Yes, yes, not the houses and shops of merchants, but

namely the church. This does not speak about the position of Prince Yaroslav (and it is unlikely that he had one at that time).

any position), but about the mood of the Novgorod army. The Kievans have such

the impudence could not be liked, but the raid of the Pechenegs in 1017 distracted their attention, so

how the city had to be defended. The Pechenegs were repulsed, but when in the following year, 1018, Yaroslav

was defeated by the Polish king Boleslav on the Bug, then Kyiv did not provide him with support, and the prince

fled to Novgorod “with four men.”532

Boleslav and Svyatopolk captured Kyiv, but the Kievans did not want to see them

Poles. The Polish soldiers, who were quartered, were killed by the owners of the houses while they were sleeping.

Boleslav considered it best to lead the rest of the army home, and Svyatopolk renewed his friendship with

Pechenegs.

If Svyatopolk does not evoke sympathy in this epic, then the attitude towards Boleslav I

Brave must be the opposite. It was the last paladin of the ancient

Slavic unity, destroyed by the Avars at the end of the 10th century. Since 1002, Boleslav I tried

to unite the Western Slavs and oppose the Slavic state to the German Empire.

He drove the Germans back beyond the Elbe and even took their stronghold, the fortress of Meissen (on the Elbe, below

Dresden), expelled Boleslav the Red (a monster who disfigured his brother) from Prague

Jaromir and the one who sought to kill his other brother, Udalrik), and annexed the Czech Republic to Poland.

It would seem that success had been achieved, but the Czechs and even the pagan Lutici offered their own

help to Emperor Henry II against the Poles. In 1005, the combined forces of Germans, Czechs and

The Lutici were driven back by Polish troops, and by the treaty in Poznan Boleslav renounced his

conquests. In 1007 the war resumed, with the Czechs and the Lutici initiating it,

inciting the Germans to the campaign. The Poles won and by 1012 they had reached the Elbe. The Germans

asked for peace, and Henry II gave Boleslav the lands he had conquered as a fief (i.e. ceded them).533

The third phase of the war, in 1013-1018, also ended glorious, but... fruitless

victory of the Poles. Neither the Rus, nor the Lyutichi, nor the Czechs wanted unification with Poland.

Just as Lothair in 840 gave in to the natural law of ethnogenesis and abandoned the idea

preservation of the empire, so Boleslav's son Mieczyslaw, having suffered defeat at the hands of the Germans in 1032,

became a vassal of the empire. Poland fell apart and ceased to be a danger to its neighbors.

Without true friends, neither a person nor an ethnic group can exist.

But in 1018 no one could have foreseen such a turn of events. Svyatopolk the Accursed

celebrated in Kyiv.

Yaroslav was in a panic. He wanted to give up everything and flee to Sweden, but the mayor

Konstantin Dobrynich ordered Yaroslav's boats to be cut down and organized a new campaign against

Kyiv. In 1019, in the Battle of Alta, the Novgorodians defeated the Pechenegs, the last allies

Svyatopolk, because he had to flee from the Kyivans. Svyatopolk fled to Poland, but died in

on the road, according to the chronicler, from pangs of conscience that caused him mental

illness. Yaroslav sat on the golden throne of Kiev, and this time the churches did not burn.

The fratricidal war ended, and although the victory was won by the pagan forces

reactions, it led to the triumph of Orthodoxy. The mechanism of the process is simple. In pagan

In Novgorod there was a proactive, i.e. passionate, group of opponents of Christianity.

531 PVL. Part 1. P. 96.

532 Ibid. P. 97.

533 Weber G. General History. Vol. MI. P. 132-151.

It was she who rushed to Kyiv and died under the swords of the Polish knights on the Bug and from

Pecheneg arrows on Alta. The survivors received a monetary reward for

themselves and a charter guaranteeing their rights for the city. They were satisfied with this and

returned home to heal the wounds inflicted by the war. And their children were raised in conditions

the dominance of Orthodox culture, since Slavic paganism turned out to be

isolated after the Christianization of Scandinavia.

Rus' and its neighbors in the 10th-11th centuries.

Of course, one cannot assume that such an end was predetermined. The prince himself did not think so.

Yaroslav, who happily exchanged violent Novgorod for cultured Kyiv. But he accepted

measures. Having eliminated the mayor who had actually given him the throne, his cousin

Konstantin Dobrynich: “...the Grand Duke Yaroslav became angry with him and went to Rostov and

in the third summer he ordered him to be killed in Murom on the Otsa (Oka) River."534 Thus,

the Novgorod opposition lost its leader and the "north-western" problem was solved

benefit the hegemony of Kyiv, and thus the Orthodox Church.

But there remained a southeastern border. There was a de facto independent

the Principality of Tmutarakan, with which the remnants of the Judeo-Khazars were associated, and the Pecheneg

union, which was moving towards Islam, i.e., into another super-ethnos. This problem was no less

more formidable than the northern and western ones, since Kyiv was open from the Steppe side. Let's see

the same thing that changed in the steppe during the civil war described here.

75. Chance Used

The role of personality in history is a problem that has already been solved. There is no need to philosophize about it.

this regard, but the results obtained should be used. The character of Prince Mstislav

Vladimirovich in other circumstances would not have had any significance for the fate of nations, but in

in the current situation, some of the traits of this prince contributed to the development of the chain

events in a certain direction; and the fact that this chain quickly broke off is already a matter

case.

The chronicler describes Mstislav as follows: he was fat, ruddy, with large eyes,
brave in battle, loved his squad and did not spare gifts or treats for them. That is, he
was completely within the circle of thoughts and aspirations of his surroundings.

And could it have been otherwise? Brought to Tmutarakan as a child, Mstislav was
brought up among his peers - residents of a cheerful trading city with an extremely mixed
population. His companions in childhood games and youthful amusements were not few
Slavs, and the local inhabitants, the majority of whom were Khazar Jews,
who called themselves simply Khazars. The real Khazars lived outside Tmutarakan
principalities - in the lower reaches of the Volga, Terek and Don. The latter began to be
called brodniki and,
despite the fact that they already spoke the generally accepted Slavic language and
professed

Orthodoxy, neither with Russians nor with Jews.535 The Tmutarakan principality was
an island among the surrounding steppe peoples. The normal state between those and
others were small border wars.

So in complete obscurity, although without boredom, in a mixed Russian-Jewish society
The simple-minded, hospitable, brave and trusting prince lived to be forty years old
Mstislav, until fate sent him a reason to become famous. His main opponents
Jewish friends were the Kasogs, a Circassian tribe from the foothills of the Caucasus
Mountains. Apparently,

534 Sofia First Chronicle; cited from: PVL. Ch. P. S. 368.

535 See: Gumilyov L.N. Discovery of Khazaria. P. 176.

improvised fortifications were built against them, capable of sheltering herds and withstanding

siege.536 But for active actions the Khazar Jews attracted the Russian prince, the former

their sincere friend and seeker of heroic glory.

In 1022, Mstislav killed the Circassian prince Rededya in a duel, but got away with it.

mercifully defeated: he married Rededi's son to his daughter and attracted the Kasogs (Circassians)

into his squad, which until then consisted of a few Russian immigrants and Khazar Jews.

Thus, on the shore of the Sea of Azov, a minimal semblance of a broken

The Khazar state, with only one, but very important exception: the ruler was

a devout Christian.

Having defeated Rededya, Mstislav erected the Church of the Mother of God in Tmutarakan, on the eve of

his death he founded a church in Chernigov, his son was baptized. In short, the neighborhood with

Judeo-Khazars did not result in the mixing of Russians with Jews. Both ethnic groups lived in harmony, but

separately. However, in the following year, 10 23, a fateful moment occurred that decided the fate

Tmutarakan Principality.

A brutal fratricidal war in Rus' that broke out in 1015 after the death of

Vladimir, between Svyatopolk the Accursed and Yaroslav the Wise, weakened Rus'. After

After defeating Svyatopolk, Yaroslav was forced to re-conquer the fallen outskirts.

Yaroslav's nephew, the Polotsk prince Bryachislav, took and plundered Novgorod in 1021. Yaroslav

caught up with him and recaptured the prisoners, but the war did not subside. Magi arose near Suzdal: “There was

"great rebellion", pacified only in 1024. The Vyatichi revolted, and were reconquered only

Vladimir Monomakh, and the northerners are the Russified descendants of the warlike Savirs. And then

It's time for Mstislav to act.

In 1023, “Mstislav went against Yaroslav, with the Khazars and Kasogs.” According to the chronicle

manner of presentation, the initiative is always attributed to the prince, and the influence of advisers and

the pressure of public opinion is lowered. However, in light of the described situation, it is more correct

to consider that the Khazars and Kasogs went on a campaign against Rus', and in order to attract them to their side

Some of the Russians brought Mstislav Vladimirovich with them.

Yaroslav was in Novgorod at that time, and Mstislav occupied Chernigov, a city, in 1024.

standing on the border of the “Russian” and “Northern” lands,537 but the Kievans refused

accept.538 the prince with his Jewish retinue. Yaroslav returned from Novgorod with a hired

Varangian squad. On a stormy autumn night near the town of Listven, the Scandinavians met

with the steppe dwellers and killed each other by lightning239

Mstislav placed the northerners in the front line and left his squad in reserve.

When the fighters were tired, Mstislav's cavalry attacked the Varangians and drove them away, cutting them down.

fleeing. Yaroslav fled to Novgorod.

It would seem that after such a victory Kyiv and the entire Russian land should have gone to

Mstislav, but the opposite happened: Mstislav asked for peace. Why?

The chronicler put into Mstislav's mouth the words allegedly spoken on the morning after the battle:

"Who wouldn't be happy about this? Here lies a northerner, here lies a Varangian, and his own squad is intact." This

outrageous cynicism showed the northerners that they had not been liberated, but used. In X—

In the 11th century, this manner of dealing with allies was well known. Thus, the Itilian kings

they threw Khorezmian mercenaries against the Rus and Hungarians, and the Rus against the Dailamites and Greeks, not

pitying the dead. The surviving northerners could not help but feel insulted, and without

536 See: Bidzhiev H.H., Gadlo A.V. Op. cit. Pp. 12-13.

537 See: Old Russian principalities of the 10th-12th centuries. Pp. 9 and 63-64.

538 See: PVL. Part 1. P. 99.

539 See: PVL. Ch. P. S. 371.

Without their active assistance, Mstislav could not even think about capturing Kyiv.

But perhaps it was simply the tactlessness of a naive prince, and the Judeo-Khazars were not involved in it.

guilty? Perhaps, but even if so, this tactlessness is the fruit of upbringing in someone else's

environment, and there the adoption of foreign views is inevitable. And there would be no need

to include a casual slip of the tongue in the chronicle. It was obviously heard at the time

loud enough as a political program.

So, the victor Mstislav asked for peace from the defeated Yaroslav, arguing that

that Yaroslav is the older brother.540 Recognizing oneself as the “younger brother” meant submission

on the basis of autonomy. This is how it really was.

But where did Mstislav's victorious squad go? The Kasogs (Circassians) abandoned him,

returned to Tmutarakan and with the help of the Ossetians (Yases) captured the city.54! Yaroslav in

1029 sent an army against the Yasses and returned Tmugarakan.542 Mstislav remained faithful

the Grand Duke until his death in 1036, after which Chernigov and the Seversk land

reunited with Russia. And what were the Judeo-Khazars doing at that time?

76. Hopelessness

No, the attempt to create a second Khazaria on the site of Rus' failed not because of chance

bad luck. Personal relations with the brave and trusting prince could not make up for that

unpopularity, even hostility, which the Judeo-Khazars caused among the people of Kyivians,

who remembered the campaign of the venerable Pesach. And Mstislav himself, having found himself in Chernigov,

became interested in temple building and lost interest in the Jewish comrades of his youth.

The supposed reconstruction of events would be just a conjecture if it were not for

a document from the 11th century has been preserved - "The Word on Law and Grace" by Metropolitan Hilarion. The meaning

of this short essay - in contrast to the Jewish "law" given for

of only one people, the Christian teaching about grace, flooding all countries, in that

including Rus'. And here the author notes: "Judea is silent."

This work was apparently inspired by the situation. When Jewish troops with Russian

The prince was at the head of Chernigov, and the people of Kiev hardly felt calm.

The absence of war is not always peace. Direct anti-Jewish agitation could provoke a response.

reaction against a talented Christian author. One might think that

This is why the “Word on Law and Grace” was published after 1037, i.e.

death of Prince Mstislav.

At that time the topic was no longer so relevant, but the danger for the author had passed, because

Mstislav's Jewish companions had to return to their native Tmutarakan. And yet-

the word of Ilarion, then a simple Kyiv priest, played its role. It gave

Kyivians the direction of patriotic thought, the dominant that shapes public

consciousness. And this is a formidable force. It was not before the swords of the mercenary Varangians that the champions retreated

Judaism, but before the public opinion of the Kyivans and the surrounding Slavs, who made a choice in

in favor of Byzantine Orthodoxy, which became the cultural dominant for subsequent

generations of Russians. There was no room left for the Jewish stream in this culture. True,

The Jewish colony in Kyiv existed until 1113 and even had a stone synagogue, but this

the colony did not belong to the Khazar Jewish warriors, but to Western Jews, immigrants from Germany,

to usurers.

540 D.S. Likhachev drew attention to the discrepancy between the chronicle texts (see: PVL. Ch. P. S. 325).

The difficulties he noted do not exclude the explanation we propose for the contradictions in the chronicle texts.

541 See: Lopatinsky A.G. Decree. op. pp. 23-26.

542 See: Mavrodin V.V. Formation of the Old Russian State. L., 1945. P. 361.

It has been suggested that the worsening of Russian-Jewish relations was

caused by an attempt to promote Judaism in Kievan Rus.543 This is hardly correct, rather

on the contrary: “The Jews treated proselytism with extreme disgust, and... the influence

Judaism was reflected everywhere in addition to their direct activity in this regard.”544

The only way to spread Judaism was the one used in Khazaria,

mixed marriages.

The pagans, tolerant of the infidels, went along with this willingly, but the Orthodox priests

categorically forbade marriages with non-believers. But the Jews had another, roundabout way,

tried in Spain and Languedoc: to spread scepticism and indifference, and

thereby eliminating the ethnocultural dominant. This was the principle of the "Babylonian

"pandemonium". According to legend, in Babylon there arose a "confusion of languages", and all

continued to speak Aramaic, but gave words different meanings. The differences were in

nuances, but mutual understanding disappeared, and the ethnic group “fell apart.”

But in Kievan Rus, the preachers of Judaism encountered powerful resistance.

developed and thoughtful Orthodox theology. Their attacks against Christian

dogmatists were long known to the Greeks, who found sensible and comprehensive

refutations of them. Russian priests of the 11th century. Greek language and Byzantine theology

they knew, and the laity, by no means stupid or lazy, understood it.

In his "Word" Hilarion gives a special place to Jewish ingratitude. He

writes that Christ came not only to the “lost sheep of the house of Israel,” whose law

he did not intend to violate, but also to all nations. However, the Jews declared him a deceiver,

the son of a harlot, performing miracles by the power of Beelzebub... and they tortured him on the cross, as if

he would be a villain.545

Let us recall the reprisals of the Khazar kings against their Russian allies, when after difficult

battles on the southern shores of the Caspian, they returned to the Volga, hoping to find rest and

support. Ingratitude was perceived by the Slavs as something unnatural and

therefore disgusting. Their ethnic stereotypes did not coincide with either Jewish or

Norman.

Developing the idea expressed, Hilarion tells how the Jews in ancient times

killed their prophets, which makes it clear that the death of Jesus Christ was not an accident, but

the usual reprisal against the righteous, “because their deeds were dark,” since the Jews “did not

"They loved the light." And he states with some pleasure that "those who killed the prophets

"stones" were smashed "to the ground" by the Romans. At the same time, he clearly separates

the most ancient period - the era of Abraham, Isaac, Jacob - from the era of Moses and the kings of Judea. To

he treats the first quite positively, but the second - more than skeptically. Hence

the opposition of the “law”, given only to the Jews, to “grace” logically follows,

which illuminated all the peoples of the Earth. This is a completely finished and extremely clear concept.

Obviously, it was understandable to the Kievans of the 11th century, otherwise “The Word” would not have been worth writing.

But Judaism had a chance to win. Orthodoxy had not yet gained a foothold in Russia.

land. Even where local cults were broken, dual faith reigned, which did not

disappeared until the 20th century. But, having received the opportunity to choose between faith and unbelief, the Rusichi,

from princes to serfs, chose the Greek faith, so Jewish propaganda, apparently,

played a catalytic role in converting the Slavs and Finno-Ugrians to Orthodoxy. This is by no means

543 See: Malishevsky I. Jews in Southern Rus' and Kyiv in the 10th-12th centuries // Works of the Kyiv Theological Academy.

T.Sh. 1878. P. 436-439.

544 Berlin I. Op. cit. P. 153.

545 See: Rozov N.N. Synodal list of works by Hilarion, a Russian writer of the 11th century. // 51ayia, No. 32.

Prague, 1963. pp. 159-160.

reduces the significance of the feat of Metropolitan Hilarion, who opposed the positive

worldview is negative, i.e. the absence of any faith. His merit is no less than that of

the khagans he glorified: Vladimir the Saint and Yaroslav the Wise. But what is important for us is

other: statistical process of ethnogenesis in the inertial phase, when the recovered from

age-related illness, the ethnic group rejects the alien culture, resists its transformation

into a chimera and thus avoids the formation of an anti-system on its land. Such was the will of the people,

to which Ilarion belonged. His fiery lines played the same role for Ancient Rus'.

the role that one phrase of the shepherdess of Lorraine played for medieval France: “Ha

"We are the Eternal!" And it was because of this simple slogan that England lost the Hundred Years' War.

The unanimous public opinion is more significant than the likes or dislikes of individuals

princes. It excluded not only the preaching of Judaism, but also mixed marriages, which in

pagan Khazaria played a decisive role. Therefore, attempts by Western European

The Jews' attempts to establish themselves in Kyiv were unsuccessful, and the Khazars had to limit themselves

Tmutarakan, where they were under the rule of Russian princes. But the Jews tried here too.

find a way out. They knew how to wait. And indeed, new arrivals intervened in the events

from Asia - the Cumans, who in Rus' were called Polovtsians. Their appearance turned out to be fatal

for the Pechenegs, tragic for the Guzes and very significant for the Russian-Jewish conflict.

XI. On the steppe border (1036-1061)

77. Transfiguration of the Pechenegs

The Pechenegs are a branch of the ancient ethnic group "Kang", who inhabited the country of Kangyuy - the steppe between

Irtysh and Aral.546 Their ancestors are mentioned in history when describing the Hunno-Chinese

wars of the 2nd century BC.247 Consequently, in the 11th century their ethnogenesis was in its final phases, most likely

in homeostasis.

Natural conditions, namely climate, were not kind to the Kangly. They

inhabited an extra-arid zone, and therefore the droughts of the 3rd and 10th centuries hit them very hard

economy.248 But they also pushed some of the Kangly to migrate to foreign countries. Thus, in

889 those of them who bore the name "Patsynak" (Pechenegs), even at the beginning of the impending

droughts moved to the Black Sea region, where they endured a difficult time. When the steppes again

turned green, the sheep gained fat, and the horses gained strength, the Pechenegs revived along with nature

environment, because in homeostasis the ethnos is inseparable from the biocenosis of the enclosing landscape. And then

The Pechenegs began to experience the cultural influence of their neighbors because in the hungry 10th century

the steppe dwellers had no time for culture. But when in the 11th century famine became a thing of the past, it was possible

to think about questions about the meaning of life and the choice of friends.

The choice for the Pechenegs, as for the Rus, was limited to three options:

Orthodoxy, Latinism, Islam, and if all this does not suit, you can remain faithful

ancient tradition.

In the XV century the Pechenegs were "the most cruel and stubborn of all the pagans." So they

characterized by the Catholic missionary Bruno, who baptized in six months (in 1008-1009)

546 See: Grumm-Grzhimailo G.E. Western Mongolia and the Ural region. T.P.L., 1926. P. 119.

547 See: Gumilyov L.N. Xiongnu. pp. 131, 170-173.

548 See: Gumilev L.N. Heterochronism of humidification of Eurasia in ancient times // Vestn. LSU. 1966. No. 6. P. 62-

71; ditto. Heterochronism of the humidification of Eurasia in the Middle Ages // Ibid. 1966. No. 18. Pp. 81-90; ditto. The role of

climatic fluctuations in the history of the peoples of the steppe zone of Eurasia // History of the USSR. 1967. No. 1. P. 53-66.

less than thirty Pechenegs.249 But in the 11th century, or more precisely after 1010, the following happened:

"...after the year 400 Hijra, they had a Muslim prisoner, a learned theologian, who

explained Islam to some of them, as a result of which they accepted it. And their intentions were

sincere, and the propaganda of Islam began to spread among them. The rest, however,

those who accepted Islam reproached them for this, and the matter ended in war. God gave victory

Muslims, although there were only 12 thousand of them, and twice as many infidels. And they (Muslims)

killed them, and the survivors accepted Islam. And now they are all Muslims, and there is

among them are scholars, and jurists, and readers of the Koran."250

The Byzantines convey this same situation without any confessional connotation, but simply as

the feud between the commander Kegen, who had defeated the Guzes more than once, and the head of the Pecheneg

alliance of Tirah. The defeated Kegen fled with his supporters to Byzantium, and all of them

accepted baptism.55 1 And the fact that the majority of the Pechenegs became Muslims,

confirms the author of the 12th century, Garnati.252

The dates of these events are not available in the sources, but we can provide the necessary information.

clarifications by indirectly comparing military history with the history of regime change

humidification of the steppe zone. Let us begin the analysis with a brief preamble.

Increased moisture is a blessing for dry steppes, because it is associated with an increase

grassy areas that provide food for cattle and horses. This is immediately

affects the growth of military power. Nomads from protecting their homes and pastures

move on to attacks on their neighbors, which is recorded in the chronicles. And vice versa, in countries

wet, agricultural constant rains are a disaster, since the grains do not ripen and

rot in the ground.

Therefore, if increased moisture covers areas located in

strip between 45 and 30° north latitude, then for the Black Sea steppes these are optimal

conditions, and for Western Europe they are pessimistic.

In the 10th century, the Atlantic cyclone trough passed through the interfluve of the Volga and Oka rivers, which

determined the rise in the Caspian Sea level by 3 m. This means that in Europe the rains irrigated only the Northern

Scotland and southern Scandinavia, while England, France, Italy and Germany enjoyed

sunny days, when both grain and grapes ripened. But at the beginning of the 11th century, cyclones began

pass further south, which was immediately noted by contemporaries.

“In 1027, famine began to devastate the earth, and the human race was threatened by its close

destruction. The weather became so bad that it was impossible to find a minute for

sowing, nor for harvesting grain due to the flooding of fields. It seemed that all the elements

collapsed and entered into a struggle with each other, and meanwhile, in fact, they obeyed

God's punishment, punishing people for their wickedness. The whole earth was flooded with continuous

rains to the point that for three years there was not an inch of land suitable for sowing.

The grain measure on the most fertile lands gave no more than six sam. This vengeful

the scourge began in the east, devastated Greece, then Italy, and spread throughout Gaul

and finally reached England. His blows fell upon all without distinction. The mighty lands,

the middle class and the poor alike suffered from hunger, and everyone's forehead became pale;

the violence and cruelty of the barons died down before the general famine. If anyone wanted

sell food, he could ask the highest price and get everything without the slightest

549 See: Monuments of the History of the Kievan State. 19th-12th centuries. Moscow, 1936. Pp. 76-77.

550 Kunik A., Rosen V. News of al-Bekri and other authors about Rus' and the Slavs. T.T. P. 58-60.

551 See: Vasilevsky V.G. Byzantium and the Pechenegs // Works. T.I. St. Petersburg, 1908. P. 11.

552 See: Bolshakov O.G., Mongait A.L. Travel of Abu Hamid al-Garnati to Eastern and Central

Europe (1131-1153). M., 1971.

difficulties. Almost everywhere a measure of grain bread was sold for 60 gold solidi; sometimes

the sixth part of the measure was bought for 15 solidi. When all the cattle and birds had been eaten and when this

the supply was exhausted, hunger became more sensitive, and to tame it it was necessary

to devour carrion and similar disgusting food; sometimes also to get rid of

death dug tree roots from the ground, collected herbs along the banks of streams; but all

was in vain, for God alone can be a refuge from God's wrath."253

What was "wrath" for the French, Anglo-Saxons and Italians, was "wrath" for the Cumans, Torks,

"Black Hoods" and Pechenegs turned out to be "mercy". Summer rains contributed

such a growth of their military potential that the policy of all nomads, and especially the Pechenegs,

since 1027 it has changed diametrically.

In 1036, the Pechenegs attacked Rus' without cause and besieged Kyiv. Before that, they had lived for 15 years

at peace with the Rus, and the attack was quite unexpected. Nevertheless, Kyiv held out until

the arrival of Yaroslav from Novgorod, with the Varangians and the Slovenes. The battle took place at the place where

now stands the Church of St. Sophia, and lasted all day. The Pechenegs were defeated and forever

retreated from the Russian borders. However, three raids on Byzantium in the same year were successful.

The change of faith brought about a change in politics. Cobbled together with incredible difficulty

the political balance in Eastern Europe collapsed. Bulgaria, devastated by the defeat

movement of the Comitopuloi (1001-1019), ceased to serve as a buffer between Byzantium and

the Pechenegs, emboldened by the feeling that the Seljuks were already approaching Byzantium from the east.

Only this popular upsurge can explain that suicidal offensive,

which the Pechenegs began on the northern border of Byzantium in 1046. The former energetic

the emperors - Nicephorus Phocas, John Tzimiskes and Basil the Bulgar-Slayer - would have coped

It was easier with this invasion than with Svyatoslav, but the time was different, and Constantine Monomakh,

after several heavy defeats, in 1031 he could see the advanced detachments of the Pechenegs with

walls of Constantinople.

After this, for 40 years the Pechenegs who settled on the Balkan Peninsula were

Byzantium was a nightmare. Several times the fate of the empire hung in the balance. The death

crept up on Constantinople from both banks of the Bosphorus, for there were descendants in both places

ancient Turanians - Pechenegs and Seljuks. Only the Polovtsian khans saved Byzantium

Tugorkan and Bonyak, who defeated the Pecheneg army at Leburne in 1091. During the past

At that time the lands of the Pechenegs were divided by the Guzes and the Cumans (Polovtsians). These ethnic groups were not at all similar

on the Pechenegs, and therefore the relations with them were different. The threat from the elements of Islam

for Orthodox Rus' and Byzantium it was pushed back three centuries.

78. The end of the Khaganates

What is the "end of an era"? Contemporaries are waiting for it, but they don't notice it, because it

happens not in a few days, but over decades. So, Catholics waited with horror

1000, thinking that the end of the world was coming. Nothing happened, and everyone forgot about it.554 But

It was after 1000 that the united Christian church split into two parts and disappeared

the last relics of the Great Migration of Peoples, an active war between Islam began

and the "Christian world" and much more, which will be discussed. Contemporaries were hindered

553 Quoted from: Baskin M. “The Hammer of Witches” as a classic example of medieval worldview //

Sprenger J. and Institoris. The Hammer of Witches. P. 61-62.

554 It should be noted that categorical predictions rarely come true. Roman Emperor Philip the Arab

declared his capital the "eternal city", but 200 years later Rome was destroyed by the Goths and Vandals, and Western

The Roman Empire, called Hesperia in contrast to the Eastern (Byzantium), ceased to exist. Jews

refused to recognize Muhammad as the messiah, saying that the true messiah would come in 500 years. Muslims

waited and, when nothing happened, demanded the conversion of the Jews to Islam. They had to flee to

Spain and Germany.

an aberration of proximity, but for us the change of rhythms is obvious.

The era that occupies our attention is remarkable in that at the same time

superethnoses of all the ages we have noted existed and interacted. The most

the eldest were the superethnoses of Eastern Europe, formed in the 2nd-4th centuries, - the Rus-

Slavic and Byzantine. Both were in the third phase of ethnogenesis, enjoying

fruits of culture, nurtured by their ancestors. Somewhat younger were the superethnoses,

emerged in the 19th century - the Arabic-speaking world of Islam, Rajput India and China

Song Dynasty. Their development was more intensive, and as a result they also lost

a significant share of the ability to resist, which is characteristic of the third phase.

The Western European super-ethnos was on the rise, and it showed itself by breaking up

the iron hoop of the early Carolingian empire and created convenient forms for itself in the 9th century

being: medieval "nations" and feudal institutions. Over 200 years it has accumulated

so much strength that he moved from defense to active offensive in all directions.

In the 11th century, the power of the Arabs was broken in Spain, and their descendants were forced to invite

Africa of the wild Tuaregs. In England at the same time the relic of the Great Migration was destroyed

nations - the Anglo-Saxon kingdom. In Germany, an offensive against the Slavic

tribes of the Lyutichi and Bodrichi. In Italy, the French Normans drove the Muslims out of

Sicily, and the Byzantines from Apulia. But the passionary tension continued to grow, and

The Crusades were on the agenda.

In the 11th century, all four khaganates disappeared in Eastern Europe. We saw how this happened.

the death of Khazaria. The fate of Hungary, the successor of the Avar Empire, was somewhat different.

Khaganate. Hungary was destroyed not by defeats, but by victories. During the predatory campaigns in

In Europe, the Hungarian heroes took many captives: Spanish, French, German,

Italians, Slavs and Greeks... all had children. As is well known, small children

are raised by mothers, and then the sons receive male military training. That was the case

here, and the generally understood and military language was Hungarian. Only speak it

became representatives of different ethnic groups who were in the phase of passionate upsurge. These

the new Hungarians could not love the old ones - the nomads and pagans who had offended their mothers and

grandmothers. Their numbers grew with each victory and each raid, and in 1000 their hour came.

King Stephen carried out a monarchical revolution, i.e. he took power away from the nobles - the old

Magyar heroes, banned the ancient faith and adopted Catholicism. His support was

captives and the children of captives. Thus, in the 11th century, the Hungarian Khaganate turned into a kingdom where

The population consisted of Europeans who had changed their native languages to Hungarian.

Things were worse in Bulgaria. Its last war with Byzantium took place in 1001-1019.

turned into agony. How the Khaganate of Bulgaria was completely destroyed, and when it

was revived in 1185, it was a Vlach-Slavic kingdom with a local cultural tradition.

The history of the fourth Khaganate, Rus, and the adjacent Steppe took a different course.

And here the triumph of Christianity was associated with important events and social

restructuring that coincided with the change of phases of ethnogenesis.

The traditional orientation of Rus' towards Byzantium, which gave such positive results

since the time of Olga and Vladimir, under Yaroslav the Wise it was revised. Partly the reason

lay in the changes within Byzantium itself, where the former firm order was replaced

laxity, but, on the other hand, ties with Catholic Europe were strengthened and strengthened,

and finally, ethnic processes within Rus' pushed the government to search for new ones

decisions. Taken together, this led to policy changes that were significant not only for

Rus, but also for the surrounding ethnic groups - the Polovtsians, Torks, Khazars and Khazar Jews, and their

the reaction, in turn, gave rise to events that reverberated throughout the history of the Eastern

Europe. To understand the extremely complex situation of the turning point, let us take a look

glance at all countries that are in one way or another connected with these events.

After the death of Basil the Bulgar-Slayer (1025), his brother Constantine the Third, decrepit

a tyrant, he replaced his brother's efficient, capable employees with flatterers and carousers,

helping him squander the money squeezed out of the population as taxes on

army. It's a miracle that the army sometimes won victories.

The heir to the throne was Constantine's daughter, 50-year-old Zoya, who had married three times.

married handsome, talentless and shameless men. The first one, Roman Sh Argir, was drowned in

bath, the second - Mikhail IU - died of stress, the third - Mikhail U Kalafat

(Konopachik) was blinded, and only the fourth, Constantine IX Monomakh, survived.

the terrible old empress (1050) and died in an atmosphere of general discontent and

contempt from the plague (1055). Power passed to Zoe's younger sister, the nun Theodora,

who, before her death in 1056, handed over the throne to the “old man” Michael Stratiotikos,

overthrown by the military nobility who rebelled in 1057. However, the leader of the military, Isaac Comnenus

was tonsured a monk, and the throne passed to Constantine Doukas (1059-1067), who

returned to the policy of his predecessors: robbing the people, destroying the best

commanders, so that they do not become dangerous, awards to senior officials (synclitus) and

flirting with the capital's crowd in search of popularity.

Byzantine Empire at the beginning of the 11th century.

It goes without saying that the power of Byzantium was declining, but the inertia accumulated in the past

one hundred and fifty years, was so significant that the catastrophe was postponed until 1081 and turned out to be

inconclusive. In the inertial phase of ethnogenesis, regeneration is possible, the initiators

which in Byzantium became the provincials who did not squander their passionarity away from

temptations of the capital. Constant war was less destructive than refined luxury.

From a brief list of nonentities on the throne it is clear why Byzantium was already in

At the beginning of this phase, it began to lose the respect of its neighbors, primarily the Russians. In 1043

Yaroslav the Wise decided to look for other friends and suggested Henry III, King of Germany

and the Holy Roman Emperor (1039-1056), the hand of his daughter, than Henry III

was not tempted.255

This is where one should be offended, because there was obvious disdain expressed.

Russian state. Nevertheless, Yaroslav, forgetting that he was “wise”, began a war against

Byzantium, because a Russian merchant was killed in a fight at the Constantinople bazaar. Campaign

was led by Yaroslav's son, Vladimir, who suffered a complete defeat: the Russian fleet was

burned by Greek fire, the surviving boats were thrown ashore by a storm, where the Byzantine

The cavalry forced the land army to surrender. The prisoners were blinded and returned

home as cripples. Byzantium was still too strong for Rus'.

Yaroslav continued to seek contacts in Europe. Then, in 1043, he issued his

sister in marriage to the Polish king Boleslav, who in return freed 800 captive Russians.

Then he gave his daughters: Anastasia to the Hungarian King Andrew I, Elizabeth to

for the Norwegian king Harald III Hardrada, Anna for the French king Henry I, and

he married his sons: Izyaslav to a Polish queen, Svyatoslav to a German countess, and

only Vsevolod - on the daughter of Constantine Monomakh. The advantage in marriage diplomacy was

clearly on the side of Catholic Europe.

The ecclesiastical break between Rus and Byzantium took place in 1051, when Yaroslav appointed

Metropolitan of Kyiv, the Russian priest Hilarion, the author already mentioned above

"Words on Law and Grace." In the same year, the monk Anthony founded the Kiev-Pechersk

monastery, which later became a citadel of Russian Orthodoxy, while the Greek

The metropolitanate was based on the Church of St. Sophia.

Europe in the 11th century

Such a change in princely policy could not have been simply an expression of tyranny.

555 See: Pashuto V.T. Foreign policy... P. 123.

ruler. Obviously, there were anti-Byzantine sentiments in Rus', so strong that

They pushed the Russian soldiers into a hopeless naval campaign against Constantinople. Greek

The dignitary and writer Michael Psellus, an eyewitness to the events, believes that the reason for the Russian campaign

1043 "old feud". "This barbarian tribe," he writes, "is constantly seething with malice and

hatred of the Roman Empire and, constantly inventing one thing or another, seeks

pretext for war with us."556

Psellus is wrong! The Russian Varangian Corps fought for the Orthodox faith and

Byzantium in Syria and Italy from 988 to 1081. Sympathy for the Greeks in Rus' was strong, but in

this turning point year, antipathies were formed. Therefore, it should be concluded that about

In 1043, the Russian Westernization movement first took shape, which now and then

flared up earlier. As already noted, the first Russian Westernizer was Svyatopolk

Damned. But as soon as it became clear that he was supported by the Poles and those associated with them

Jews, and this was revealed in 1018, during his second reign, Russian warriors,

Having brought Svyatopolk to the throne in Kyiv, they attacked the Jews living in Kyiv and burned them

houses.257 The people of Kiev radically changed their attitude towards the Grand Duke and killed

Poles who were billeted. Svyatopolk had to flee to the Pechenegs, because the soldiers and

The people of Kiev refused to support him.

From this it follows quite obviously that not all Kievans hated the Greeks.

and adored the Catholics. Later we will meet with a whole Greekophile party,

who chose as their leader the son-in-law of the basileus, Vsevolod Yaroslavich, the future ruler of Pereyaslavl

prince.

But who then constituted the party hostile to the Greeks? This party was influential

so much so that it was able to start a war due to the killing of one of its members in a fight, then

As usual in such cases, it was customary to limit oneself to monetary compensation - vira.

It must be assumed that the Greeks would have preferred to get off with paying the veera, if only because

the mobilization of the army and navy was more expensive. This episode attracted the attention of A.A.

Shakhmatova,558 and D.S. Likhachev259 noted that the initiative of offensive actions

belonged not to the Russians, but to the Varangians, who brought the Russian army to defeat.

Among the Varangians who provoked the senseless and hopeless war, he was named

Ingvar the Traveler. After the defeat, he abandoned the Rus, thrown ashore by the storm,

and went to "Serkland",260 i.e. Serir in the Caucasus, apparently deciding that there was something to plunder there

easier. Around 1043, 3 thousand Varangians rose from the sea along the Rioni River and were defeated

Georgians - Eristavi Liparit and King Bagrat GU.561 Was it there that Ingvar died?

Traveler or elsewhere - it is not important. What is important is something else: from now on

The Kyiv princes stopped believing in the invincibility of the Varangians and began to avoid conflicts with

Greeks.

556 Michael Psell. Chronography / Translation, introduction and notes by Ya.N. Lyubarsky. Moscow, 1978.

P. 95.

557 Information preserved in Dlugosz's chronicle. Cited from: Berlin I. Op. cit. P. 159.

558 See: Shakhmatov A.A. Research... P. 226-228.

559 See: PVL. Ch. P. P. 378-379.

560 See: Melnikova E.A. Expedition of Ingvar the Traveler to the East and the Russian campaign against Byzantium in

1043 // Scandinavian collection. Vol. 21. 1976. Pp. 74-88.

561 See: Papaskivi Z.V. "Varangi" of the Georgian "Chronicle of Kartli" and some issues of Russian-Georgian

contacts in the 11th century // History of the USSR. 1981. No. 3. P. 164-172.

But there were people in Rus' who didn't like either the Greeks or the Germans. And there were quite a few of them. But that's how it was.

since it is impossible to live without friends, they turned their gaze to the East, where there were also Christians, and did not

only Nestorians In Merv in 1048 there was a residence of the Orthodox

metropolitan, 562 to whom the Orthodox of Central Asia were subordinate. This party elected

with his banner Svyatoslav Yaroslavich, later Prince of Chernigov.

The Great Schism of 1054 isolated Russian Westerners from Catholic countries,

for the conversion to Latinism began to be regarded in Kyiv as apostasy. But Yaroslav,

his son Izyaslav and grandson Svyatopolk II, in need of money, patronized the Kyiv

colonies of German Jews who maintained connections between the Kyiv princes and Catholic Europe.

The money that went into the princely treasury was received by the Jews from the local population, who were grieving.

that the Jews “took away all the Christians’ trades and under Svyatopolk had great freedom

and power, through which many merchants and artisans went bankrupt.”263 Same source

reports that the Jews "have seduced many into their law," 564 but how is this to be interpreted

information, it is unclear. Most likely it is slander, but the very fact of the existence of religious disputes and

discrediting Orthodoxy is confirmed by the ancient author - Theodosius of the Caves,

who was in the habit of arguing with the Jews in private conversations, "because he wished to be

killed for confessing Christ."565 That his hopes were not unfounded we shall see

later, but his role in supporting Izyaslav and the respect of the people saved Theodosius from

martyr's crown.

This whole split into several parties, under which sub-ethnic differences were hidden,

deserves attention, because it was only under Vladimir Monomakh that the triumph came

Orthodoxy in Rus'. Orthodoxy united the ethnic groups of Eastern Europe, although this

spiritual unity was accompanied by political disunity, which will be discussed below

below.

79. Important changes

Yaroslav the Wise died in 1054 as the Kyiv Khagan, the conqueror of the Poles, Yatvingians, and Chuds.

and the Pechenegs, the legislator, educator and liberator of the Russian Church from the Greek

dominance, but he did not leave the country in peace. On the contrary, both on the borders and inside the Russian land

events flowed along channels that were by no means intended.

What was unexpected was that, despite the grandeur of the territory subordinated to Kyiv,

territory, Yaroslav could not destroy the small Polotsk principality. On the contrary, he

ceded Vitebsk and Usvyat to the Polotsk prince Bryachislav, Vladimir's grandson, which did not give him

desired peace. Only in 1066 did Yaroslav's children, Izyaslav and his brothers, defeat the river.

Nemiga Vseslav Bryachislavich Polotsky, and then, inviting him to negotiations in

Smolensk, captured and imprisoned in a poruz (a log building without a door, i.e. a prison) in Kyiv.

Freed by the rebellious Kievans on September 15, 1068, Vseslav reigned for seven months.

in Kyiv, and then under pressure from the superior forces of the Polish king Boleslav 1566

562 See: Bartold V.V. On Christianity in Turkestan in the Pre-Mongol Period. St. Petersburg, 1893. P. 11.

563 Tatishchev V.N. Russian history. Book P.M.; L., 1962. P. 129. Compare: Kuzmin A.G. Article 1113 c

"History of Russia" by V.N. Tatishchev // Vestn. Moscow State University. History. 1972. No. 5. P. 79-89.

564 Tatishchev V.N. Decree. op. T.P.S. 129.

565 Translation by Archbishop Filaret (Gumilyevsky) in the “Notes of the Department of the Imperial Academy of Sciences”. Book II. Issue I.

P. 174.

566 The chronicle, conveying the public opinion of contemporaries about the capture of Vseslav, condemns Izyaslav for

betrayal and considers the alliance with the Poles as treason to the homeland (see: PVL. Ch. P. S. 399-400).

returned to Polotsk and after several failures defended the independence of his hometown.

Equally unexpected was the appearance of the Guzes, or

Torks, former allies of Svyatoslav, now enemies. The war with the Torks lasted until 1060,

when they were defeated by a coalition of Russian princes and driven back to the Danube. In 1064 the Torks

attempted to cross the Danube and gain a foothold in Thrace, but widespread disease and rivalry

their sworn enemies, the Pechenegs, forced the Torks to return and seek refuge with the Kievans

prince. Settled along the southern border of Rus, on the right bank of the Dnieper, the Torks became loyal

allies of the Volyn princes against the third nomadic ethnic group that came along their

traces, - the Polovtsians. We need to talk about these in more detail, but for now let's look at

the internal political situation in Rus'.

The government of Olga, Vladimir and Yaroslav, based on the Slavic-Russian

subethnos - descendants of the Polyans, gathered together a huge territory - from the Carpathians to

Upper Volga and from Ladoga to the Black Sea, subjugating all the ethnic groups living there.

with the death of Yaroslav the Wise it turned out that the Kyiv ruling clique could no longer

rule alone and was forced to move to the principle of federation, although power remained

privilege of the princes of the Rurik house. The princes-heirs settled in the cities

seniority: Izyaslav - in Kyiv and Novgorod, Svyatoslav - in Chernigov and the Seversk land,

Vsevolod is in Pereyaslavl with an “addition” from the Rostov-Suzdal land, Vyacheslav is in

Smolensk, Igor - in Vladimir-Volynsky. According to the law called "Yaroslavl Row",

the succession to the throne went from the eldest brother to the next, and after the death of all the brothers, to

to the eldest nephew. 567

What is here: an increase in the system’s passionary tension or a decrease in it?

Let's figure it out.

Where the level of passionarity grows, the process of original development takes place.

culture and form-building characteristic of a given ethnic group. Where passionarity is

decline, but the inertia of the system is great, borrowing from neighbors is common, and where there is inertia

fades away, the usual social institutions remain, sufficient to satisfy

needs of systems with extensive forms of agriculture. And so it was divided

Eastern Europe into "urban" - the cultural colony of Byzantium - and "rural",

gradually seized the initiative in political life. With this collision

The Yaroslavichi collided.

The assumption is that the number of passionaries in Rus' has grown so much that they do not

were contained in the Kiev principality and therefore dispersed to distant cities, contradicts

geographical distribution of the appanages. All three main cities - Kyiv, Chernigov and

Pereyaslavl - are located very close to each other, and the peripheral areas are not

strive for separation from the metropolis and accept the princely mayors without complaint. And

Moreover, three leading princes are connected with the Kyiv parties: with the Germanophiles - Izyaslav, with

the Greekophiles - Vsevolod and the Russophiles - Svyatoslav, and the younger ones - Vyacheslav and Igor -

colorless figures who left the arena of political history early.

As shown above, rulers are always limited in their expression of will.

the direction of their environment. Rulers are successful when their close associates

talented and help them sincerely, without sparing themselves. And as for the appanage princes, this

more applicable than to any other crowned heads. The retinue, like the prince, was fed by the city.

The number of squads was measured in hundreds of people, and the princely armies in tens of thousands.

Consequently, the power was on the side of the townspeople, who could dictate the line to the princes.

behavior. This means that the prince's policy was determined by the interests of the group that fed him. The princes

they went for it because it was the only way for them to exist and work “according to

567 See: Soloviev S.M. Relations between the princes of the Rurik house. Moscow, 1847; Presnyakov A.E.

Princely law in ancient Rus': Essays on the history of the 10th-13th centuries. St. Petersburg, 1909; Gumilev L.N. Specific

The ladder system among the Turks in the 6th-8th centuries // Soviet Ethnography. 1959. No. 3. P. 11-25.

specialties." Therefore, the passivity of one or another prince was often determined not by his

personal qualities, but the lack of interest of the townspeople and vigilantes in things that they don’t need

enterprises, although personal qualities in carrying out the planned actions, of course, had

its meaning.

Now let's think about it: if the passionate tension in the country were at least short-lived

grew, then princes as military specialists would be in great demand. That's how it was in Khv.,

when the Novgorodians asked for Vladimir Svyatoslavich with Dobrynya and his retinue. And 100

years later, unemployed outcast princes appeared. Such were those unfortunate fathers

who died without waiting for their turn to sit on the golden table of Kiev. For them, there is no

there was no place in life, because they could not even be appanage princes in small towns

otherwise than by the grace of their happy relatives. And if the outcasts were unable to persuade

their brothers to love and goodness, they were threatened with exile to Byzantium or even death. Such

Thus, energetic outcasts, willy-nilly, became enemies of the society that had nurtured them

and threw out with cold cruelty the inveterate egoist. Therefore, in the second half

In the 10th century, Rus' became restless.

The literal text of the article of the law on outcasts: “There are three outcasts: a priest’s son is not literate

learns, a merchant lends, a peasant breaks away from the rope, and there is a fourth - if the prince

"will become an orphan." The meaning of the law is to keep people in the state of their social class with

threat to deprive the right to live (goit) of the disabled. However, if the priest's son is inclined to

military service (Alyosha Popovich), or a peasant decided to devote himself to the fight against

robbers (Ilya Muromets), or a merchant, having risked a long journey, suffered

shipwreck (Sadko) and went bankrupt, then he is not a valiant loser, but an outcast, to whom

there is no reason to live. So, in order to enjoy the protection of the law, you have to sit and go nowhere

don't interfere. But this is the defense of the "golden mediocrity", and here Yaroslav the Wise closes in

with Octavian Augustus.

And that's true! The transition from phase to phase even among different ethnic groups gives rise to similar

phenomena. In the inertial phase of ethnogenesis (under any social system) prevail fatigue and the desire to get rid of the restless elements of society. They are thrown out, but thereby forcing them to resist and reclaim their place in life. And since gifted passionaries seek a different destiny, then they find it in one way or another, even in a heroic death. Thus, the desire of the average person for peace led him to constant disturbances that could have been avoided with some elasticity legislation.

But the law has prepared the cruelest fate for the orphan princes. Popovich, a merchant, the peasants had a choice: to accept or to fight, but these could not prolong their lives fathers and thereby change their fate. They could either become sycophants in order to they got some of the benefits, or fight until death or victory. And blood stained the Russian land.

The first outcasts were Yaroslav's grandchildren: Rostislav Vladimirovich, son the unsuccessful commander of the campaign against the Greeks in 1043, who died in Novgorod in 1052, Boris Vyacheslavich, orphaned in Smolensk in 1057, at the age of one year, and David Igorevich, a year younger than Boris, orphaned at the age of two. They were extremely different in character, but all passionate and all participated in the events of Tmutarakan, because Tmutarakan was the most convenient city for losers who had no place in life in Rus'.

It is easy to imagine what these young princes felt when they saw how they lived and what their cousins are waiting for them: Mstislav and Svyatopolk Izyaslavichi in Kyiv; Gleb, Roman, Davyd, Oleg and Yaroslav Svyatoslavich in Chernigov, Vladimir and Rostislav Vsevolodich in

Pereyaslavl! They had everything: wealth, education, connections, prospects, and the outcast princes

They were fed while they were children, and only because there were no hungry people in Rus' at that time.

What next?

And it was these disenfranchised people that the Tmutarakan Jews turned their attention to in the 60s.

11th century, because they were ruled by the tough and smart Svyatoslav Yaroslavich through his eldest son

Gleb, a strong-willed, courageous and decisive person. The Jews were much more suited

Izyaslav, married to a Polish woman, a friend of the Germans, but they were unlucky and needed something

come up with. And then the Polovtsians turned up... and a new period of history began.

the western edge of the Great Steppe.

80. The appearance of the Polovtsians

“Nothing ever ends” is the opinion of contemporaries of any historical period.

events, because "beginnings" and "ends" are always closely intertwined with each other. Distinguish

they can only be done at a great distance. That is why the penetration of the Seljuks into Iran and

Asia Minor, and the Polovtsians in the Black Sea region seemed to the chroniclers of the 11th century just another

variations in the balance of power. But the ethnologist, having a retrospective of the ancient history of these ethnic groups

and knowing their subsequent fate, can find their place and determine the extent of their

significance for neighbors and descendants on the canvas of global cultural genesis and local

processes of ethnogenesis.

All Turkic ethnic groups of the 11th century were "old men". They appeared together with the Huns and

Sarmatians in Sweden BC, went through all phases of ethnogenesis and became homeostatic

relics. It would seem that they were doomed, but the opposite happened. Persian historian

Ravandi wrote to the Seljuk Sultan Kai-Khusrau in 1192-1196: "... in the lands of the Arabs,

Persians, Byzantines and Rus the word (in the sense of predominance. - L.G.) belongs to the Turks,

fear of whose swords lives firmly in the hearts of"268 neighboring peoples.

And so it was. Back in the middle of the 11th century, the former Ghaznavid official Ibn-Khassul

In his treatise against the Dailamites he lists the "lion-like qualities of the Turks:

courage, loyalty, endurance, lack of hypocrisy, dislike of intrigue,

imperviousness to flattery, passion for robbery and violence, pride, freedom from

unnatural vices, refusal to do manual housework (which is not always

observed. - L.G.) and the desire for command posts."569

All this was highly valued by the settled neighbors of the nomads, for among the listed

there were no qualities associated with increased passionarity: ambition, sacrificial

patriotism, initiative, missionary work, defending identity, creativity

imagination, the desire to reorganize the world. All these qualities are in the past,

Hunnic and Turkic ancestors, and the descendants became flexible and therefore desirable in

states that were exhausted by the excesses of their own subpassionaries. Moderate

The passionarity of the Turks seemed like a panacea to the Arabs, Persians, Georgians, and Greeks.

But the Turkic ethnic groups did not get along with each other at all. The steppe vendetta carried away

heroes, without bringing victory, because in place of those killed, grown-up youths arose.

Passionate ethnic groups could have won and maintained their success, but centuries passed and they were not there.

and was not expected.

Low passionarity does not exclude wars and conquests. It is not the absolute that is important

level, but a difference, a difference between levels. So, if the Turks were characterized by the search

good luck, even at the risk of life, then for the lazy descendants of the once passionate

the dekhan of Maverannahr had enough of the desire to improve his family and his garden, and

there was no question of risk. It was even worse in Iran and Iraq. There, the

sub-passionaries, accustomed to living on the wealth accumulated by their ancestors, and unable not to

not only to the defense of their country, but also to the curbing of their lusts. Only the Daylamites

568 Bosworth K.E. Barbarian Invasions: The Emergence of the Turks in the Muslim World // The Muslim World: 950—

1150. M., 1981. P. 33.

569 Ibid. P. 24.

retained a fighting capacity equal to the Turkic, but there were so few of them! Therefore, the rich

In 999, the Samanid Emirate became the prey of the Turkic tribes of Yagma and Chigil, Khotan and Kashgar

captured by the Karluks, who had accepted Islam, and Khorezm was taken over by the Kangly (Pechenegs). The Arabs and

The Persians in their own country (!) found themselves in the position of a disenfranchised population.

But the situation on the western edge of the Great Steppe was completely different, because the Rusichi in

In the 11th century they were in the inertial phase of ethnogenesis, i.e. they were more passionate than the Turkic people.

nomads who were heading to the banks of the Don, Dnieper, Bug and Danube from the steppe, which had been drying up throughout the 10th century.

century.

As already noted, the steppe between Altai and the Caspian was a field of constant

clashes between three ethnic groups: the Guzes (Torks), the Kangly (Pechenegs) and the Cumans

(Polovtsians). Until the 10th century, the forces were equal, and all rivals held their territories. When

In the 10th century, a severe centuries-long drought struck the steppe zone, and the Guzes and Kangly who lived in

dry steppes of the Aral Sea, suffered from it much more than the Cumans, who lived in

foothills of Altai and on the banks of the full-flowing Irtysh. Streams flowing down from the mountains and the Irtysh

allowed them to maintain the number of cattle and horses, i.e. the basis of the military power of the nomadic

society. When, at the beginning of the 11th century, the steppe vegetation (and pine forests) began to grow again

spread to the south and southwest, the Cumans moved after her, easily breaking

resistance of the Guzes and Pechenegs, exhausted by drought. Their way to the south was blocked by the desert

Betpak-Dala, and in the west the road to the Don and Dnieper, where cereals are located, opened up for them.

steppes, exactly like in their native Baraba. By 1055, the victorious Polovtsians had reached

borders of Russia.570

At first the Polovtsians entered into an alliance with Vsevolod Yaroslavich, since they had

common enemy - the Torquays (1055). But after the victory over the Torquays, the allies quarreled, and in 1061

The Polovtsian prince Iskala defeated Vsevolod. It must be assumed that both sides considered

the conflict as a border skirmish, but nevertheless the steppe roads became unsafe,

communication between Tmutarakan and Russia became difficult, and this led to a number of important

events.

HM. Burial of the era (1062-1115)

81. By the blue sea

Life in medieval Tmutarakan was far from boring. Ships sailed across the Black Sea

Greek ships with gold-embroidered fabrics, sweet wine, sharpened weapons, with

so that on the way back they could load up with Scythian grain and skins. From the Azov side

boats full of silver fish moored at the pier of the sea. In the east, herds of

cows and sheep, and sometimes cautious wolves ran among the groves. And above all this

the blue tent of the cloudless sky spread out in splendor.

And the people were different. Those who were called "Khazars" wore long-skirted clothes and

they tied their curly hair with golden hoops and calmly entered the synagogues for

the required rites were performed and... they were waiting for their moment. They were prancing on slender horses in the square.

horses of the Kasogs from Kuban, and the steppe Yasses drove sheep for sale. They stood out from the crowd

a few Russians with trimmed light beards. These were the owners

cities, and the Church of the Mother of God, built by Mstislav, towered over the others.

houses, like a precious stone in a setting.

The inhabitants of this city did not shun each other, but they did not seek to mix either.

570 The Polovtsians did not all migrate to the west. Their main settlements remained in Siberia and Kazakhstan, until

shores of lakes Zaisan and Tengiz. But, as always happens, the most active part of the population left, which after

victories over the Guzes and Pechenegs clashed with Russia.

According to M.I. Artamonov, in Tmutarakan in the 10th century two political parties were formed: one,

consisting of warlike natives, strove for political independence

the city and surrounding areas; another, which M.I. Artamonov unsuccessfully called

"Russian", was interested in developing trade relations with Byzantium and Russia. The basis

This party consisted of "Khazars" of the Jewish faith.5 71

Three princes ruled in Rus', and good relations with one meant the deterioration of relations

with others. Disagreements between the princes began as early as 1060. Nikon, a monk of the Kiev-Pechersk

Lavry, the first of the Russian chroniclers whose name became known in history, was forced

flee from the wrath of Prince Izyaslav to Tmutarakan, to Gleb Svyatoslavich.272 There he was in

safety from the persecution of the Grand Duke.

What is also important here is that the name Nikon may have been the first Russian

Metropolitan Hilarion,5 73 defender of the Russian National Church. If this is so, then the beginning

the struggle of "Westernism" with Russitism can be dated to 1060, but even if this is not so, then the date

will be close - 1073.

Which party in Tmutarakan supported Gleb Svyatoslavich? It is clear that the steppe dwellers,

Yasses and Kasogs with the friendly neutrality of the Polovtsians. So, the Jewish party is against

Svyatoslavich. So where did she acquire the contender?

In 1064, the outcast prince Rostislav Vladimirovich “fled” from Novgorod to Tmutarakan.

What “ran” means and from whom is unclear, but, having arrived in Tmutarakan, he immediately

expelled Gleb. However, since he had no troops of his own, and only two of them accompanied him,

satellite,274 then he could do this only if he was supported by a strong

party inside the city, and since there were only two parties, it is not difficult to guess which one. In 1065

Svyatoslav came with his army to Tmutarakan and restored Gleb. Rostislav for a time

retreated outside the city, then, after Svyatoslav left, he drove out Gleb again, and then imposed a tribute

Kasogs and other tribes. This time the Jews won the game.

But then the Greeks intervened, not wanting the Jews to strengthen their position on the Black Sea.

The bloody hecatombs of Pesach had not yet been forgotten, and Rostislav was the son of that commander,

who only in 1043 was going to smash Constantinople. The situation turned out to be extremely

sharp, but...

In 1066, the kotopan of the Kherson theme came to visit Rostislav and poisoned him.

feast. Seven days later Prince Rostislav died, and with his death the Jewish

predominance in Tmutarakan.

The chronicle adds: “This same Kotopan was stoned by the Korsunites,”5 75 but not

explains whether it was for the murder of the prince or for something else.

But the Tmutarakan Russians had their say. They begged the monk Nikon

reconcile them with Svyatoslav and return Gleb to them. The latter marked his return

to Tmutarakan for scientific work - measuring the distance to Korchevo-Kerch on the ice,

571 See: Artamonov M.I. History of the Khazars. P. 442.

572 See: PVL. Ch. P. S. 85.

573 See: Priselkov M.D. Decree. op. pp. 181-184.

574 Their names were Porey, the Kiev governor, and Vyshata, the son of Ostromir, the Novgorod governor, the grandson of the mayor

Konstantin, great-grandson of Dobrynya, uncle of Prince Vladimir (see: PVL. Part 1. P. 110; Ch. P. P. 393-394). These were

people with connections that provided them with support among the Russian population of Tmutarakan, which is what made the prince-

the outcast became a valuable ally of the Jews.

575 PVL. Part 1. P. 111, 311.

which was also part of the Tmutarakan principality.5 76

In 1068, Gleb was transferred by his father to Novgorod, and his younger brother was appointed in his place.

brother Roman. For 10 years there was silence in Tmutarakan. The Jews

lost.

82. In Rus'

The rule of the triumvir princes in Rus' was carried out without hindrance... until the first

upheavals. In September 10 68, a detachment of Polovtsians with 12 thousand sabres approached Kyiv and turned

the prince's retinue fled. An unsuccessful skirmish would in no way have been decisive,

if it were not for Izyaslav’s refusal to give the Kievans weapons from the arsenal to repel the Polovtsians.

The refusal caused an uprising, Izyaslav's flight to Poland and his return with the help of

Polish King Boleslav II. During this time, Svyatoslav, having only 3 thousand warriors, managed

defeat the Polovtsian detachment on the river Snov (November 1, 1068) and restore order in Rus'.

Izyaslav's return in 1069 with the military support of the Poles was marked by

brutal executions; 70 Kyivans were killed on the day of the capitulation, then arrests began,

executions, blindings. The Kievans responded to this with secret murders of Poles, bred on

wait. Anthony, the abbot of the Caves, fled at night to Chernigov to Svyatoslav.5 77 Throughout

Magi, fighters against Christianity, appeared on the Russian land. The people believed them

prophecies that caused murders and retaliatory punitive expeditions. Cabal regime

Westerners gave unfavorable results: the Russian land was under threat even with

absence of external enemies.

And enemies appeared. In 1071 the Polovtsians attacked the cities of Rostovets and Neyatin,

located to the southwest of Kyiv. After their defeat at Chernigov, they went to the land of Chernigov.

The Snovs did not dare to attack. Then Polotsk was lost, where Izyaslav sent

successively two of his sons. The first died under unclear circumstances

(1069), and the second - Svyatopolk - was expelled by Vseslav (1071). The attempt of the third son of the great

The prince's attempt to defeat Vseslav yielded only a fruitless victory at Golotichesk. Izyaslav

had to start negotiations with the rebellious Polotsk prince, which greatly worried others

members of the triumvirate and forced them to take measures to restore order.

In 1072 (in the chronicle - 1073) Svyatoslav and Vsevolod entered with their troops

Kyiv. Izyaslav left for Poland “with much wealth,” saying that “with this I will find

warriors."5 78 The Poles took away most of the wealth, but even what Izyaslav brought to

Germany, was enough to strike the imagination of Heinrich GU - Emperor

Holy Roman Empire of the German Nation. He first promised to provide assistance

Izyaslav, but, being busy suppressing the Saxon uprising, he limited himself to an embassy to

Svyatoslav. When the latter showed the German ambassadors even greater treasures, they

advised Henry to stop supporting Izyaslav. Then Izyaslav turned to the Pope

Gregory UP, i.e. betrayed Orthodoxy. The Pope in a letter dated April 17, 1075 recognized the right

Izyaslav to the golden throne of Kyiv, and on April 20 he sent a letter to Boleslav II with a demand

return the stolen property to Prince Dmitry (Izyaslav's baptismal name). He returned it and,

Moreover, in 1076 he sent an army with which Izyaslav returned to Rus'.

And during the time that the Grand Duke of all Rus' “walked... through foreign lands, wandering,” 5 79

576 See: Artamonov M.I. History of the Khazars. P. 440. Note 6.

577 See: PVL. Ch. P. S. 82.

578 PVL. Part 1. P. 122, 322.

579 Ibid. P. 132, 335.

Svyatoslav encountered resistance from Theodosius, Abbot of the Caves, in Kyiv. Theodosius

Pechersky was not a member of any movement. He did not work in the name of political

programs, but for the sake of his conscience. He was the first pillar of non-acquisitiveness and asceticism in Rus',

but he was not a fanatic either: he allowed eating meat on Wednesday and Friday, if these were the main days

holidays. Being loyal to Prince Izyaslav, Feodosiy fought against "Latinism",

equating Catholicism with the anti-Trinitarian heresy of Sabellius (3rd century) and Arianism.580

Loyalty to the prince did not prevent the abbot from defending his ideological line. In essence,

Feodosiy became the head of a special political line, the time of which came only in the 14th century.

The reign of Svyatoslav, i.e. the triumph of the Russian party, corrected the situation of Rus'.

An alliance was concluded with Poland, and a Russian expeditionary force, led by

Oleg Svyatoslavich and Vladimir Vsevolodovich Monomakh helped the Poles in the war with the Czech Republic in

1076, 581 though unsuccessful. But, unfortunately, Prince Svyatoslav died on December 27, 1076.

during an unsuccessful operation on a tumor (lump), and Vsevolod, who replaced him, considered it a good idea

to come to an agreement with Izyaslav and return him to the grand duchy, and take the empty land for himself

Chernigov. In 1077, the Russian party found itself in opposition to the Greek-Western bloc. And

then it began!

But before we go any further, let's see why Svyatoslav lost. He found himself without

allies! Even though Greek support for Vsevolod and Latin support for Izyaslav were ephemeral,

No one helped Svyatoslav. The position he took led to the isolation of his party, which

doomed his children to defeat. Svyatoslav's natural allies would have been the Polovtsians,

if Vladimir Monomakh had not won them over to his side. In 1076 he led them to Polotsk

and allowed the volost to be desolate, and Svyatoslav was left alone. He was just lucky that he didn't

lived to see the collapse of his business, which inevitably followed from the attitude he had taken.

But the Greekophiles also found themselves in a difficult situation. The power of Byzantium was melting away uncontrollably.

due to the clash of two active forces, not formalized in the party, but received

quite consistently: supporters of the capital's service nobility - the synclitus, on the one hand

on the one hand, and provincial landowners and border guards on the other.

The first were rich and hired varangians to protect them; the second were

warlike, but they had to fight on two fronts: with the advancing Seljuks and

with their own superiors. And it must be said that the intensity of the civil war was higher,

than when defending borders. Both did not refuse help from the enemy, if only

defeat the rival. Money was spent on bribing supporters and paying mercenaries,

collected by the thrifty Vasily P, and the luxurious estates and lovingly cultivated

peasant plots were plundered during the constant rebellions, list

which would take us away from our topic.

In short, Byzantium since 1064 (the fall of the fortress of Ani, captured by the Seljuks)

until 1071 (loss of Bari, the last Byzantine stronghold in southern Italy, taken

by the French Normans, and the defeat of Roman Diogenes at Manizkert by the Seljuks)

has gone from being the strongest power in the Middle East to being targeted

foreigners and infidels. When the leader of the military "party" Alexei Komnenos took

the capital, then his warriors raged there as in a conquered city: they dishonored women,

robbed temples, undressed synclites in the streets. Well, how could one orient oneself towards the country,

which couldn't even help itself?! That's what the main Russian princes thought, including

Vsevolod Yaroslavich. And they miscalculated cruelly.

83. Svyatoslavichi

580 See: Introduction of Christianity in Rus'. P. 210-211.

581 See: Soloviev S.M. History of Russia... Book 1. T. P. P. 348.

Having taken power, Izyaslav and Vsevolod declared Svyatoslav's reign a usurpation. This means that

his children became outcasts and were deprived of all their positions. Gleb, who had ruled until then in

Novgorod, was replaced by Svyatopolk Izyaslavich, fled to Zavolochye and was killed there.

David, a complete nonentity, survived, living in obscurity. But Oleg

Svyatoslavich, friend, godfather and comrade of Vladimir Monomakh, fled to his

to brother Roman in Tmutarakan, where Boris Vyacheslavich, the outcast prince, Vsevolod's opponent, lived,

who tried to lead the resistance of the Chernigov people to the new order in 1077 (he held out

Boris was only eight days old and was forced to flee). So activists gathered in Tmutarakan

Russian "party", hoping to regain their lost positions in Rus'. The chances for this

were: Chernigov was for them.

Roman corrected his father's mistake by forming an alliance with the Polovtsians. But there was time

omitted: Vsevolod and Izyaslav had incomparably greater forces than

Svyatoslavichi. Moreover, the latter did not have a secure rear: the Jewish community

Tmutarakan was on the side of the senior princes, especially the Westerner Izyaslav. In August

1078 Oleg and Boris with a retinue of exiles and a Polovtsian auxiliary corps

entered the Russian land, defeated Prince Vsevolod and occupied Chernigov, leaving a garrison there.

Vsevolod rushed to Kyiv to Izyaslav for help. From Smolensk by rapid marches

Vladimir Monomakh led the army. Fresh troops approached Chernigov and stormed

city, but unsuccessfully. Meanwhile, Oleg and Boris brought reinforcements from Tmutarakan.

Izyaslav and Vsevolod lifted the siege and moved towards Oleg and Boris. Chernigov was

saved thanks to the fact that the young princes took the blow upon themselves.

In October 1078, the senior princes met with the outcast princes at Nezhatina Niva,

not far from Chernigov, and won a complete victory. There was a fierce battle in which Boris died

Vyacheslavich, a young man who sought a glorious death, since he had no prospects in life

there was none, and the Grand Duke Izyaslav, an old man, had already received everything he could wish for.

Death opened the way for Vsevolod to the golden throne of Kyiv, and for his son Vladimir

Monomakh - to actual power in Rus'.

Vsevolod was a very insightful politician and a very educated man. He

knew five languages and was well versed in world politics. The decisive victory over

He won over the Svyatoslavichs without shedding a drop of blood. When in 1079 Roman Svyatoslavich with

the Polovtsians and the Tmutarakan army repeated the campaign against Chernigov, Vsevolod came to an agreement with

Polovtsians about peace, which is how the war ended. On the way back, Roman was killed in the Polovtsian

nomads, but apparently Vsevolod was not the initiator of this atrocity. From subsequent

events it is clear that the culprits of Roman's death were the "Khazars",282 i.e. the Jewish community

The middle of nowhere.

And this is natural: they were most interested in getting rid of

Svyatoslavichs. Therefore, they seized Oleg Svyatoslavich, who was in Tmutarakan, and

they sent him abroad, to Constantinople, where Emperor Nicephorus III held the Russian

the prince under house arrest, obviously wanting to please Vsevolod, who had taken possession and

Tmutarakan. There he sent not an appanage prince, but a simple mayor Ratibor.

The Grecophile party won, since the heir to the throne, Svyatopolk Izyaslavich, sat in

Novgorod as a simple governor of the Grand Duke Vsevolod.

It is unlikely that the Jewish party in Tmutarakan was happy with the Greek dominance,

carried out through the Russian governor Ratibor, but she waited, because time was on her side

no. In Constantinople, the struggle of bureaucrats against stratioti (warriors) was considered a matter

much more important than defending the borders. As a result, in 1078, the country surrendered without resistance.

Seljuks of Nicaea; in 1079 they took Chrysopolis, on the shores of the Bosphorus. In the same years

The Pechenegs crossed the Balkans and ravaged Thrace, and the Italian possessions of Byzantium were

captured by the French Normans.

582 See: Soloviev S.M. History of Russia... Book 1. T. P. P. 353.

And against this dark background an incident occurred that was of great importance for

relations between Kyiv and Constantinople, and thus for Tmutarakan.

At the turn of 1079 and 1080, Russian Varangians, without any apparent reason, broke into the imperial

chambers, broke down the doors, shot at the emperor with bows. They were all drunk. The Greeks

The soldiers detained them, knocked them down the stairs and blocked them in some fortress. Intoxication

the Varangians passed, and they began to ask for forgiveness, which they received, but the initiators

riots were sent to the garrisons of various fortresses, i.e. into exile.283 At the same time

At that time, Oleg Svyatoslavich was exiled from the capital to the island of Rhodes.

This stupid story had an impact on the seemingly stable Russian-Greek

contact. The Russians stopped seeking service in Constantinople, and the Greeks preferred

replace them with the Anglo-Saxons, who were leaving their homeland in large numbers after it was captured by the French

Normans.584 Vsevolod's positions in the Black Sea region were unsupported, and

The Tmutarakan Jews immediately took part in this.

It should be noted that in the 11th century the most combat-ready troops in the Eastern

Europe had princely squads, as they consisted of professional warriors.

Therefore, even outcast princes found employment for themselves if they had the means to pay.

a certain number of warriors, sufficient to carry out the necessary operations. So, in 1081

such means appeared in the hands of two outcasts: Volodar Rostislavich, the son of the poisoned prince

(see above), and David Igorevich. Both of them fled from Rus' to Tmutarakan, drove out Ratibor

and sat down to reign. Obviously, they were ready to enter into an alliance even with the devil, if only to get themselves

a place in the sun.

Vsevolod did not take any measures against these princes, because his hands were tied.

war with Polotsk. In addition, it was difficult to operate in the south without the support of the Greeks, and

Emperor Alexius Comnenus himself needed help against the Pechenegs and Seljuks. This

he found help from the Polovtsian khans Tugorkan and Bonyak, with whose help he saved

Byzantium and provided it with a century of splendor (though not prosperity). And since the Polovtsians

continued the border war with Russia, then the alliance of Alexei and Vsevolod became a fiction, and

The time of the captive prince Oleg Svyatoslavich came.

84. The Adventures of Oleg Svyatoslavich

Prince Oleg languished for four years in Constantinople and in exile on the island of Rhodes, but

another coup restored his freedom. In March 1081, Emperor Nicephorus III Botaniates

was dethroned. Alexius Comnenus carried out many reforms, but in 1082 he came across

resistance of the "Manicheans", i.e. the Bulgarian Bogomils and Paulicians, old friends

Jewish Khazaria. Then in 1083 the emperor released Oleg to Tmutarakan together with

his wife, the Byzantine patrician Theophania Muzalon. Returning, Oleg "cut down" the Khazars,

involved in the murder of his brother and plotting against him. Motives for revenge

understandable, but how did he manage to achieve this?

Let's imagine this picture: Prince Oleg and his wife are getting off a Byzantine ship

the shore near the walls of the city where Oleg's rivals rule: David Igorevich and Volodar Rostislavich, and

the most influential part of the population - the Khazars - have every reason to hate

the returned exile. He has neither troops nor money. It is so easy to kill him, but suddenly

This man alone destroys his enemies and takes two princes captive! How did he

could carry out such a coup d'état?

583 See: Vasilevsky V.G. Varangian-Russian and Varangian-English squads in Constantinople // Works. Vol. 1. P.

353-354.

584 The Normans who settled in Northern France gradually became the Norman French ===

a process TYPICAL for the phase of passionate ascent.

This means that there was a powerful party behind Oleg, obviously the one that M.I.

Artamonov dubbed it "native". Circassians, Ossetians and Polovtsians flocked to Oleg, found in

the leader and "exterminated" the traders and traitors. Oleg's arrival was that quantum of energy,

which caused an explosion of "superheated steam." There is no evidence to suggest that this "explosion" was

historically predetermined. The intensity of passions could have weakened if the activities of their bearers

flowed along a different channel, in other words, if the Caucasian passionaries had found their

forces for another use. For example, the Polovtsians would go to war with the Bulgarians, and the Circassians

clashed with the Ossetians. But this did not happen. The flash hit the junction of the two

super-ethnoses: the local - Turkic-Japhetic - and the newcomer, the latter of which burned down.

And no one regretted it - neither former allies nor neighbors. That's how the story ended.

Jewish Khazaria.

Could it have been different? It could, but it’s unlikely. Contacts at the level

superethnoses, as a rule, lead to annihilation. The only exceptions are short

periods of passionate explosions, but even then the old ethnic groups disappear, merging into a new one.

In the 11th century, processes of ethnocultural crystallization took place in Eastern Europe against the background of

of decreasing passionary tension. Consequently, there are no chances for creative fusion

there were few superethnoses, but the death of one of the two was many; and here is the probability theory in

ethnic history has received yet another confirmation. It's just a pity that the brevity

the chronicler, who disliked Prince Oleg Svyatoslavich, deprived the descendants of curious and

certainly dramatic details of this extraordinary event.

Having found himself an independent sovereign of Tmutarakan, Oleg showed magnanimity,

which he did not betray until the end of his difficult life. He let his rivals go to Rus'

- David Igorevich and Volodar Rostislavich. David immediately began robbing: he took

goods from merchants who traded with the Greeks in the city of Oleshye, a transit trading point in

the mouth of the Dnieper.585 By this act he deprived himself of the support of the Grand Duke Vsevolod

Yaroslavich, who placed him as prince in small Dorogobuzh.

Vsevolod lost an ally in the fight against Oleg. And the latter, being an ally

Alexei Komnenos gradually took a leading position in the ranks of the “Russian” direction,

previously owned by his father and then gradually lost by his uncle. Despite that

that Vsevolod ruled the entire Russian land, to Tmutarakan, covered by the Polovtsians

nomads, his power did not extend, because peace with the Polovtsians had not been broken for 15 years.

The support given by Emperor Alexei to Oleg could not but upset the great

Prince Vsevolod. He responded to what had happened by reorienting himself to the West. This

was expressed in the fact that Vsevolod gave his daughter Eupraxia to Margrave Henry

Long Stadensky. In 1083, the young princess arrived in Germany "with a magnificent

embassy and camels loaded with luxurious clothes, precious stones

and in general, untold wealth.”286

Until 1086, Eupraxia was brought up in a monastery. Having reached marriageable age, she

married the margrave, soon became a widow and returned to the monastery. In 1088, in her young

Emperor Henry the Great fell in love with the widow and married her. Princess Eupraxia became

Empress Adelheid, but this marriage was not happy: Henry IV belonged to

the satanic sect of the Nicolaitans, whose mysteries, like those of all Satanists, consisted of

desecration of church rites and sacraments. He involved his wife in participating in

mysteries: a blasphemous mass was celebrated on her naked body.

Evpraksia was a Russian woman. She could not stand the German outrages and ran away.

from her husband to his enemies: Countess Matilda and Pope Urban II. In 1094 she spoke at

The Council of Constance, and a year later at the Council of Piacenza with the exposure of her husband, received

585 See: PVL. Ch. P. S. 413.

586 Pashuto V.T. Foreign policy... P. 125-128.

absolution for an involuntary sin and was sent through Hungary to Rus', where she finished her

days of July 9, 1109

This story, including the marriage of an Orthodox princess with a Catholic who turned out to be

a Satanist, an enemy of Christianity and his people, compromised the policy of Vsevolod and

pushed many Russian people into the ranks of the patriotic party, which played into Oleg's hands.

Metropolitan John P Prodrom categorically condemned the ties with Rome. The power of public

opinions in which ethnic self-awareness crystallized turned out to be more powerful

political calculations and broke them.

It was different in Germany. It would seem that the exposure of the emperor as a criminal

The Satanist should have alienated all his Christian subjects, but this did not happen.

happened. Henry IV continued to fight his political enemies with his own forces.

political supporters, and the problem of conscience, so important for Rus', did not matter to

participants in these events of significant importance.

It would seem that the romantic tragedy of Princess Eupraxia could not have had any serious consequences.

consequences neither for international relations, nor even more so for the ethnogenesis of the eastern

Slavs. How many similar stories have sunk into eternity without a trace! And here it could have happened

the same thing, if not for the circumstances of time and place.

Apparently, the unfortunate princess, having become a nun, did not talk about her

difficult past, but in the West the scandal was huge and with the revival of trade

relations between Germany and Russia simply could not help but reach Kyiv, where the trade and moneylending

the German Jewish quarter with its own stone synagogue was already flourishing. The Jews, of course,

influenced public opinion in Kyiv. In the West, Jews supported the emperor,

feudal lords - the pope. Since the Jews, under the patronage of the great princes, successfully

competed with Russian merchants and artisans, the sympathies of the latter were on

side of the feudal lords, who in the 10th-12th centuries had not yet climbed into the East. Thus began the drawing in

Ancient Rus' in the great European struggle of parties, which subsequently received

the name of the Ghibellines and Guelphs. At the beginning of the 13th century, the Volyn princes were on the side

Ghibellines, and the Severians - Guelphs, but the beginning of this discord in Rus', which led to tragic

events, apparently, lie in the collision of the unsuccessful marriage of Evpraksia Vsevolodovna, and

She herself was not to blame for future troubles.

One way or another, we can state that there is a revival of Greekophile sentiments and a threat

German orientation of the Grand Dukes, whose power was great, but without the sympathies of the broad

layers of the population is ephemeral.

Grand Duke Vsevolod ruled Russia for 15 years (1078-1093), and was “bored” in Kyiv because

the claims of his nephews who asked for volosts, he became ill and in his old age completely gave in.

The Golden Table of Kyiv, according to the ladder, passed to his eldest nephew Svyatopolk

Izyaslavich, a man of no talent, but cunning.287 Vsevolod's son Vladimir Monomakh

sat in Chernigov, fearing to incur the wrath of his cousin. The people of Kiev accepted

the new prince with joy. But events took an unexpected turn.

85. Echo of the Damned Past

The undisputed merit of Prince Vsevolod Yaroslavich was the lasting peace in the steppe

border. The Polovtsians had no reason to wage war with Russia, which, moreover, had

superior forces. The clashes that preceded the peace were accidental and

episodic. And the enemies of the Polovtsians and the Rus were the same: the Torks and the Pechenegs. The war with

The Pechenegs absorbed all the forces of the Polovtsians until the battle at Leburne in 1091, and the Torks during this time

587 S.M. Solovyov writes: “Svyatopolk was cruel, greedy and power-hungry without intelligence or firmness.”

(History of Russia... Book 1. Vol. P. S. 363), and M.N. Tikhomirov attributes to it the characteristic: “Unets” (bull) is bright and

fierce: he has “evil volost officials and fierce, disgruntled boyars” (Ancient Rus'. Moscow, 1975. P. 137).

submitted to the Kyiv prince.

This world has almost eliminated the plague of the last century - the slave trade. Slave footage

were replenished only during the war. The winner sold the captured prisoners to merchants, and they

They were transported along well-trodden paths, where local rulers provided the caravan with supplies

security for a share of the income. Neither the Rusichi nor the Polovtsians could be such merchants.

The Polovtsians were friends with Byzantium, which did not buy Christian slaves, and the Seljuks,

relatives of the Pechenegs, were enemies of the Polovtsians. Consequently, the southern route for

the slave trade was closed. The Russians did not establish contacts with

Catholic kings. Therefore, anyone who wanted to sell slaves needed intermediaries,

i.e., the Radhonite Jews.288 Then the “buyer’s address” of the slaves changed. Spanish Arabs

After the fall of the Umayyads in 1031 and the disintegration of the Caliphate into small states, they could not

afford such luxury. And after 1085, when the Christians took Toledo and the emir

Seville Mutamid called the Tuaregs, and the need for slaves disappeared. But the Egyptian caliph

Fatimid Mustansir (1036-1094) was ready to buy any number of "Turks", and the money

he had. Therefore, the demand for slaves in the 11th century exceeded the supply, but not for long.

Fatimid Egypt of the 11th century was a kind of analogue of Umayyad Spain of the 10th century. There

Here the Arabs, with the help of the warlike Berbers, conquered a rich country with a foreign faith

population. In Spain, Christians became subjects of Sunni Muslims; in Egypt,

The Ismailis were subject to Sunni Muslims. Both states lost support

its metropolis (Spain fell away from the Caliphate in 756; Ifriqiya rebelled against

Fatimids in 1041) and were forced to hire or buy warriors for themselves.

was more profitable. In Spain, warriors bought at the market were called sakaliba, in Egypt -

Mamluks. It was dangerous to have slaves - warriors of the same ethnic composition. They could easily

seize power, as the Turks did in Baghdad in the [10th century. Therefore, warriors were acquired in

Africa and Eastern Europe. The Spanish caliphs hired Berbers, the Egyptians

bought Sudanese blacks. Under Mustansir, who himself was the son of a black woman, in Cairo

there were 50 thousand black slave warriors. Therefore, it was necessary to buy and it was bought

the same number of "Turks" who instantly "quarreled with the Negroes and defeated them" in 1062.589

And since Cairo's relations with Baghdad continued to be hostile, the number

the Mamluks needed to be increased. This is where the money received from

population... and there was no end in sight.

It was against this background that, thanks to the “force of things,” the leaders of the sectarians, the Fatimids, were reborn as

ordinary sultans of an ordinary state, who loved to live happily at the expense of the treasury. They

sincerely believed that slaves and merchant intermediaries would provide them with safety and comfort.

At that time some Christian rulers were ready to sell their subjects for

a good price. Jewish slave traders had to find them, freely

moving throughout the Mediterranean, since they did not participate in wars.

It goes without saying that there is no return to the “golden age” of the slave trade, i.e. to the IX—

10th century, wanted by those who were sure that they themselves would not be sold. These were the inhabitants of the cities

fortified and trading. In the 11th century, there were two such cities in Eastern Europe:

Kyiv and Chersonesus (Korsun). All the others could be taken by the means of that time, but these

were practically insurmountable. Therefore, Jewish colonies arose here and there,

intermediaries in the slave trade, but their positions were different.

Eastern Jews lived in Chersonesos, who were not affected by the defeat of the Khazar Khaganate.

In Orthodox Byzantium they had a number of restrictions in trade, in particular

it was forbidden to sell Christians into slavery. But in the troubled times of revolutions and rebellions

Chersonesos was left to itself for a time, and a Jew became its ruler, who accepted

588 See: Bosworth K.E. Muslim Dynasties. P. 80-81.

589 Müller A. History of Islam. T. P. P. 342-343.

baptism for a career.290 Without breaking ties with the community, this ruler allowed his

fellow tribesmen trade in Russian captives, who could be sold to them cheaply

Polovtsians. But for this a war was necessary.

The war began in May 1093, and a flood of Russians, shackled, barefoot and pale, poured into

Korsun slave market. There Jews bought them cheaply for resale and, judging by

According to the source, 291 they were treated worse than the Polovtsians. Just as in

In ancient times, Jews bought slaves - Greeks and Christians - to kill, and here they sometimes

They starved and thirsted the captives, and one fanatic crucified a monk of Kiev on the cross.

Pechersk Lavra of Eustratiy Postnik, captured by the Polovtsians in 1096. But this act caused

resonance that reached Constantinople. Alexei Komnenos was a decisive and

ordered an investigation which revealed criminal activity

the activities of the eparch (ruler) and the entire community. Basileus Alexius ordered the eparch to be "evil"

"killed" and carried out repressions against Crimean Jews, and the murderer of the martyr Eustratius was hanged

"on the tree", likening him to Judas.

Not all Crimean Jews were persecuted, but only those who were

associated with the slave trade. Others expressed a desire to be baptized, after which they were left in

peace. The sincerity of their decision is more than questionable, but the slave trade in Korsun was

stopped, and it is no coincidence that after 1097 the Russian-Polovtsian war took on a different character

character: its meaning and goals were already different. In order to understand the evolution of Russian-

Polovtsian clashes during the past period, it is necessary to turn to the consideration

some phenomena of ancient Russian history.

86. The Return of Oleg Svyatoslavich

In the huge and rich Kyiv the situation was acute. The reason was the intense

the process of ethnogenesis, i.e. the change of behavioral stereotypes in generations. The chronicler notes that

the old and sick prince Vsevolod "began... to love the minds of the young... they began

to set him up so that he would neglect his old squad."592 Here we have the usual

the conflict between "fathers and children", smoothed out during the calm phases of ethnogenesis, but extremely

painful in critical periods. In such situations, the "old" is discarded not because

that it is "bad", but because the younger generation is thirsty for self-affirmation and does not

disdains any means for this. Sometimes this activity is useful for

of the entire ethnosystem, and sometimes vice versa. However, contemporaries of events are guided not by

distant forecasts, but with their immediate sympathies and desires. In this case,

the young people, taking advantage of the old prince's weakness, "began... to rob and sell people," 293 i.e.

crossed out a century of heroic struggle of their ancestors for freedom and peace of the Slavic people

population of the Dnieper region.

Prince Svyatopolk Izyaslavich (baptized as Mikhail) relied on this youth.

Dmitrievich), and he did not separate his interests from hers. Immediately upon joining

he arrested the Polovtsian ambassadors who came to him to confirm the terms

peace. He conducted the war, which he himself had unleashed, extremely ineptly due to the incredible

addiction to the advice of the "young" and disdain for experienced boyars. He even managed

quarrel with the Pechersk Monastery, which traditionally supported the anti-Greek

590 See: Kiev-Pechersk Patericon / Ed. by D.I. Abramovich. Kyiv, 1931. Pp. 106-107.

591 See ibid. P. 107.

592 PVL. Part 1. P. 343.

593 Ibid.

line, because he took away the salt from the monks, which they supplied to the people of Kiev. The Grand Duke

put this salt on sale at an inflated price and tortured the monks who allegedly found it and who hid the treasure.

Such a selfish and unprincipled position of the Grand Duke and senseless, the unsuccessful war with the Polovtsians in 1093-1094 undoubtedly led to the emergence discontent in Rus', which gave Oleg Svyatoslavich a reason to decide that his time had come.

The old feud between Chernigov and Kiev, the policy of Svyatopolk II and the hope for charm Russian patriotism pushed him to take an action, the consequences of which were irreversible.

In 1094, Oleg left Tmutarakan forever. He took all his supporters with him - Russians, locals and Polovtsians, and left the principality to his benefactor Alexei Komnenos, who annexed Tmutarakan to Byzantium. Since Oleg had no troops in his rear there were secret enemies, his campaign was successful. Monomakh, besieged in the citadel of Chernigov, he fought back for eight days, but in addition to Oleg's squad and the Polovtsians, he was opposed by himself.

Chernigovites. This is evident from the fact that Vladimir had only about 100 people, including women and children. Oleg generously released them from the trap that the Chernigov prison had become, his former friend, and he recognized his right to reign in Chernigov.

Chernigov was considered the second city of the "Rurik Empire". According to the ladder system, the Chernigov prince had the right to ascend to the golden throne after the death of his elder brother

Kyiv. Oleg "himself wants the great reign... because Svyatoslav is his greater brother

Vsevolod", 294 but his legitimate position was weak, since he had an older brother

David, who sat in Smolensk under the protection of the Grand Duke Svyatopolk II

his former faithful companion. David, and then his children were constant

opponents of Oleg and his descendants. And this opened the way to the throne for Vladimir

To Vsevolodich Monomakh, enemy of the Polovtsians, foe of the Westerners and leader of the Greekophiles.

The combined forces of Svyatopolk and Vladimir Monomakh were superior to Oleg's forces, but

The last to stand was the Polovtsian steppe, which paralyzed a possible counterattack from Kyiv.

Therefore, Svyatopolk and Vladimir, seeking to isolate Oleg, unleashed a war with the Polovtsians,

not at all needed by their subjects, even the boyars.

87. Apology of Oleg Svyatoslavich

History is often unfair, especially when interpreted by poets. The author of "The Word

"O polku Igorev" was not guided by a search for truth when he called Prince Oleg

Gorislavich for using the alliance with the Polovtsians to return his native land

Chernigov.

That's true, but what can we say about Vladimir Monomakh, who was the first to hire

Polovtsians and with their help destroyed Minsk, so much so that not a single living soul remained there?

And then he himself notes that he concluded “19 peaces” with the Polovtsians and used the Polovtsians

mercenaries in the war against Oleg. And other princes did not disdain the Polovtsian help,

so it was not a matter of “sedition”, which Oleg allegedly “forged with a sword”, 295 but of something

other. We will try to find this “other” using only facts.

In the early 90s of the 11th century, a poor man dressed in

sheepskin wanderer and declared himself Leo, the son of the Emperor Roman Diogenes, blinded and

Alexei Komnenos, who died in 1072, exiled him to Chersonesos. Pseudo-Leo escaped, married

594 PSRL. T. IX. P. 153.

595 “For Oleg forged sedition with his sword and sowed arrows across the land...” and “Then, under Olza Gorislavichi,

"It will be sown and spread out by strife, the life of Dazhdbog's grandson will perish" (The Tale of Igor's Campaign. Moscow; Leningrad, 1950.

P. 15-16).

Vladimir Monomakh's daughter Maritsa296 and drew the Polovtsian princes Itlar and Kytan into

campaign against Byzantium to return his throne. In 1095, near Adrianople, this Leo

was captured by government troops, was blinded and ended his life in prison, and

Itlar and Kytan came to Vladimir, their friend's father-in-law, "for peace." The Polovtsians believed so much

in the sanctity of hospitality, that Itlar with his best squad entered Pereyaslavl and spent the night at

boyar Ratibor, the former governor of Tmutarakan, in the hayloft (Kytan

stopped outside the city, having received Prince Vladimir's son as a hostage and an oath about

security and peace597). Let us remember that the Polovtsians had only recently left Siberia, the peoples

which knew nothing of treachery or hosticide.

Unfortunately, at that time the boyar Slavyata came to Vladimir from Kyiv on some business.

and organized with the help of Ratibor's squad, which had once fought with the Polovtsians in

Tmutarakan, the treacherous murder of his Polovtsian khans and their retinue. Vladimir did not

wanted to do this, but gave in to pressure from the ambassador of the Grand Duke Svyatopolk and Ratiborova

squads.

What caused the crime is clear from the following. Svyatopolk and Vladimir

demanded that Oleg hand over to them his son Itlar, who was visiting Chernigov, to be killed, and he himself

joined their campaign against the unsuspecting Polovtsians. In this campaign they

captured "cattle and horses, camels and people" who did not expect a sudden breach of peace.

The meaning of this operation is obvious. Svyatopolk and Vladimir wanted to involve Oleg in

crime and thereby set him at odds with the Polovtsians, thanks to whom Oleg returned

Freedom for Chernigov, and a homeland and a place in the sun for himself. Oleg did not give in to the provocation and

refused. Then in 1096 he was summoned to Kyiv for trial by the bishop, abbot and townspeople, i.e.

reprisal. He did not go, and a war began, where part of the Polovtsians fought for Oleg, and the other

part - for Vladimir Monomakh. Oleg lost Chernigov, Khan Bonyak burned the surrounding area

Kyiv and in 1097 destroyed the Pechersk Lavra.

How many senseless disasters! And why? Who benefited from the war with

Polovtsians who asked for peace? After all, the power of the Russian princes, who possessed impregnable

for the Polovtsian cavalry with fortresses, iron weapons in abundance, trained

squads and, although untrained, but numerous militia, left no doubt

as a result of the war. But the Russians didn't need the war either. In response to the treacherous actions and

The Polovtsians responded to the direct provocations of the great Kyiv prince Svyatopolk II with raids,

under which the smerds and gridni perished. Oleg was against this policy... and paid the price

for this. The Chernigov principality, which he had acquired with such difficulty, was transferred to his eldest, but

to his insignificant brother David, who had faithfully served the Grand Duke. Oleg went to Murom; his

supported Rostov and Suzdal and tried to accept Novgorod. But the forces were unequal.

For two years Oleg fought off the superior forces of the Grand Duke and his henchmen;

Finally, after the defeat on the Koloksha River, Oleg appeared at the congress of princes in Lyubech and accepted

what they decided to give him was Novgorod-Seversky.

And suddenly he got lucky. The Grand Duke took part in a heinous crime -

blinding of Vasilko, Prince of Terebovl. Here even Vladimir Monomakh "was horrified and

"He began to cry." Public opinion in Rus' condemned the Grand Duke, and a place was found for Oleg in

life, since in 1100 the princes, having met in Uvetichi, “created peace.”

The main problem in Rus' was the attitude towards the Polovtsians. The merchant circles of Kyiv -

slave traders - were extremely warlike, because war fed them. But

it was not possible to win the war, which was stated by Vladimir Monomakh himself, who took part in

her participation.

In 1103, at the princely congress in Dolobsk, Vladimir Monomakh opposed his

596 Or Mary (see: PVL. Ch. P. S. 388, 421).

597 See ibid. Part 1. P. 148.

program of the Svyatopolk squad, which wanted to continue the protracted war,

which promised considerable benefits. Monomakh demanded a decisive offensive, so that

to end the war, and achieved his goal. The offensive was carried out and victory was won!598

The history of this campaign allows us to abandon the preconceived idea that the Polovtsians were

nomads, like the eastern Mongols and the Aral Sea Kazakhs of the Adai clan. Tabornoe,

i.e. year-round nomadism is unthinkable in the Dnieper region, where the thickness of the snow cover

exceeds 40 cm and, therefore, in winter the cattle needs hay, and in spring - a long

feeding after a hungry winter.

That is why Monomakh attacked the Polovtsian winter quarters in early spring and forced them to

battle, depriving them of the opportunity to maneuver. In the oncoming battle, the Russians' victory was

predetermined. Unable to withstand the psychological attack, the Polovtsians fled, and the Russian horsemen

on well-fed horses they cut down the fleeing ones without incurring losses, after which the towers were plundered, i.e.

winter quarters where Polovtsian women, children, and cattle were captured and found shelter with

Polovtsians Torques and Pechenegs.

The war did not end there. Vladimir Monomakh executed the captured khan

Beldyuza, but this only aggravated the situation: the Polovtsians stopped surrendering.

The resistance to the Russian offensive was led by Khan Bonyak, the same one who in 1091

saved Byzantium, in 1097 he defeated the Hungarian king Coloman on the San River, after the murder

Itlarya burst into the Kiev-Pechersk Lavra and now has not laid down his arms.

Bonyak responded to Vladimir's campaign with raids on Pereyaslavl in 1105 and 1107. The second

The campaign was repelled by seven princes. This victory did not promise peace, and Vladimir in 1110

tried to undertake a new campaign, but so sluggishly that he did not meet the Polovtsians, but those

plundered many villages in the Pereyaslavl principality. Only the following year, again in the spring,

Princes Svyatopolk, Vladimir and David moved to the southeast, and on March 27, 1111,

In the famous battle on the Salnitsa River (near modern Izyum), Russian troops won a complete victory

victory.

And finally, in 1116, the last campaign against the Don was carried out, which was understood as

Donets. Three Alanian fortresses were taken there, as well as the beautiful princess, on whom Yaroslav

Vladimirovich got married; but then the Russian offensive faltered.

In the same year 1116, the Torks and Pechenegs, allied with the Russians, fought a two-day battle near the Don.

were defeated by the Polovtsians and fled to Rus'. They were followed by the Russians in 1117

residents of Belaya Vezha, a fortress on the left bank of the Don.599 And subsequent events on the very

The Rus were prevented from further conquering the Great Steppe. Thus it turned from

Russian outskirts into an “unknown land” and was returned only in the 18th century.

However, it could not be otherwise. The forces of the Monomakhs were limited, as were their

popularity in Rus'. The Polovtsian nomad camps stretched from the Dniester to the Irtysh, and the Trans-Don steppes,

not to mention the Zayatskys, were unattainable for the Kyiv troops. Therefore, after a decisive,

but, alas, the useless victory of the steppe policy of Rus' became the basis of Oleg's program

Svyatoslavich. Oleg, considering the campaigns in the Steppe pointless, replaced them with peaceful ones.

negotiations and dynastic marriages. But, refusing to participate in campaigns, he always

joined forces with other princes when it came to protecting the borders.600 This was

policy adopted by his successors, the princes of the Seversk land. And it brought them

success.

So, Oleg Svyatoslavich did not commit anything shameful during the 60 years he lived.

598 Battle of Sugeni, April 4, 1103 (see: PVL. Part 1. Pp. 183-185).

599 See: Artamonov M.I. Decree. op. pp. 450-452.

600 cm.: Golubovsky P.V. Pechenegs, Torks, Polovtsians before the Tatar invasion: History of the southern Russian steppes

IX-XIII centuries. Kyiv, 1884. S. 110, 111.

On the contrary, if there was a knight without fear and reproach in Rus', it was he - the last one.

Russian Khagan. His characterization in The Tale of Igor's Campaign seems biased

and unfair. After Oleg's death (1115), Russian-Polovtsian relations entered into

new phase.601 The Great War ended, replaced by the participation of the Polovtsians in internecine

wars of the Russian princes. And a century later, the Russians and Polovtsians act as allies in

the fight against external enemies: the Crusaders, the Seljuks and the Mongols.

The Russians and the Polovtsians suffered equally in the senseless war unleashed

Svyatopolk and his advisers. Since Svyatopolk himself was not personally an enemy of the Polovtsians and

even married a Polovtsian princess, then, apparently, the blame for the strife lies precisely with those

"young" who surrounded the Grand Duke, taking advantage of his weakness and limitations.

To please them, Oleg was slandered and deliberate cuts were made in the Tale of Bygone Years, and

didactic novellas appeared in place of the missed events. But who were these

"advisers"?

88. A creepy epilogue

The appearance of phenomena is deceptive. Although the actions of individuals,

are the basis of historical events, it would be wrong to attribute them to these people

(persons) decisive significance in major historical events. The actions of persons

are significant only insofar as they are supported by consortia that are clothed in

social forms. There were three of these in Kyiv at the end of the 11th century: the old boyars, the people's

the masses and the "young" (young) companions of Svyatopolk P. The former were in opposition to

political line of the Grand Duke, 602 the second openly did not like him, and the third lived for

account of the prince's favors and in themselves did not represent strength. But there was another one in Kyiv

real power, which gave Svyatopolk money to pay for his squad and bribe other princes. This

there was a Jewish colony, consisting not of enterprising and brave Radhonites, but of

cunning moneylenders who came through Poland from Germany. 603

Taking advantage of the patronage of the Western princes, these Jews acquired weight and influence in Kyiv.

meaning that allowed them to take revenge on the enemies of their eastern brothers - Oleg Svyatoslavich

and his Polovtsian friends.

After Oleg's "movement" to Novgorod-Seversky and the defeat of the Polovtsians by the latter

the Orthodox Church, the Kyiv Metropolitanate, remained the enemy of the Jews in Rus',

associated with the Patriarchate of Constantinople. Svyatopolk's break with

metropolitan, and with a very cunning trick: the prince stood up to defend the Pechersky Monastery

as the Russian National Church and entrusted this monastery with the rewriting of the chronicle,

which was produced in 1100-1113.604

It seemed that the slain chimera of Judeo-Khazaria had been resurrected on the banks of the Dnieper,

which was infused with renewed blood brought from the banks of the Rhine and the Rhone. Western Jews did not

repeated the mistakes of the Iranian and Byzantine Jews. They did not seize power, but simply

helped the legitimate Grand Duke in his undertakings. The old nobility remained in their

places, but lost the prince's favor and influence on state affairs. Trade and crafts

gradually passed into the hands of the Jews, since each of them was helped by the community, while

Russian merchants and artisans acted at their own risk. At the same time,

601 See: Pletneva S.A. Polovtsian land // Old Russian principalities of the 10th-11th centuries. P. 275.

602 cm.: PVL. Ch. P. S. 99-101.

603 See: Tyumenev A.I. Decree. op.

604 cm.: PVL. Ch. P. S. 102.

the influx of Jews from Germany was motivated by the fact that the Crusaders were carrying out savage

pogroms that the feudal lords, the rulers of the Rhine cities, could not curb. And in Kyiv

Svyatopolk II held power firmly with the help of the “younger ones”, which meant not so much

age, how much political sympathies. So, at the head of the army stood the thousand-man Putyata

Vyshatich, brother of the famous Jan Vyshatich. Jan Vyshatich pacified the movement in 1071.

Magi in the Rostov-Suzdal land, showing considerable courage and resourcefulness.

Under Vsevolod I he was a tysyatsky, i.e. commander of the troops, but he did not get along with the prince,

when he began to flirt with Germany. Svyatopolk II removed him from the

state affairs, and brought his brother Jan, Putyata, closer to his person, who did, without

special talents, a brilliant career. Note that his companion in the campaign of 1106 was

voivode Kazarin, i.e. Khazarin, mentioned both in the chronicle and in the epic.605 Since on

the nature of social relations did not influence the activities of the Jewish community, it

remained outside the field of view of most historians.

The political line under Svyatopolk was aimed at personal selection of personnel. Prince

tried to get rid of the “meaningful”, i.e. passionate, people who had a conscience,

abilities and energy. For this purpose he even resorted to blinding after

kissing the cross, i.e. betrayal, as was the case with Vasilko Rostislavich, and disgrace, as with

Vladimir Monomakh and Yan Vyshatich. The control mechanism became extremely simple:

Jewish moneylenders received income from the people of Kiev and shared it with the prince, who used it

money supported the army and ensured further receipt of income. Those dissatisfied with this

were largely deprived of leaders and seemed safe to the government. Indeed, what could they

to make the disparate appanage princes, unarmed serfs and townspeople who were under

supervision? The new order seemed strong despite its unpopularity.

Unfortunately, the fading of passionarity does not entail a reduction in bloodshed.

Subpassionaries, having freed themselves from the pressure of passionaries, break the rigid system created by them

system and open the way to their hitherto delayed instincts. This was the case in Ancient

Rome, and after the Christian era - in Constantinople and Baghdad; the same happened in Kyiv, which at that time

At that time it was the third richest and most populous city in Europe. More magnificent than Kyiv were

only Constantinople and Cordoba, but both capitals were already in decline.

Kyiv was not threatened by external enemies, and the rich nature generously fed its population,

which increased rapidly, but did not increase the level of passionarity. On the contrary,

the passionaries went to the squads of the outcast princes or to the Varangian regiments - to Constantinople. And

The subpassionaries lived at home and behaved quietly, for they were the warriors of the Grand Duke Svyatopolk II.

could strike terror into anyone. In 1113 Svyatopolk II died, and his legal heir was

there was the prince of Chernigov David, who had a number of supporters among

Svyatopolk's companions, but had neither political talent nor a thirst for power. And in

In Kyiv, ethnic disintegration has gone so far that the instincts of the crowd have become stronger

norms of law and state perspectives. The chroniclers told better about what happened,

than I can do this, and the summary of the data has already been made by V.N. Tatishchev.606

In Kyiv, after the death of the Grand Duke, his unpopularity became fully evident.

political line. Popular unrest began under the slogan: "Svyatoslavichev is not

we want!".607 First, the house of Putyata, the tysyatsky (commander of the army), and the houses of

605 cm: PVL. Ch. P. S. 20.

606 See: Tatishchev V.N. Russian History. Book P. P. 128-130. The Ipatiev Chronicle says that

Kyivians plundered the houses of Jews (PSRL. T.P.M., 1962, p. 275). Modern interpretations of this event

see: Grekov B.D. Kievan Rus. Pp. 496-498; Tikhomirov M.N. Ancient Rus. Pp. 131-138.

607 This motivation is absent from the chronicle texts. If this is not V.N. Tatishchev's conjecture, it must be assumed that

that Putyata was a supporter of David Svyatoslavich, a faithful servant of Svyatopolk II, but not of Oleg,

who had made peace with Monomakh back in 1104.

his friends, then the people's anger turned to the Jewish colony, caressed by the deceased

prince. The Jews gathered in the synagogue and fought back bravely, hoping for the arrival

Vladimir Monomakh from Pereyaslavl. The Kyiv nobles managed to send messengers for the prince,

who came with his retinue, was received “with honor and great joy” by the people, the boyars

and the metropolitan and sat on the golden table of Kyiv.

Wanting to gain support among the people, Vladimir called the princes to a council, which took place at

Vydobicha. At the suggestion of the Grand Duke, the Jews were evacuated from the Russian land without

confiscation of property, but without the right to return it. Secretly returning Jews

were denied the protection of the law, even in the case of robbery and murder of those who returned.

But in Poland and Hungary the Jews found the sympathy of the kings. But their field of activity is noticeably

narrowed.

There is a heated debate regarding the reliability of V.N. Tatishchev’s information. S.L.

Peshtic calls the text he cited a “falsification,” 608 and E.M. Dobrushkin believes that

that Tatishchev’s data “cannot be used.”609 The opposite position is defended by I.I.

Smirnov, 610 B.A. Rybakov.6!1 and A.G. Kuzminb12 The latter, carried away by the controversy,

tries to defend even obviously outdated opinions, for example, about the Slavic nature of the Judeo-Khazars.

The most significant opinion is that of D.S. Likhachev: V.N. Tatishchev cannot be considered a falsifier, but

his narrative should be taken critically, 613 which, however, applies to all

authors of historical genres.

This event received very little attention in Russia because of the social

the system has not changed, there have been no coups d'état and art is still

reproduced examples similar to those created in the spiritually close Byzantium. But for

ethnic history this event was of great importance. The zigzag of history that gave birth to

ethnic chimera, straightened up, and the history of the ethnic groups of Eastern Europe returned to its

channel.

89. Exodus

Possession of half of Tmutarakan after losing hegemony over half of the continent

was not at all tempting. The Jews did not try to establish friendly relations with

Greeks and steppe dwellers - Cumans, Yases, Kasogs, and connections with some Russians

the outcast princes proved to be unstable and ended in the massacre of 1083, when Oleg

Svyatoslavich "cut down" the Tmutarakan Khazars, as the Eastern Europeans were then called

Jews.

The Jews had to look for a "new Khazaria"... and they found it. An influential colony

Jews were in Spain, under the wing of the Umayyad caliphs, but in 1031 the caliphate disintegrated into

many small dynasties, the number of which reached twenty-three. These dynasties

608 Peshtic S.L. Russian historiography of the 18th century. Ch. [. L., 1961. P. 250.

609 cm: Dobrushkin E.M. On two pieces of news from V.N. Tatishchev's "Russian History" under 1113 //

Auxiliary Historical Disciplines. Issue Sh. L., 1965. P. 290.

610 cm: Smirnov I.I. Essays on socio-economic relations of Rus' in the 12th-13th centuries. Moscow; Leningrad, 1963. P.

252-265.

611 See: Rybakov B.A. V.N. Tatishchev and the Chronicles of the 11th Century // History of the USSR. 1979. No. 1.

612 See: Kuzmin A.G. Article 1113 in the "History of Russia" by V.N. Tatishchev // Bulletin of Moscow State University. 1972. No. 5.

613 See: Likhachev D.S. Is it possible to include V.N. Tatishchev's "Russian History" in the history of Russian

literature? // Russian Literature. 1971. No. 1.

were ethnically different: Arab, Berber and Sakaliba - warriors from former slaves,

but all of them, with the exception of the sultans of Granada,614 disliked the Jews. But they did not

were at a loss and offered their help to the Castilian king Alfonso M.I. This king

took Toledo and, since the Muslims had left the city, invited the Jews, giving them rights,

equal to Christians. He used Jewish scholars as diplomats. True, this

was not always successful. In 1086, the Castilian ambassador, a Jew, was so rude to Mutamid

Seville, that he executed him, and this caused a war between Castile and Seville. The war

resulted, as a consequence, in the invasion of Africans - the Almoravids - and the defeat of Christians

at Zalak.615

The Castilians defended Toledo, but in 1108 suffered another defeat at Uclés.

The battle was lost because the Jews, who stood on the left wing of the Castilian army,

fled from the battlefield, which allowed the Muslims to inflict such severe damage on the Spaniards,

that even the heir to the throne had perished. Enraged by this, the Archbishop of Toledo Bernardo

organized a pogrom, but King Alfonso stood up for the Jews.616 In 1134, the King of Aragon Ramiro II established equal rights for Christians, Jews and Muslims in four major

cities of Aragon, 617 which saved many Jews from the fanatical Berbers, the so-called

Almohads (Mahdists).61 8

The ethnic situation that has developed in the Christian part of Spain is exhaustively

described in the report of the Commission of the Cortes on December 8, 1812 on the reasons for the establishment

Inquisition. I quote: “The Jews (in Spain. - L.G.) enjoyed freedom of religion and

special rights, had their own judges and protection of laws: converting to Catholicism,

were related to the grandees and held prominent positions. They collected taxes while remaining

Jews, and received orders. On the other hand, according to the laws of Alfonso X, Christians

It was forbidden to serve in the houses of Jews, to visit them, to drink and eat with them, to bathe in

the bath where the Jews bathed and take their medicines... these were two peoples separated

by law and customs, but it was considered that they were one people. The baptism of the Jews was hypocritical!"

And what should it have been like? A confession of faith always reflects a worldview

ethnicity, historically formed over the course of centuries on the basis of certain prohibitions and

permissions, and both are perceived as something natural, of course

implied and not subject to verification. It is a stereotype of behavior; everyone has

he is his own ethnicity, not like all other stereotypes.

But if the stereotypes of ethnic groups of the same group are similar, then at the level of a superethnos they are

are practically incompatible. And the Jews, Berbers and Spaniards belonged to different

superethnoses, whose passionary tension was the same or almost the same

high, a situation in which breaking an ethnic stereotype often leads to a fatal outcome.

The idea of the Spanish kings can be seen as an experiment carried out

unconsciously, but yielding an unambiguous result, recorded in the given quote

scientifically, but a little late. Take any measures to prevent the consequences

The authors of the document could no longer make a “zigzag of ethnic history,” since it contained

describes the completion of the long process of transformation of Castile from an ethnic

integrity into a chimera. It took about 200 years, during which the influence of Jews, and especially Jewish women,

614 cm: Müller A. History of Islam. T. GU. P. 167.

615 See: Lozinsky S.G. History of the Inquisition in Spain. St. Petersburg, 1914. T.Sh. P. 9.

616 Ibid. P. 11.

617 Ibid. P. 6.

618 Ibid. P. 21.

The Spanish nobility grew steadily.

This process is clearly depicted by L. Feuchtwanger in his novel "The Spanish Ballad".

Castile replaced Khazaria, with the only difference that the kings could not leave it

the Christian religion, because their people, who were experiencing the acmatic phase of ethnogenesis, did not

allowed such metamorphoses. And yet the attempt to destroy the aristocracy was

made by King Pedro the Cruel, whom the Spaniards considered half-Jewish.619 Was it

It's hard to say, but during the civil war the Jewish community of Castile

supported King Pedro, and after his death in 1369, anti-Jewish sentiments

Spaniards grew and resulted in a grand pogrom in 1391.620 Then the Jewish masses

escaped from the enraged peasants by accepting baptism. However, they continued to observe

their rites, which could not be hidden for long. As a result, under Isabella and

Ferdinand, in 1478, the Inquisition was introduced to combat systematic fraud.2 1

— the medicine is worse than the diseaseb22 But this is no longer our era, and it is possible, having left Castile,

back to our topic.

90. Two merits of Vladimir Monomakh

The people's indignation brought Vladimir Monomakh to the golden throne of Kyiv,

who was not only a talented military leader, but also a shrewd politician. He understood

that it is better and easier to live in harmony with your people than to constantly intimidate them with force

warriors and the wealth of foreigners. Therefore, the policy of the Kievan state changed to

reverse. The war with the Polovtsians, difficult and hopeless for both sides, died down, as

the Western Polovtsian Union (according to S.A. Pletneva) became part of the Russian land, retaining

autonomy, and the Trans-Don Polovtsians in 1116 won a victory over the allies of Rus' -

Torks and Pechenegs, taking revenge for the defeat in 1111. In the future, they act

allies of the Suzdal princes.

This ended the tiresome war, and a new period of Russian-Polovtsian wars began.

relations, characterized by the participation of the Polovtsians in the internecine wars of the Russians

princes. 623 In fact, in the 12th-11th centuries, the Polovtsian land (Desht-i-Kipchak) and Kievan Rus

constituted one polycentric state. This was beneficial to both ethnic groups, since

danger threatened them both from the south, where the Seljuk Turkmens became active, and from the west,

from where an unexpected blow was dealt, and, surprisingly, by Russian hands.

Any feudal regime has its opponents. The order established by Monomakh,

was no exception. The "young" companions of Svyatopolk P. were "offended". They

lost their leading role in management, the program - the fight against the Polovtsians - and the monetary

support of the prince, who drew funds from the Jewish community, just as they did

German emperors of the Franconian dynasty. The sympathies of the people were not on their side,

so they began to seek support in the West: in Poland and Hungary, setting themselves up in this

in the sense of its natural leader, Yaroslav Svyatopolchich, who ruled a rich

Volyn.

619 Ibid. P. 17-19.

620 Ibid. P. 21.

621 Ibid. P. 430.

622 The abuse of the secret courts was such that the Queen was asked to hand over the cases

religion to the bishops, but it did not help, and the subsequent history is known.

623 See: Pletneva S.A. // Old Russian principalities of the 10th-13th centuries. P. 275.

It is difficult to say what the advisers who were friends of his father suggested to this prince, but

which came from him, but in general it is not so important. Events speak for themselves

myself.

In 1111, Yaroslav Svyatopolchich fought bravely against the Polovtsians, and in 1112-1113, against

the Yatvingians, was married to the granddaughter of Monomakh and, it would seem, confirmed his loyalty to

the golden table of Kyiv, which did not prevent him from being friends with the enemies of the German king Henry

U, relatively loyal to the Kyiv throne, - the Hungarian Kalman (Koloman),

also married to the daughter of Monomakh, and the Polish Boleslav III, an ally of Hungary.

The German Empire sought to conquer the Slavs and Hungarians.624 In 1110, war broke out,

in which the Czech Republic was conquered by Germany, and the Hungarians and Poles repelled the German onslaught on

east. And suddenly... around 1117, the Hungarian king Kalman demonstratively sent to Rus'

his young pregnant wife Evfimiya Vladimirovna,625 and Yaroslav Svyatopolchich -

his own - the granddaughter of Monomakh.626 This was not a family scandal, but a challenge.

Monomakh acted quickly. Vladimir-Volynsky was besieged by combined forces

Russian princes, and after 60 days of siege Yaroslav accepted his uncle's forgiveness. But the most

what was interesting was not this, but the behavior of the people. While the siege lasted, the Volyn boyars valiantly

defended their prince, but when everything worked out and the enemy left, “the boyars retreated from

him," and the people followed their example. What happened?

It can be assumed that for the Volyn public opinion the reason for the strife

was unclear, but when peace was concluded and something became clear, the Kiev

the collision of 1113. The Volynians, like the Kievans, were not oriented towards Catholic Europe

needed. The prince had to emigrate to Hungary in 1118, i.e. immediately after the successful

repulse the enemy. The Volyn boyars invited the seventh son of Monomakh to the throne,

Andrey.

This episode was not a simple civil strife, of which there were many in Rus', for it entailed

a serious external war with Poland and Hungary. In both kingdoms,

pro-Russian and pro-German parties, 627 just as Yaroslav tried to lead

"Western" party created by his father. Although exiled, he did not lay down his arms. In

In 1121 he approached the city of Cherven with his army, but was repelled. But in 1123 he brought

a huge army of Ugrians, Czechs and Poles near Vladimir. Galician troops took part in the campaign.

Princes Volodar and Vasilko and the Hungarian King Stephen II (1115-1131) himself.

The Volynians prepared to fight to the death, but chance helped them. Yaroslav rode around

city, threatened citizens with punishment, offered surrender and ran into an ambush: two Poles,

Prince Andrei's servants suddenly jumped out of the bushes and struck Yaroslav in the stomach with a spear

and hid in the city. After the prince's death, the army dispersed, despite the king's entreaties.

Stefan to continue the siege. Apparently, the lack of potential allies in Rus' made

further campaign was futile. This was the end of another attempt to turn

Rus' as a fief of the empire and a diocese of the pope.

Of course, one should not think that a random spear blow is enough to change

history of contact at the super-ethnic level, but sometimes, although rarely, chance creates

zigzags of historical development, and their consequences are often felt for a long time. Such zigzags

occur when opposing forces are momentarily equalized. That's when

His Majesty Chance, fate, comes into play.

624 See Weber G. General History. Vol. IV. P. 371.

625 See: Pashuto V.T. Foreign policy... P. 167.

626 See: Soloviev S.M. History of Russia... Book [. T. P. P. 391-392.

627 See: Pashuto V.T. Op. cit. P. 151, 167-168.

In 1123 there was just such a moment. The German Empire was weakened by a long

civil war for investiture between popes and emperors, or, what is the same, between

Franconians and Saxons. The Concordat of Worms in 1122 marked an extraordinary

fatigue of the entire German ethnic group, as a result of which the pressure on the east ceased. And in

There was no shadow of unanimity between Hungary and Poland: some Poles and Hungarians stood for

the Catholic faith, and the other, remaining Catholics, wanted to free themselves from the Germans. That's in

in this situation of confusion the flame of the renewed struggle of the "Christian world" with

Eastern Orthodoxy was transferred to the west of the Carpathians, which gave Rus' the opportunity

to strengthen ideologically and economically, and also to achieve political unification.

It is not for nothing that Monomakh’s son Mstislav was called the Great!

Under Vladimir Monomakh and Mstislav, Rus finally established itself in history

as an allied state of Byzantium and, moreover, as a co-religionist and equal. 628
Vladimir Monomakh began to be called not just the Grand Duke, but the Tsar. But since
relations between Catholics and Orthodox could not be improved, then the hostility
"Latinism" spread to Rus', which, however, did not prevent the Volyn prince
Izyaslav was able to use the help of the Hungarian cavalry without causing any reproaches
apostasy. After all, these were political unions, not ethnic contacts.

So, Vladimir Monomakh is rightly considered the greatest military leader and
political figure of Ancient Rus, but, alas, not for what he did. The war with
Polovtsians passed through during the reign of Svyatopolk II, and during the reign of Monomakh it
died out. No insulting peace treaty was concluded, but simply a "steppe fire"
In 1116 the fire stopped burning, by 1125 the coals of the fires had turned black, and after 1132 a new one grew
grass and the time of Russian-Polovtsian symbiosis came.

And is it possible to be proud of a victory over an opponent who didn’t have a single one?
chance of victory? The population of Rus was about 5-6 million, and the Polovtsians - 300-400 thousand. Rus
possessed impregnable fortresses and skilled blacksmiths who forged weapons for
fighters. The element of risk in this war was completely absent, because the Polovtsians had no rear and
allies. Monomakh's merit is not in his victory over a weak enemy, but in the conclusion
peace, which ensured the Russian-Cuman union for 130 years. And that's not a small amount!

But a small episode in 1123 - the siege of Vladimir-Volynsky by the Hungarian-Czech

the Polish army in the presence of Russian allies, essentially agents of the Vatican, he promised

tragic consequences, which can be easily seen by taking for comparison the fate of the Polabian Slavs.

Yaroslav Svyatopolchich's reserves were inexhaustible: all the knights of Germany and the merchants

Italy, which were in the acmatic phase of passionary tension. In order to

to reach the Dnieper line, the Hungarians only needed guides and intermediaries with the locals

population, but this is what the far-sighted Vladimir Monomakh deprived them of, who knew how

act in harmony with the people. Therefore, when he proposed to the masses a program of union with

Byzantium, peace with the Polovtsians and rejection of the West, it was accepted by public opinion

collectively, i.e. as something self-evident.

Hungary missed the opportunity to strike, the ancient Russian Westernizers scattered in different directions, and

Orthodoxy saved Rus' from occupation, attempts at which were repeated only 100 years later.

It is for this that Rus' should be grateful to Vladimir Monomakh.

As mentioned, the war spread to the territory of Hungary, but its initiative

passed to Byzantium. The son of King Kalman and grandson of Monomakh, Boris, was born in Rus'

the exiled wife of the Hungarian king, he grew up at his grandfather's court, and in 1129 he moved to

Constantinople and was sent by Emperor Manuel to Hungary as heir

throne. King Stephen II received him as a brother and appointed him heir to the throne, but

The Hungarian nobles rebelled and nominated the blinded man as a candidate for king

Kalman Prince Bela. Stefan and Boris relied on the Greeks and Polovtsians, Bela on the Germans

628 Ibid. P. 186.

and Czechs.

In 1131 Stefan died and war broke out. The Poles and Russians came to Boris' aid,

but were defeated by the Germans in 1133. Lothair of Saxony reconciled the opponents in 1135, but

After the death of the emperor in 1137, Boris's former enemies, the Margrave of Austria and the Duke

Bohemian - used it to invade Hungary and suffered heavy losses in 1146

defeat. Boris fled to Byzantium, where he was received by Emperor Manuel, and took part in

his war with Hungary and was killed in one of the skirmishes with the Cumans, who were now fighting under

Hungarian flags. The prince became a victim of super-ethnic contact.

Compared to all the countries described here, Rus' was the happiest.

Of course, there were frequent civil strife here too, but this did not prevent the creation of wonderful architecture.

and write wonderful books. Up until 1200, the Russian land was a country of plenty,

cultural and not threatened from anywhere, Byzantium, inherited from the warlike

the emperors of the Komnenos dynasty wealth and brilliance of education, was friends with the same faith

Rus, did not encroach on its borders. In the West, the power of knighthood and the merchant Hansa grew, but

the barrier of Lithuanians, Letts, Kurians and Estonians protected the Russian principalities from aggression

German and Danish. The Polovtsians, defeated by Vladimir Monomakh, sought friendship

Russian princes, were baptized into the Orthodox faith by entire families and repelled raids

Seljuks - representatives of the "Muslim world", which at that time was fragmented into

numerous rival sultanates. With the help of the Polovtsians, Georgia won the victory

over the Seljuk troops. The kingdom of David the Builder, Queen Tamara and George Lash was,

like Byzantium, an ally of Rus'. It seemed that the prosperity of the "beautifully decorated"

The Russian land will last forever, but these words are taken from a work of the 11th century,

called "The Word on the Destruction of the Russian Land." The author of this treatise knew that

he describes the "golden autumn".

Let's digress and clarify. By the 13th century, the force of inertia of the initial explosion

ethnogenesis was on the wane, which was noted by another ancient Russian author in The Tale of the Campaign

Igorev", describing the princely feuds. Feuds are feudal wars. They were waged

everywhere: between the barons in France and between the emirs in Syria, in Hindustan - between

Rajputs (princes), in Germany - between the dukes of the Holy Roman Empire, in

In Japan - between the noble families of Minamoto and Taira, in England - between kings and

princes of the blood. Everywhere they had different meanings for the country and the people, but only in Rus'

The 13th century led to a tragic outcome.

Why? And are they even real?

91. The Legacy of Mstislav the Great

Vladimir Monomakh's eldest son, Mstislav, was loyal and talented

assistant to his father. His will and extraordinary abilities as a ruler not only saved

The Kiev principality from disintegration, but also allowed it to complete its political unification

Russian land. In 1127 Mstislav annexed the Polotsk principality to Rus', and the captured

he sent the Polotsk princes into captivity to Constantinople. It was not for nothing that the chronicler called him the Great,

and the Orthodox Church granted him canonization. But after his death in 1132, the forces

ethnic development pushed Kievan Rus to collapse. Civil strife arose, and the

reprisals, the political disintegration of the state, but not the ethnic group, occurred. 629

The appanage princes of the 12th century became sovereign after the death of Mstislav the Great.

sovereigns of their principalities because they were supported by the population, which was burdened

dependence on Kyiv. The Chernigov Olgovichi - Vsevolod P and Igor P - sat down for a time

on the golden throne of Kyiv, but the Kievans were burdened by them. The conspirators called for the throne

Izyaslav Mstislavich, and when he approached Kyiv with his army in 1146, the townspeople

629 See: Rybakov B.A. Kievan Rus and Russian principalities of the 12th-13th centuries. P. 472 et seq.

defected to his side. Igor was captured and a year later was torn apart by the Kyiv

crowd.630 In 1157, the legitimate heir of Monomakh, the Suzdal

Prince Yuri Dolgoruky, but in 1169 his son Andrei took Kyiv and gave it to the army

three-day robbery: previously this was done only to other people's cities, not to one's own.

Not passionate tension, but the unbridled instincts characteristic of

inertial phase of ethnogenesis, is visible in these and many similar events of the history of disintegration

Kievan Rus. It was good that there were no strong enemies on its borders. The Polovtsians,

defeated by Vladimir Monomakh, they preferred to plunder the Russian land

independently, but in alliances with warring princes.631 The Western Slavs were restrained

the German "onset to the east", and the Volga Bulgarians waged a constant war with Suzdal and

Murom to exchange raids for the capture of captives. The Bulgarians replenished their harems, and

the Rusichi compensated for the damage. At the same time, children of mixed marriages were considered legitimate, but

the exchange of gene pool did not lead both neighboring ethnic groups to unification. Orthodoxy and Islam

separated the Russians and the Bulgarians, despite their genetic mixture, economic and

social similarity, monolithic geographical environment and extremely superficial knowledge

dogmatists of both world religions by the majority of the Slavic and Bulgarian population.

This is strange: after all, the nomadic Polovtsians were willing to be baptized, and the pagan Yatvingians

did not accept Christianity, preferring death or hard captivity. And the Russians themselves,

the brutality of internal wars and the loss of political unity, remained as an ethnic

integrity. Obviously, here, in addition to ethnogenesis, it is necessary to take into account cultural genesis; these

Both processes, although related, are not identical to each other.

Let us remember that until the 10th century the Slavs, although politically fragmented, represented

a single super-ethnic entity that gradually accepted Christianity,

which also seemed to contemporaries to be a cultural unity. But already in the [10th century, when for

both superethnoses entered a phase of breakdown, the situation began to change, slowly but surely

steadily.

In the east, in Byzantium, where the traditions of the era of the Great Councils of the 5th-6th centuries were preserved,

Church services were conducted in the generally understood Greek language, the basis of cultural

unity was a conviction that required understanding. Therefore, in the Greek

cities there were constant debates on topics of dogma, ethics, apologetics and other

theological disciplines. The clergy practically did not separate themselves from the flock, therefore

secular educated people sometimes became patriarchs: Tarasius, Nicephorus,

Photius.632

That is why, preaching Orthodoxy, Cyril and Methodius translated for the Slavs

sacred books. In their view, conversion was inseparable from enlightenment and

training. The Slavs liked this, because, having been baptized, they ceased to be

"barbarians", but were compared to the Greeks. Having passed the necessary Christian sciences, capable

Slavic youths, such as the priest Hilarion, could even become bishops

and teach his flock, who understood the language of the liturgy and sermon. Therefore, Orthodoxy

took root in the Bulgarian Kingdom633 and the Kiev Khaganate; however, in Moravia, a neighbor

aggressive Bavaria, it was defeated.

630 The death of Igor II, a prisoner brutally tortured by the mob, was equated to martyrdom; Igor

canonized.

631 See: Gumilev L.N. Myth and reality // Problems of reconstructions in ethnography. Novosibirsk,

1984. P. 5-24.

632 See: Florya B.N. Tales about the beginning of Slavic writing. Moscow, 1981. P. 35.

633 Ibid. P. 51-52.

Christian preaching in Western Europe was completely different under the Carolingians.

There the idea arose that Christian theology was a secret science, access to which should be

be open only to the clergy. This opinion was already current in the 8th century because in 794

The Frankfurt Synod condemned the obligation of church service in only one of the three

languages: Hebrew, Greek and Latin, but this decision was later

ignored. According to the tradition that existed in the West, only the native language was allowed

individual prayer and preaching.634

The obligatory “trilingualism” actually abolished Christian education,

because it was only possible to study Hebrew in Muslim Cordoba, where

there was a Jewish colony, and the Greek was nowhere to be found, because the iconoclasts ruled in Byzantium,

considered heretics. However, in the early 10th century, the German clergy

baptized Moravia. However, after 846, Prince Rostislav turned to Constantinople with

with a request to send him a bishop who would also be a teacher, “so that... he could explain to us

Christian faith."635

The subsequent history of the mission of Cyril and Methodius has been described many times, right up to its

tragic ending. Prince Rostislav's nephew Svyatopolk betrayed Methodius and his

disciples in 879, united with the Germans and abandoned his people as a sacrifice to the pagan Hungarians.

When in the 11th century the Czech king turned to Pope Gregory IV with a request for permission

services in the Slavic language, the Pope replied: “God Almighty has found it pleasing that

The Holy Scripture in some of its parts remained a secret, for otherwise, if it were

it is completely clear to everyone, they would value it too low and lose touch with it

respect."636

I wonder how the Pope himself felt about the Scriptures, which he was obliged to obey by virtue of his position.

know? And it is clear that the southern Slavs - Bulgarians and Serbs, having the opportunity to choose,

preferred the faith of the Greeks, with whom they fought, to the Latin faith, which was given to them as

incomplete, in a truncated form. The Czechs had nowhere to go, and the Poles of the 11th century were so

so simple-minded and trusting that they didn't suspect any offensiveness in principle

"trilingualism". But the Rusichi, who lived along the Great Road "from the Varangians to the Greeks" and were experienced in

trade and diplomacy, rejected the confession that limited their freedom of conscience. Olga and

Her grandson Vladimir consciously chose the Greek faith.

XY. Heterogeneity and heterodoxy

92. Ancient Gods and New Demons

Paganism has many faces. Christianity quickly triumphed in Kyiv, with difficulty in

Novgorod and very slowly in Rostov and Murom, where the Slavic population was

a small minority. The ethnic diversity of the northeastern outskirts of Kyiv

the Khaganate promoted polytheism, i.e. a worldview of super-tolerance, when they worship

not only their tribal god, but also their neighbors, perhaps they will help.

This type of polytheism was known in the ancient Near East, where the Chaldeans, Arameans and

the Jews sought to bring worship not only to their god, but also to the neighboring Baals,

Molochs and Astartes, in order to enlist their help and lure them to their side. Then

henotheism, i.e. worship of one's own god, also flourished. Monotheism was preached only

634 Ibid. P. 26-27.

635 Ibid. P. 26.

636 Ibid. P. 29.

some prophets who got into big trouble for this.637 A similar picture

can be seen on the outskirts of Rus'. An unknown author of the 14th century reports that the dual faith "does not

Christians, but they believe in Perun, Khors, Mokosh, Sim, Regla, Vila" - a total of thirty

gods. "They pray to fire and call it Svarozhitsa..."638 This listing shows that

here is not a slender hierarchy of the Olympic pantheon, but an eclectic combination of several

half-forgotten traditions. Perun is a Lithuanian god who fought with Christ until the 14th century. 639 Khors

— the sun (Persian Khurshid) — the legacy of ancient Mithraism. Pitchforks — the spirits of the dead, and

The rest are completely unknown, although, apparently, they were known and revered in the 11th-11th centuries.

But these were “disputes in heaven,” and they materialized “below,” on our earth.

In those years when golden domes of cathedrals rose in Kyiv, Chernigov and Novgorod

Saint Sophia, in Rostov, on the Chud end, stood the idol of Veles, the patron saint of cattle and

wide pastures, - it was a deity of the Mithraic cult. Christian bishops

Feodor and Hilarion fled from Rostov from the fury of the Meryans. Feodor was successful only in

settlement near the Slavic city of Suzdal. The fugitives' successor, St. Leonty, was captured

during a sermon. He was killed after long tortures around 1070, but his successors St.

Isaiah and St. Abraham achieved success by converting many Meryans to Orthodoxy.

The Slavs were equally reluctant to accept Orthodoxy. At the beginning of the 12th century, the Vyatichi killed

missionary Kuksha. On the southeastern outskirts, only Kursk was a Christian city, and

Mtsensk, Bryansk, Kozelsk adhered to paganism, their conversion dates back to very

approximately the middle of the 12th century.

The situation was even more complicated in Murom, where Orthodoxy was in dispute not only with the stubborn

paganism, but also with Muslim propaganda coming from Great Bulgar. Only to

In 1092, the Spassky Monastery was built near Murom, and then a line of princes ruled in Murom.

Chernigov princes. But the surrounding Mordvins remained hostile to Christianity.

And finally, in the north, the Zavolotsk Chud, who inhabited the country of Biarmia, or Great

Perm zealously defended the Yomaly temple from the Norwegians and Novgorodians. Until 1318.

paganism defended itself from Christian preaching, and everything changed only in the 14th century. Then

On the site of the former sacrificial trees, “Holy Rus'” arose.

In the 11th century, Orthodoxy suddenly found a new, unexpected enemy. The Teaching of the Magi

differed from the syncretism that was widespread in North-Eastern Rus' before the Khabarovsk State University. For the first time

The Magi appeared in Suzdal in 1024. They incited the people against women, attributing

the famine that happened at that time. Then, with the same sermon, the Magi in 1077-1078.

marched from Rostov to Beloozero and killed many women. Their last performance was

in Novgorod in 1223, but the people seized and burned them, whereas in the 11th century it was the people who defended

Magi from the princes.

The principle of the Magi's teaching was recorded by the boyar Jan. They said: "God, having washed,

wiped himself with a rag and threw it on the ground, and then the devil created (apparently, from the rag. - L.G.

) of man, and God put a soul into him.”640 To the question: “What are your gods?” the Magi

pointed to the devils depicted on the icon and claimed that these gods were revealing things to them

secrets.

It is curious that the false monk whom Rubruck met in Mongolia in 1253 also believed

637 See: Turaev B.A. History of the Ancient East. T. P. St. Petersburg, 1913. Pp. 92-104.

638 Gumilevsky F. Op. cit. P. 45.

639 The last defender of Perun was the Grand Duke of Lithuania Olgerd, but his children and nephews

accepted baptism (see ibid., pp. 40-43).

640 Gumilevsky F. Ibid. P. 53.

the body (i.e. matter) is the creation of the devil, and the soul is placed in the body by God.64 1 This dualism

Unlike other dualistic concepts, it goes back to Manichaeism, but rather to

Bogomilism, but cannot be compared with naturalistic cultures -

veneration of the forces of nature - and even with the cult of ancestors. No, it is crystallized,

a well-thought-out anti-system, reminiscent of psychology, but not at all of dogma

the actions of the inquisitors Sprenger and Institoris, although the latter stood on the position

monism, claiming that the devil faithfully serves the throne of God.642

93. Dual faith

Byzantine culture, i.e. Orthodoxy and book education, broke down in the 11th century.

open resistance of militant paganism - the teaching of the Magi in Novgorod and

Rostov land, but only in cities and fortified monasteries. The people skillfully avoided

from teaching foreign faith. He had his own religions, his own cults, his own deities. And it was precisely

because there were several of them and they were different from each other, the result of an ideological struggle

Christianity and paganism were predetermined.

Orthodoxy had a well-thought-out organization, enjoyed the support of the authorities and

gave its followers access to world culture, which captivated Russian passionaries,

striving for honors and advancement in the structure of their ethnopolitical system -

a monolithic state created by Vladimir Monomakh and his son Mstislav

Great.643 But for simple Slavs - harmonious in psyche and level of knowledge - it is necessary

it was necessary to tell fortunes, and get rid of night ghosts, and negotiate with the goblin so that he would not

frightened the cattle grazing in the forest, and appease the souls of the ancestors - the Navi. Therefore, having won

political victory, Christianity in Ancient Rus' could not cope with the ancient

worldview, although the latter was declared superstition. And the Russians themselves

the priests believed in the existence of evil spirits, without at all deviating from the principles of their

religion, because the Gospel mentions both demons and Satan. As a result, the fight against

paganism, i.e. folk beliefs, proceeded sluggishly, although not without results.

The usual, common man's idea of Slavic paganism as

life-affirming worldview is more than wrong. It is absurd! B.A. Rybakov

convincingly showed that the term “paganism” arbitrarily unites three different

cult: an ancient cult of ancestral spirits hostile to living people, i.e. vampires;644 cult

elemental spirits, probably a variant of Mithraism; the cult of Perun, reformed in the 9th century

the Baltic Sea basin. This latter cult was widespread among the wandering

Varangian warriors in Lithuania, the Prussians and the Polabian Slavs.645 In Rus' he could not stand it

rivalry with Christianity, which was much more ancient, because the Goths accepted

baptism in the 4th century, and in the West the sanctuary of Svyatovit was destroyed by the Germans at the end of the 12th century.

This third cult was therefore an episode in the background of the history of Eastern Europe, although

His role in the events of the 9th-11th centuries was by no means small.

Mithraism, a truly life-affirming religion, spread from

641 See: Journey to the Eastern Countries of Plano Carpini and Rubruk. P. 157.

642 Sprenger J. and Institoris. The Hammer of Witches. P. 159-161.

643 From the congress of princes in Lyubech (1097) to the death of Mstislav and the secession of Polotsk (1132) (see: History of the USSR.

T.I. P. 584).

644 See: Rybakov B.A. Paganism of the Ancient Slavs. Moscow, 1981. Pp. 15-17.

645 ibid. P. 19, 25.

The Great Wall of China to the Atlantic Ocean gave way to Christianity, Islam and

theistic Buddhism. Its history is a special topic, which we will not touch upon.

Much more important is the problem of ancient beliefs, which has not yet been solved and, apparently, cannot be

obtain a satisfactory solution.646 However, it is unacceptable to neglect it. And so

Why.

The population of Eastern Europe in the XV century was diverse but inactive, which gave

the opportunity for the Kyiv princes to unite a huge territory through conquest.

The inability of the Finnish, Ugric, Baltic and even Slavic tribes to resist

shows that most of them were relics of ancient ethnogeneses that had rubbed shoulders with each other

friend. Figuratively speaking, these ethnic groups were not children, but old men. Even the youngest of them —

the Radimichi and Vyatichi had at least 800 years behind them, and taking into account the incubation period

period - 1000 years. Therefore, their worldviews, once original, became similar

each other, which gave reason to unite them into something whole, and in fact - mosaic.

Christian authors have put forward a hypothesis about the origin of the multifaceted paganism from

the collapse of the Tower of Babel and the confusion of languages.64 7 The desire to find a way to build

stable buildings allegedly caused a phenomenon that received the name from folklorists and ethnographers

the name of a "construction sacrifice." People were walled up alive in foundations or walls

castles and city fortresses. 648 Our peasants back in the 19th century, when laying the foundations of a house or

housewarming a rooster, lamb or other animal was killed.649 in honor of the goddess of the Earthb50

Reading this, one remembers with gratitude the Roman Emperor Theodosius I, who

banned sacrifices to stop the "killing of innocent animals."

However, our ancestors outdid the Greeks and Romans. They used

"construction sacrifice"... children! "There is such a legend about Novgorod: when Slavyanok

became desolate and it was necessary to cut down a new city, then the people's elders, following the ancient

according to custom, before sunrise they sent messengers in all directions with orders to capture

the first living thing they came across. A child came their way; it was taken and

laid at the foundation of the fortress, which is therefore called Detinets."651 The same

horrors took place in Germany and Britain,652 and in Russia and Bulgaria even before the 19th century.

Unbaptized babies were buried under the threshold of the hut.653

This is a terrible belief, an echo of a forgotten religion, most likely one of

unknown demonic cults of antiquity, it would seem, in our enlightened times are not

should have had followers. But, alas, this is another mistake of the optimist.654

646 See: Vetlovskaya V.E. Dostoevsky's Works in Light of Literary and Folklore Parallels.

"Construction Sacrifice" // Myth - Folklore - Literature. L., 1978. P. 103.

647 See: Frazer J. Folklore in the Old Testament. Moscow; Leningrad, 1931. Pp. 137-138.

648 See: Zelenin D. Totems-trees in tales about the rituals of European peoples. M.; L., 1937. S.Z.

649 cm: Nikiforovsky M. Russian Paganism. St. Petersburg, 1875. P. 38.

650 See: Afanasyev A.N. Poetic views of the Slavs on nature. Vol. 2. Moscow, 1868. P. 83.

651 Quoted from: Vetlovskaya V.E. Op. cit. P. 104.

652 See: Veselovsky A.N. From the history of literary communication. St. Petersburg, 1872. Pp. 305-307.

653 See: Afanasyev A.N. Decree. op. T. 2. P. 113; T. 3. M., 1869. P. 237, 799.

654 V.E. Vetlovskaya (op. cit. pp. 107-113) shows that N.A. Nekrasov stood on the basis of paganism when

wrote: "A business is strong when blood flows under it," and F.M. Dostoevsky responded that the well-being of everything

94. "Navi's Charms"

Christianity had a hard time taking root in Kievan Rus, but it was even harder among the Slavs.

tribes conquered by the Kyiv princes. Military victory over the Slavic pagans -

The Vyatichi were conquered by Vladimir Monomakh, but the spiritual, or, more precisely, ideological

victory took until the 14th century. In Rus' itself in the narrow sense of the word (Kyiv, Chernigov,

Pereyaslavl) dual faith existed for a long time. A certain Christ-lover wrote: "I can't stand it

Christians who live with dual faith and believe in Perun, Khors and other gods."655 But is

Christian missionaries and princes dealt with Perun (lightning) and Khors (the sun),

the devil-worshipping magi who sacrificed women to evil spirits were killed, but the most

The ancient cult of veneration of the spirits of the dead survived until the 20th century.

These spirits - navii - demanded little from living people: treats on Maundy Thursday

and a heated bathhouse with prepared towels; ashes were scattered on the floor of the bathhouse

ashes, and the next day they found traces on the ashes that looked like chicken tracks, which they saw as

proof of the deceased visiting the bathhouse - "the navii came to us to wash themselves."

Of course, the priests claimed that demons came, but the most interesting thing is that the fact

there was no doubt. After the bathhouse was prepared for the navi and steam was added, people did not

entered there until the next day. The whole ceremony was not at all burdensome.

The Navii demanded treats, but also very modest ones: a jug of milk, a plate with

meat and milk, bread, salt. All this had to be placed under the very roof of the yard, and

better on the roof in strict secrecy. The Navii were extremely pleased and said: "We

we went to the Bulgarians, we went to the Polovtsians, we went to the Chuds, we went to the Vyatichi, we went to

Slovenes, but we, in other lands, could not find any people for this good and honor and

obedience, like these men."656

Based on the selection of ethnonyms, the publisher of the text "On the fast to the ignoramuses on Monday 2

weeks", from which this quote is taken, dates the text to the 11th-13th centuries, although it indicates that

Bloodless sacrifices to the spirits of the dead continued until the 20th century. Christians believed that the Navi

demons, and the donors are uneducated people (ignoramuses or ignoramuses), but to us

what is more interesting is the diversity of cults that we unite under the common name -

paganism. Not only the Polovtsians, who worshiped the Eternal Blue Sky - Tengri, the Bulgarians-

Muslims, Finns (Chud), but also Slavic tribes - Novgorod Slovenes and Vyatichi -

had their own cults, which did not unite them in any way in the face of the advancing

Orthodoxy. That is why Christianity, which had a "rigid system" in its composition,

the church organization, supported by the authorities, went from victory to victory.

However, this movement was slowed down by the insincerity of many church ministers, which

narrates the “Word about the False Prophets”, presumably dating back to the 13th century,057 Although

the essay is a compilation658 but the very fact of the statement of trouble, namely

failure to observe Christian prohibitions in behavior, passion for fortune telling and magic and

the world is not worth the death of one innocent child. And, finally, the image of V. Belinsky - Kolya Krasotkin builds

liberalism on the death of Ilyusha Snegirev, an innocent victim of his own innate nobility.

655 Galkovsky N. The struggle of Christianity with the remnants of paganism in Ancient Rus' // Notes of Moskovsky

archaeological institute. T. HUSH. M., 1913. S. 1.

656 Ibid. P. 5-7.

657 Ibid. P. 56.

658 Below is an excerpt from the “Works of John Chrysostom” Vol. 8. Book 2. P. 706 (see: Galkovsky N.

Decree. op. pp. 56-58).

participation in orgies, quite clearly shows that the crisis of worldview in Rus'

The 13th century was a current phenomenon, and the Christian faith competed with everyday atheism.659

The obscuration phase often comes on gradually. Here and there painful sensations arise.

symptoms indicating illnesses that are at first easily curable, then deeply

penetrating the social organism and, finally, paralyzing it. The presence in one

the state system of several cults, i.e. stereotypes of behavior, did not lead to

strengthening the social system, especially with a reduction in passionary tension. More

It was fortunate for Rus' that the introduced Christianity did not give rise to a chimera; this

it would have been an end worse than the Khazar one. Why didn't it arise?

The difference between the Khazar and Kievan Khaganates in terms of ethnic contact

consisted in the fact that foreign people came to Khazaria and transplanted foreign ideas to Rus'.

D.S. Likhachev called this version of ethnocultural contact “transplantation” -

transplantation of thoughts, knowledge, ideas, considerations, etc., but not people! Individual

Greek scholars who came to Kyiv's Sophia and occupied a chair there were lost in the crowd

Russians, also long baptized and just as smart. Learning was easy for the Russians, and

family ties made any kind of activity easier. Bishops and priests were the same

local residents, as well as pagans - sorcerers, wizards, healers, warriors, merchants, princes.

The ethnic development of the Orthodox and pagans proceeded synchronously, as a result of which

syncretism - a phenomenon of the sociosphere - did not influence the natural process of ethnogenesis. General

the decline in passionarity first reduced the tension of religious conflicts, and then

led to mutual tolerance, especially since paganism and Christianity had sprouted in Rus'

into each other. A unique version of ideology was created, called dual faith, but

which has survived for centuries due to the loss of antagonistic contradictions. Well, they became

call the Naviys demons, but nothing in the life and worldview of the Slavs has changed!

Although perhaps not; the introduction of Greek faith and culture led to some

complication of the system, i.e. played the role of a negentropic impulse. Where paganism

held out - among the Polabian Slavs - the Germans won at the end of the 12th century. And where they were created

complex systems - in Rus', Poland, the Czech Republic - the German onslaught was stopped. Thus

Thus, the “Navi charms” played a small but important role in Slavic ethnogenesis.

positive role. Therefore, the churchmen gave up on them, destroying only those

cults that practiced bloody sacrifices, i.e. varieties of Satanism.

As for the everyday needs of the population, turning to sorcerers was sometimes

allowed, for example, to cure frequent illnesses. However, the doctor of that time was called

not a sorcerer, but a healer, i.e. a knowledgeable specialist.

The church was stricter about fortune telling and divination, because the existence of demons was considered

so obvious that communication with them was considered not as superstition, but as dual faith.

"If someone goes to the sorcerers to do fortune telling or to take knots of repetition - opetimia

first 40 days, and a prostration of 300 per day, and then 2 years about bread and water, because he left the Most High

help, goes to demons, believing in spells, pleasing demons."660 The motive for punishment is clear, but let us remember,

that in France and Germany the culprit would be burned at the stake for the same actions.

And so they survived everyday beliefs and skills, the legacy of forgotten cultures, all of their

opponents: theology, scholasticism, positivism and scientific atheism. Nowadays the difference with

perhaps only in the fact that sorcerers began to be called psychics.

Demonology is a constant phenomenon, independent of formations and level of civilization.

There was a case when a female employee asked for time off from work to visit a grave.

659 “...and those baptized themselves do not believe in Christ” (ibid. P. 67).

660 “Rules of the Holy Fathers” (see: Prokhorov G.M., Rozov N.N. List of books by Kirill Belozersky // TODRL.

XXXMI. L., pp. 376-377).

close relative at the Novodevichy Cemetery in Moscow. While she was asking permission from

bosses, bought flowers and drove across Moscow, dusk thickened. She, showing

document, went to the grave... and got lost. She met a citizen, she asked

he has the way. He explained, but confusedly. She asked him to take her to the grave: "Already

It’s a bit dark, and I’m afraid of dead people.” He kindly led her along paths and dead ends and suddenly,

over his shoulder, he asked: “Can’t you explain to me why people are afraid of us?” - “Ah!..”

Whether it is a myth or an event is not important to us. I ask the reader to imagine himself in the place

this lady; then he will understand what "demonology" is. After all, these stories, regardless of their

reliability is the ethnography of our time, which makes us, people of the 20th century, related to

all ancestors, contemporaries of ancestors and thus with all humanity. Ethnography

— a humanitarian science. It describes not what exists in reality, but what

a person perceives and what he reacts to. And the described case will not leave you indifferent

even a union member who pays his dues on time.

95. Loneliness

So, the coexistence of two worldviews, seemingly irreconcilable, in the ordinary

life did not entail tragic consequences thanks to the tolerance characteristic of the old, i.e.

ethnic groups that have lost their excessive passionarity. The presence of diverse views and

tastes did not prevent the dual believers from plowing the land, building towers, forging swords and chain mail. Rus

The 12th century was a rich, cultural and relatively populous country, and political

the problems that arose before the princes were so simple that they easily solved them with the help of

his intelligent advisers - boyars and bishops, who studied in Constantinople not only

theology, but also diplomacy. And they knew how to teach there.

But if everything was so good, then why did the Russian land disappear after 100 years?

from the political map of the world?

The closeness and even identity of the dominant ideology of ethnic groups does not lead to their

merger, although it brings their cultural appearance closer. Orthodoxy did not make the Greeks Russian,

and vice versa, but it made them friendly to each other. Bloody wars on the Black Sea

ceased in the 11th century, and Vladimir Monomakh's attempt in 1116 to return the old lands of the Ulichs

at the mouth of the Danube ended in complete failure, and it is difficult to say whether there were military personnel there

clashes or the voivode Ivan Voitishich withdrew his troops without a fight, having established that the Greeks

much stronger than him.

When the Kyiv Khaganate ceased to unite the Russian land, the sovereign

principalities began to join European coalitions. In the 1840s, Kyiv entered into an alliance with

Hungary against Byzantium, and the Galician and Rostov-Suzdal principalities against the Greeks

against Kyiv and Hungary. In the 60s, Kyiv entered into an alliance with Byzantium, and Yaroslav

Osmomysl Galitsky, together with Hungary, supported the famous adventurer Andronicus

Comnena. But all this was a diplomatic game, and not a severance of cultural ties, because

On Athos, the number of Russian monks grew, and in Constantinople, a Russian

quarter. Russians and Greeks lived amicably, but separately.

The Komnenos era is considered to be the golden age of Byzantium. Outwardly it is indeed

so. Wars were won, culture flourished, Constantinople, in the words of

crusader chronicler, concentrated in himself 3/4 of the wealth of the whole world, and the remaining quarter

was scattered throughout all countries. But from the standpoint of ethnology, everything was much worse. Three great

The Komnenoi were victorious and feasted on the wealth they had accumulated. They did not mobilize

their compatriots to defend the borders, and they hired Varangians and Franks as infantry,

the cavalry - the Pechenegs and the Cumans, and the navy - the Genoese and the Pisans. Emperor Manuel

surrounded by French knights and ladies. Even the empress was French - Marie

Antioch.

Therefore, the relations between Rus' and Byzantium by the end of the 12th century acquired a somewhat different character.

There was nothing to quarrel about, and no point in being friends. Contact became not emotional, but

speculative. But this is also natural with a decline in passionary tension in both

countries.

Things got even worse in the Age of Angels. These incompetent rulers lost not only

Bulgaria, but also the respect of the Orthodox Slavs. In the 13th century, only memories remained of

the idea of a common Greco-Russian culture, lost in 1204.

Contact between Rus' and co-religious Georgia developed somewhat differently. In 1185-1186

Queen Tamara was given in marriage to the son of Andrei Bogolyubsky, Yuri, whose uncle,

Vsevolod the Big Nest, deprived of his inheritance and compensated for it with a luxurious dynastic

marriage. But Prince Yuri Andreevich, an energetic, talented, but rude man, showed

courage and talent of a commander, at the same time combined the Russian vice - drunkenness - with

eastern, unnatural. Tamara could not stand it and sent her husband to Constantinople,

having provided him with rich provisions. However, Yuri Andreevich quickly drank the money away and returned to Georgia.

through Erzurum and raised a rebellion. The most amazing thing is that almost half of Georgia

took his side; that means they considered the contender theirs. Tamara won. Georgian

the princes surrendered and brought George of Rus himself. Tamara let him go to Rus, but

The Suzdal princes were adamant and did not accept Yuri. Then he married a Polovtsian

Khatun, in 1193 came to Arran and with the help of the local atabek again invaded Georgia, but

was defeated and disappeared without a trace. Ethnic contact did not take place.

The situation was more complicated with the Romano-Germanic Catholic countries, including

Slavic Poland. Here even friendship at the ethnic level could not be realized, despite

to the political unions mentioned above. The Russians considered the Greeks, Georgians, Karelians,

Izhora, but not the Swedes, Germans, French, Italians, despite their insignificance

differences in theological dogma, in subtleties inaccessible to the overwhelming majority of people,

and the nobility. Feeling prevailed over philosophical understanding, as, incidentally, in

In the West.

Catholics did not consider Greeks, Bulgarians and Russians as co-religionists, and this alienation,

first manifested in 858-867, 300 years later it turned into a religious war

against the Orthodox. There was no benefit from this war for either side; its meaning

was unclear even to scientists who were contemporary with the events.

Metropolitan John IV (1080-1089) wrote to Pope Gregory IV (1073-1085): “I do not know,

how temptations and stumbling blocks arose on the divine path and why they did not

are being corrected? I can't stop marveling at what an evil spirit... the enemy of truth and the adversary

unanimity, alienates your brotherly love from the whole Christian flock, suggesting that

we are not Christians. But we always considered you Christians at first... although you are in many ways

"You are different from us."661

In 1075, the Pope confirmed Izyaslav as “King of Russia” under some special conditions,

which he did not dare to entrust to parchment. He wrote that his two ambassadors "in words

explain to you what is and what is not in the letter.”662 There can be little doubt that

the secret talk was about submission to the papal throne and a break with the Greek patriarchate. But

Grigory UP died in exile, and Izyaslav, after the death of his rival brother, returned to Kyiv.

1077 The need for Western assistance disappeared.

What would have happened if the Germans, Hungarians and Poles had put Kiev on the golden table?

his protege, shows the example of Galich, captured by the Hungarians, where in a short time

During the reign of the Hungarian King Coloman, the Orthodox bishop of the church was expelled

converted into churches, and the people were forced to convert to Latinism.663 Only the bold attack of the princes

661 Gumilevsky F. Ibid. cit. T.I. P. 97.

662 Ibid. P. 101.

663 Ibid. P. 103.

Daniil and Mstislav the Bold returned both political and religious freedom to Galich.

Contact with the papacy was clearly not successful.

In fact, the failures of Catholic propaganda among the Slavs arose from two

reasons: the Latin Bible was incomprehensible to the Slavs and Prussians, and its translations were not

were allowed; therefore, persuasion was replaced by coercion, and the latter was beautifully described by

Adam of Bremen in his Church History, written around 1070: “The Baltic

the Slavic tribes would undoubtedly have been converted to the Christian faith long ago if

the greed of the Saxons, whose souls feel more desire for

tithes than to the conversion of the pagans. They first converted Christians in Slavonia

they were outraged by greed, then, having subdued them, they were driven to rebellion by cruelty and now,

seeking only money, they do not care about the salvation of those who would like to believe."664

Here is the answer to the letters of Metropolitan John TU to Pope Gregory UP, heroically

correcting the morals of the Western Church, but powerless against natural phenomena, including

including ethnogenesis. In the 12th century, the passionary tension of Romano-Germanic Europe reached

acmatic phase, and Slavic and Greek Europe had already lost its former energy,

even passed the inertial phase and lived only at the expense of accumulated wealth and traditions.

But the wealth was wasted and the traditions forgotten; the fall was approaching.

Constantinople and the founding of Riga.

Rus' was luckier than the Western Slavs and the Greeks. Both protected it

with their bodies, and the princes of Rurik at home could calmly settle personal scores and in strife

to devastate his own country; as for theological disputes with

Catholics, the Russians avoided them, fully understanding that the issue was not in theology, but in

war. And it began in the 12th century, when a Crusade was declared against Orthodoxy.

(see Chapter XXI).

The Europeans were advancing systematically. In 1204 the French and Venetians took and

sacked Constantinople and Thessaloniki, but in 1205 were stopped by the Bulgarians and

Cumans, after which the Latin Empire and the "Overseas Land" (Palestine) passed to

defense and were liquidated at the end of the 13th century.

The Germans and Swedes were drawn to rich Novgorod, but it was saved by Alexander Nevsky in

1240-1242 During these half a century, the newborn Mongolia coped with its steppe

opponents: the Merkits, the Cumans and the Bulgarians, but did not even attempt to gain a foothold

in the Russian land. The Mongol troops left Rus' in 1241. Chronological coincidence

Catholic pressure on Orthodoxy and the passionate push in Mongolia by chance.

For twenty years the Russian land, having disintegrated into eight “semi-states”, has essentially

sovereign states, a super-ethnos based on a gradually forgotten tradition,

was alone, surrounded by enemies and had lost friends. But that's not all,

the majority of the population of Rus' was hostile to the order that was

based on Orthodoxy, princely authority and all-Russian patriotism. These were

stubborn pagans and hypocritical dualists. They paid taxes, but for love

did not feed the principles of state. Without them, the princes could not exist, but they could not rely on

They were more than dangerous. The Mongols and Germans found helpers among them, not

considered themselves traitors, because they were forced to obey the princes. And it is not surprising that

The Russian land in the 14th century fell apart. The Novgorod Republic emerged as

a disenfranchised member of the Hansa, the Kyiv land was taken away, almost without resistance, by the Lithuanians,

and the Zaleski outskirts found salvation in an alliance with the Golden Horde, which defended its own

subjects. Solitude is the surest path to extinction. But this process has begun

ethnic obscuration after the defeat of Kyiv, 33 years before Batu's campaign, and not as a result

Mongol raid, the size of which was exaggerated in subsequent historiography.

But was the outcome that liberals dreamed of in retrospect possible?

664 Ibid. P. 61.

historians of the 20th century - a rapprochement with the West and its culture, which was developing very

violently? To answer this, we must give a generalization of the European thought of the XIX century, at least extremely

laconic. Only in this way can one grasp the difference in the structure of thought of the East and the West,

which gave rise to the great schism of the 11th century.

96. Bewilderment

The position of Western Christianity in the [10th century] was much more difficult than that of the East.

In the East, all philosophy could be learned or done without, but in the West,

reason, i.e. one's own opinion, was offered as a tool of knowledge, but it is not so

just make it up. And even if you make it up, it’s even more difficult to coordinate it with your neighbor’s opinion or

his priest, and any disagreement threatens trouble. And then, the already formed opinion

requires coordination with each new incoming information. Information in those days

was constantly received, although it was most often unreliable. Stories of travelers

contradicted the usual ideas about the structure of the world, legends - the Bible,

Christian preaching - to the usual pagan cult. It was easiest from all these

plots to brush aside, but the growing passionarity pushed people of the 9th century to search

worldviews, searches that are never approved and are called God-seeking. But

This activity is not a whim, but an indicator of the passionate tension of the era.

Medieval God-seekers found answers to the mysteries of existence without leaving their families

cities, because Eastern wisdom itself flowed to the West. It carried the answer to the most

the painful question of theology: God, who created the world, is good; where did evil and Satan come from?

For the vast majority of people who were part of Christian ethnic groups

In the Middle Ages, complex theological problems were incomprehensible and unnecessary. However,

the need for an organic, consistent worldview was present in almost all Christians,

even among those who practically did not believe in the dogmas of religion and, in any case, did not think about

THEM.

The character and system of worldview had a practical meaning - the separation of good and

of evil and an explanation of what evil is. For the medieval layman, this problem was solved

simply: by contrasting God with the devil, i.e. by means of elementary dualism. But

This was opposed by theologians and monists, who claimed that God is omnipresent. But if so, then God is present in the devil and therefore bears moral responsibility for all the tricks of Satan.

To this, thinking people objected that if God is the source of evil and sin (even the direct executor is the devil), then there is no point in honoring him. And they cited texts from the New Testament where Christ refused to compromise with tempted by the devil. To this, the proponents of monism responded with the theory that Satan was created as a pure angel, but he rebelled and began to do evil of his own free will and pride. But this concept is incompatible with the principle of God's omniscience, which must had to foresee the nuances of the behavior of his creation, and omnipotence, for, having the opportunity to stop Satan's atrocities, he does not. Therefore, theologians have put forward a new concept: the devil is needed and performs his assigned task, and this, in fact, meant a compromise between God and Satan, which was convenient for people indifferent to faith, but for sincere believers - is unacceptable. A search for a solution arose, and therefore heresy.

In 847, the scholar-monk Gottschalk, developing the concept of Blessed Augustine, came forward with the doctrine of predestination: some people were “doomed” to salvation in paradise, and others - to condemnation in hell regardless of their actions, but according to God's foreknowledge in the power of his omniscience. This opinion was quite logical, but then there was no need to do something for the sake of one's salvation and, conversely, one could do anything

crimes, citing the fact that they were also foreseen by God at the Creation of the world. Sermon

Gottschalk caused great indignation. The Cologne bishop Raban Maurus imprisoned him in

monastery. In 849, a controversy arose over this issue, in which John took part.

Scotus Erigena, who declared that there is no evil in the world at all, that evil is “me on” (Greek), i.e.

absence of being, 665 therefore, the problem of good and evil was generally eliminated from theology,

and thus not only theoretical but also practical morality was abolished.

Erigena's opinion was condemned at the local council in Balansa in 855. The council

"he rejected with contempt the Scottish porridge", i.e. the teaching of Erigena, which was qualified as

“the theses of the devil, not the truths of faith.”666 But in both versions evil, as metaphysical

(Satan), as well as practical (crimes), were rehabilitated. Gottschalk believed

the source of evil is divine foresight, and Erigena proposed to accept obvious evil as

good, because God does not create evil.

So, theoretically the problem of good and evil has reached a dead end, and in practice the Roman

the church returned to Pelagius's teaching on salvation through good works. Such

the decision was not a conscious departure from the views of St. Augustine, but rather instinctive, intuitive and producing practical results - natural morality. But if Pelagianism satisfied the demands of the masses, it did not remove the question of the nature and origin of evil and Satan mentioned in the New Testament repeatedly. Uncertainty troubled the inquisitive minds of young people of all nations and estates.

It is not that they were looking for ways to enrich themselves or to socialize in philosophy and theology. reorganization, no, they needed a consistent worldview that would unite their life experience would be in line with the tradition and level of knowledge of that time.

This was just that rare case when the broad masses of the population, lost in ideological contradictions, they turn to scientists to get answers from them questions that worry them. It is a kind of "fatal moment", often lasting for decades, when an ethnic group makes a choice for itself of a path from which it does not deviate for a long time, sometimes to its very disintegration or breakdown. Then philosophical knowledge acquires public resonance, and if not everyone understands the complex theological argumentation, then everyone THE CONCLUSIONS ARE CLEAR.

But these creative periods are always dangerous, because the search for truth can often to lead into the net of lies. In such eras, neighbors with an established culture and ideology let their ideas grow through the body of a maturing but immature ethnic group. Ideological metastases give rise to chimeras, in which antisystems often arise, which are difficult to cope with

always difficult. Such a situation arose in the Carolingian Empire in the [10th century and proved fraught

with serious consequences.

97. Dogmas, thoughts and actions in the Western world of the 10th-12th centuries

Official church theology has been extremely passive for a long time, apparently simply

not knowing how and what to object to the champions of predestination. By the end of the 9th century 667 spiritual and

the secular society of Europe, from top to bottom, was in a state of complete moral

decline. Thus, Pope John XII (955-964) arranged a harem of corrupt women in his palace.

women, hunted, dragged himself around, drank, and even gave feasts with pagan rituals,

libations in honor of the ancient gods and Satanbb8 Classical traditions were not yet

completely forgotten, but it did not help. Many priests were illiterate, prelates

665 See: Arsenyev I. From Charlemagne to the Reformation. P. 62.

666 ibid. P. 64-65.

667 N.A. Osokin (op. cit. Vol. 11. P. 167) gives the exact date – 891.

668 See: Weber G. General History. Vol. 6. Pp. 79-80.

received appointments due to family ties, theological thought was suppressed

literal interpretations of the Bible that corresponded to the level of ignorant theologians,

and spiritual life was fettered by the rules of the Cluniac monks, who persistently replaced

freethinking good nature. In that era, all energetic natures became either mystics,

or debauchees.669 But there were many more energetic and passionate people at that time,

than was needed for everyday life. That's why they tried to merge them into

Palestine to liberate the Holy Sepulchre from the Muslims in the hope that they will not return.

However, this was a political solution, not an ideological one.

The dialectical controversy described here was outside the "Christian world"

irrelevant. Orthodox Greeks, Muslims - Arabs and Berbers, pagans - Slavs and

The Balts solved problems of conscience either on the basis of tradition or through moral

intuition. They were not like Western Europeans and did not want to be like them.

Therefore, completely different collisions arose in the East of Europe. From there they came to the West

Manichean Cathars.

The Cathars identified the evil god, the creator of the world, with the god of the Old Testament, Yahweh,

fickle, cruel and deceitful, who created the material world to mock

people.670 But here the medieval Christian immediately asked the question: what about Christ,

who was a man? Two answers were prepared for this: an obvious one for the newly converted

and secret for the initiated. It was clearly explained that “Christ had a heavenly, ethereal body,

when he entered Mary. He came out of her as alien to matter as he had been before...

He had no need for anything earthly, and if he visibly ate and drank, he did it for people,

so as not to suspect himself in the eyes of Satan, who was looking for an opportunity to destroy the Savior."

However, for the “faithful” (as the members of the community were called. - L.G.) something else was offered

explanation: “Christ is the creation of a demon: he came into the world to deceive people and

to prevent their salvation. The real one did not come, but lived in a special world, in the heavenly

Jerusalem."671

Enough details. There is no doubt and cannot be any doubt that Manichaeism in Provence and

Lombardy is not just a heresy, but anti-Christianity and that it is further from Christianity,

than Islam and even theistic Buddhism. However, if we move from theology to history

culture, then the conclusion will be different. God and the devil in the Manichaean concept were preserved, but

changed places. That is why the new confession had such a grandiose effect in the 12th century.

success. The concept itself was exotic, but its details were familiar, and replacing the plus with a minus

for the perception of God-seekers was easy. Consequently, in the change of sign could be found

expression of any protest, any rejection of reality, is indeed very

unattractive. In addition, the Manichaean doctrine was divided into many

directions, worldviews, worldviews and degrees of concentration, to which

contributed equally to the passionarity of the new converts, which allowed them not to be afraid

fire, and the justification of the lies with which they not only saved themselves, but also inflicted

destructive blows to their opponents.

For the sake of success in propagating their teachings, the Cathars often changed their appearance, penetrating into

cities and villages, sometimes as pilgrims, sometimes as merchants, but most often as artisans-weavers,

because it was easy for a weaver to get a job and make the necessary connections while remaining

unnoticed. This is not a class anti-feudal movement of the masses, but a disguise of members

organization united by the "power of the Manichaean 'Pope'", who was said to live in

Bulgaria.

669 See: Osokin N.A. Decree. op. T.I. pp. 170-173.

670 Arsenyev I. Op. cit. P. 87.

671 Osokin N.A. Decree. op. pp. 194-195.

The Albigensian teaching for the masses allowed for treachery and deception in matters of faith and not

prescribed suffering for religious beliefs. Sometimes merging with Catholics, sometimes standing out

of them, the Cathars did not allow themselves to be tracked down... That is why in Catholic institutions

a separate institution was needed to distinguish Catholics

by necessity from sincere Catholics.672

While the dualistic doctrine, or more precisely naturophobia, was food for the minds of the extremely

high level, it remained harmless to the geographical environment. Dreamers and

thinkers who tried to find a consistent understanding of being evoke in the reader

sincere sympathy. When we read that in 1022 the clergy of the Catholic Church in

Orleans - confessor of King Robert and Queen Constance Stephen, scholastic of Lisa and

chaplain of a Norman nobleman, Arefast, Heribert - were betrayed

the aforementioned Arefas, who, pretending to be a supporter of heresy, deceived the trust

thinkers, reported them to the king and appeared as a witness for the prosecution in court, our sympathies

lie on the side of the victims of betrayal. The gullible dreamers were burned, but this

The cruel measure was condemned by many princes of the church. Bishop Vason of Luttich

spoke about the repressions as follows: “God does not want the death of a sinner, but his repentance in

life. He does not rush to judge him, but waits with patience. Bishops should imitate

the example of the Savior... Instead of putting heretics to death, we should limit ourselves to

in order to exclude them from communication with the faithful, and to protect the latter from their influence”

(1043-1062).673

The latter failed to be realized. The Gnostic teaching attracted to its side

many French and Belgian aristocrats and a lot of commoners. In HTv, the moral

the corruption of the churchmen was accompanied by religious tolerance, although the latter was the fruit

not mercy at all, but laziness and indifference to the work of service. The desire of prelates to have

assistants of thoughtless and uninitiative people led to the fact that numerous

Passionaries sought refuge in sects, and subpassionaries were a burden for the church

ballast. This could not end well.

When, under the influence of neighboring cultures, a split in the field occurs in an ethnic system,

then harmful “bacteria” crawl into the resulting gap, like into an open wound, and

interfere with natural healing. This is a general rule, and it was so in Europe in the 11th-11th centuries.

It began in Spain. In 1031, the Umayyad Caliphate, the stronghold of the Jews in the West, fell.

The "tribal leaders" (Muluk attawa'if) who replaced the Arab caliphs were by no means

favored by the favorites of the overthrown dynasty. The only exception was Grenada.

(Granada), which was then called the "Jewish city", 674 and from other Muslim

rulers, the Jews fled to Castile. There they were readily accepted, for the Reconquista was in

in full swing and the Spaniards needed to replenish their troops and urban population. The Jews were

granted many important privileges, including the right to ghetto. It was a very

a big concession, because the laws of the kingdom did not apply to the quarters that had the right of ghetto

were spreading: the Jews living in the ghetto were judged by their own laws, by their own judges, which

gave them virtual impunity for crimes against Christians and for propaganda

skepticism that undermined faith in Christian dogmas.

The example of the Castilian kings was followed by the French kings - Louis IV and Philip

Augustus, and after them the Aragonese, English, Sicilian and other crowned heads.

As a result, the general mood of society at that time was “far from Christian, but rather

672 Ibid. P. 23.

673 Arsenyev I. Op. cit. P. 77.

674 Müller A. History of Islam. T. TU. 1896. P. 167.

skeptical and indifferent."675 Only free people resisted the authorities.

peasants, rural clergy and petty feudal lords, but their hands were tied by the impending

heresy, whose representatives in the 12th century moved from words to deeds, using

support of kings.

From the 13th to the 13th century, the teachings of the Cathars and Patarens developed unhindered. In Italy, where

the feudal lords were oppressed, the Patarens held on to the cities. Around 1163 in Milan

There were more Patarens than Catholics, and their activity was higher - for example, in the cathedral in

the archbishop was killed while preaching. In 1184 Verona was full of Patarenes, so

the exiled Pope Lucius II did not find refuge there, and in the city of Spoleto the

Catholics shouting: "Death to the Patarenes and Ghibellines!" 676 From the cities where this slogan

it was possible to carry out, the Patarines fled to France or to Toulouse, because the counts

In Toulouse all the highest positions were in the hands of Jews, who provided patronage.

Cathars. And we must not forget that by the 12th century the nobility of Languedoc and Provence consisted of

descendants of large landowners who bought latifundia in the 9th-10th centuries, i.e. the rich

Jewish Radhonite slave traders who converted to Catholicism in time.

Having converted to the new faith, these nobles, descendants of merchants, who called themselves weavers, led

themselves more and more actively. In the "Annals" of Baronius under 1183 the "coterelli" are described,

who acted in France in this way: “They set fire to churches, caught priests and

pious people, took them with them, tortured them and at the same time told them with laughter:

"Sing, sing, singers!" These words were accompanied by slaps and blows with thick sticks.

the "Coterelli" robbed churches, and with malice threw the body of the Lord out of golden vessels onto

the ground and trampled this holy thing underfoot.”678 Essentially, this entry contains

description of the incubation period of the Albigensian War, which began long before

how the call for a Crusade against heretics was announced. And as always, the search for the culprit

in unleashing a war do not produce results.

So, Western Europe in the 11th-12th centuries was much less monolithic in cultural,

religious, political terms, than in the 19th century. There is nothing surprising. Development

civilization is a process of equalization similar to that carried out in Ancient

Hellas late Procrustes. At the population level this process is delayed up to 1200

years. So, if we throw away 800 years from our time, it is easy to imagine the mosaic

medieval Europe. It was "the age of arbitrariness and lawlessness."679

Well, here is the answer to the question posed above. In order to join the West , it was necessary

decide: to which one? To the Albigenses of Toulouse? To the popes of Rome and their allies, soon called

the Guelphs (in Italy - the Guelphs)? To the emperors who hoarded the plundered wealth in

Trifels Castle? That was the choice, because provincial towns like Paris,

London, Toledo, Barcelona didn't count.

But contacts must be mutual. Was it possible to persuade dad?

to renounce the priority in all autocephalous churches and the right to absolve from oaths,

forgive sins for money and own rich lands? The Papists were merciless to the Greeks

and to the Polabian Slavs - the Lutici. To make contact with them was like death! But after all

it was half of Europe!

675 Arsenyev I. Op. cit. P. 144-145.

676 See: Osokin N.A. Decree. op. pp. 175-178.

677 See: Schipper I. Op. cit. Pp. 175-178.

678 Arsenyev I. Op. cit. P. 103.

679 Weber G. Op. cit. T. TU. P. 383.

And the German emperors of the Franconian and Swabian dynasties and their supporters - Ghibellines? These talented and cruel commanders relied on unscrupulous adventurers, paying them with Jewish money received from the rich ghettos Rhineland cities. Their regime was based only on force and partly on diplomacy. They dealt with heretics even more cruelly than the papists, and when they captured Sicily the treachery and ferocity of Henry VI compromised the German nation in the eyes of Italians and French. And the Teutonic Order, which had just captured Prussia and which threatened to become the vanguard of the “onset to the east”, was the creation of the imperial party, as the Templars were to the papal party. And which of them was worse for their neighbors, I won't take it upon myself to say.

Well, there's nothing to say about the Albigenses. Their goal was the annihilation of the "evil world", and Christians and pagans alike wanted to preserve and decorate it. Therefore, the sermon Negativity could have been successful in Bulgaria at that time, but not in Rus'.

98. Ruthlessness

The acmatic phase of ethnogenesis, in other words, the passionate overheating of the system, is the era difficult and tragic not only for those who are inside the super-ethnos, but even more so for their neighbors. That knights and men-at-arms sought conquests, regarding them as feats, of course, but also thinkers - scholastics and heretics - pursued similar

goals, with the difference that they combined political aggression with intellectual aggression.

It is difficult to say what was harder for the enslaved Slavs, the Celts, and soon the Greeks:

loss of property and freedom or violence against souls? That is why they resisted

desperately. Only Henry IV was able to conquer Ireland in the 15th century; before that time

Byzantium held out, preferring the Sultan's turban to the papal tiara. And the Russian

the cultural tradition has survived despite the internal disintegration and transformation of the ethnic group. As well as

Why? This will be discussed in detail below.

However, the grandiose aspiration of the Romano-Germanic superethnos for world dominance

domination, which destroyed all ethnic groups that could not defend themselves, could not but have an impact

influence on those that managed to survive. The entire history of Russian-European (in the ethnological

(in the sense) of contact over a thousand years comes down to the penetration of “civilization”680 into “culture”.

In the political aspect, it was a desire for territorial conquest that was repulsed

Russians, and in ideological terms - the dissemination of ideas, views, assessments, tastes, in short

in other words, mentality. Its reflection was not always successful, because the West's offensive

proceeded steadily, systematically and uncompromisingly.

And finally, may the reader forgive the author for the chronological digression... When at the end

In the 17th century, Westernism, adopted by the Romanov dynasty, triumphed in Russia, then

there was a violent clash between the directions: Sophia and Golitsyn were

fascinated by Catholic Europe - Austria and Poland, and Peter - by Protestant -

Holland.

Both brought nothing good. Golitsyn, serving Austria, was defeated

Perekop, and Peter, being an ally of Protestant Saxony, was defeated under

Narva, which is why the war dragged on for 21 years instead of two or three.

The Seven Years' War, started by Russia in alliance with France and Austria, ended with

the death of Elizabeth Petrovna. The 180° turn under Peter III eliminated all the fruits of victories

Russian weapons. And then the ideological descendants of the medieval "weavers" began to creep into Russia -

"masons". There is no room here for a detailed analysis, much less an assessment of these phenomena.

contacts at the super-ethnic level, but for the dynasty such freedom in choosing political

sympathy for taste turned out to be tragic.

680 At the beginning of the 20th century, this term was understood as mechanical knowledge (not only technical), not

forming an ethnopsychological structure (tepaShey.

No, Princess Olga, Yuri P and Alexander Nevsky were not stupid when they sent them out

Russian land of German missionaries, so as not to enter into a useless dispute with them. But

Was communication with the Muslim and steppe East constructive in the 12th century? Let's not

rush to conclusions.

99. Decay in the Muslim World

If the Christian West, despite all the above-described troubles, retained the ability

further development, then the Muslim East in a similar situation lost them, because in

By the end of the 11th century it had become an ethnic chimera. The Abbasid Caliphate was saved from

their own heretics by foreigners - the Seljuk Turkmens, who restored

the predominance of the Orthodox confession - Sunnism - in Iran, Syria, which they conquered,

Mesopotamia and Asia Minor.

But this prosperity did not last long. The Seljuk Sultanate fell apart

internal wars first in the West and then in Iran, the Turks who settled among the Arabs

and Persians, did not merge with them into a single ethnic group. Therefore, the Muslim world of the 12th century should

regarded as a chimerical entity. The population there was united by brute force, and

not by systemic connections of complementarity. Power passed into the hands of the ghulams,

predominantly of Turkic origin, but separated from the Turkic steppe world.

It goes without saying that the power of Muslim proselytism has dropped to zero. Conversion to

Islam ceased to seem desirable to the nomads, and therefore the Muslims had to

retreat before the Kipchaks and Oghuz. The Kara-Khitans (Khitans) took over Central Asia

interfluve, the Georgians won a number of victories over the Seljuk emirs. Phase

a breakdown, i.e. a decrease in the passionate tension of the system, led to the beginning of the 13th century

the Muslim world to a premature old age, or phase of obscuration, from which the exit was

unpredictable.

But here's what's curious: at the time when the nomadic Turks and Orthodox Greeks, Georgians

and the Russians rejected Muslim culture, it was greedily absorbed by the Crusaders, although,

it would seem that they should have been the worst enemies of the Muslims. From the point of view

Ethnology can easily explain this fact. Byzantine culture had time to crystallize and did not

needed changes. This is a feature of the inertial phase of ethnogenesis. Nomads,

the descendants and heirs of the Huns have already squandered the creative powers given to people

excess energy. Ethnic groups have grown old, i.e. they have reached homeostasis, and this state

conservative and hostile to any changes. Only a new one can break it

passionate impulse, which is what happened in the 12th century, when the Mongols appeared. And the French,

the Italians and the Spaniards were in the acmatic phase, i.e. in constant passionary overheating,

which made their behavioral structure flexible and pushed them to obtain not only

spoils of war, but also knowledge, skills and philosophical concepts. The West lost the war in

Palestine, but enriched its spiritual culture, expanded its horizons, came out of

wars with profit.

And the nomads, who defeated both the Muslims and the Crusaders, could not in the KhShV.

to accept high culture because they did not need it. They made do

natural worldview, which at that time ceased to be religious, but also

it cannot be called atheistic. The most appropriate name is demonology, but this

The term needs to be clarified.

100. Demonology

The level of religious consciousness - cult - and the level of passionate tension

ethnic systems are interdependent. To create an original system

a worldview requires not only a doctrine, but also the ability to perceive it, and this

is not available to all members of the ethnic group. However, the passionate elite, having accepted this or that teaching,

introduces him to a stereotype of behavior, thereby involving him in the accepted mood of the masses

philistines who accept the doctrine without criticism. This applies not only to the settled

ethnic groups that have a written language, but also to nomads who transmit valuable

information orally for memorization, which is perhaps more effective.

But already at the end of the acmatic phase (at the beginning of the breakdown) the interest of ordinary people, i.e.

weakly passionate, to complex ideological problems weakens, and finally remains

only a set of views that, from the point of view of the average person, have practical significance.

Theology turns into natural philosophy, and religion into demonology, for everyone

a normal forest dweller is afraid of meeting a wood goblin or a water spirit, and a steppe dweller is afraid of meeting a kara-chulmus and

albastom - a spirit-killer, crushing those sleeping in the steppe near a fire or piercing them

with long copper nails (ceztyrnak).

These are the spirits of nature, not conquered by man, but even more terrible is the spirit of the dead:

Russians - a mermaid, the Turks - an ubur (ghoul), sucking the blood of people who were

lives of the deceased's relatives. And since many people have either seen these monsters or

felt them before they died due to spells or sudden intervention

neighbors, then there is no doubt about the presence of pathogenic creatures that cause that

heart attacks, anemia, or paralysis, did not occur. But we also recently stopped

doubt the existence of viruses, although they can only be seen through electronic

microscope on the screen, not directly.

Naturally, the recognition of the presence of numerous harmful creatures caused

the desire to defend themselves against them, which was beyond the power of simple hunters and cattle breeders. For

specialists were needed to combat hostile and invisible demons. In Turkic, they

called "bahsy", in Slavic - healers, in modern academic jargon -

shamans. The latter name actually occurs among the Tungus-Manchus, but the meaning

its different, as well as its origin, brought from India, and the teaching of shamanism -

a complex system of mystical atheism (the theory of the multi-layered universe and the divine

chosenness.681) - is not connected with the worldview of the West Siberian Turks and Ugrians, equally

as with the polytheism of the Buryat “black faith”682 Paganism is even more diverse,

than theism, but this problem would lead us away from our topic, so we will leave it.

What is more important is that in ancient times these peoples had religions: sometimes original

dualism, which was based not on antagonism, but on synthesis, complementarity, and sometimes

borrowed from the preachers. Hormusta was given to the Uyghurs by the Manichaeans. Mithra came from

Sakov to the Mongols, Uch Yduk (Trinity) - the legacy of the Nestorians.683 But these cults were of interest

steppe dwellers at the time when the acmatic phase was passing into the inertial one, and during the celebration

homeostasis, anyone who wanted to seek faith for themselves converted either to Orthodoxy or to Islam,

or - on the eastern edge of the Steppe - into Buddhism and Bon (the ancient Tibetan religion).

The culture of the Turks in the 10th-12th centuries was eroded just like their former statehood; and this was

a direct consequence of ethnic entropy - a natural loss of passionarity.

But this decline did not concern demonology. For a person in homeostasis,

what is important is not the complex constructions of theologians and philosophers, but the reality surrounding him,

even if he does not understand it scientifically. For him, error is within the limits of legal tolerance;

clarifications for him are most often meaningless interference. That is why they are so persistent

signs that go back to ancient forgotten knowledge, although distorted by destructive

681 See: Sternberg L.Ya. Chosenness in Religion // Primitive Religion in Light of Ethnography. L., 1936.

682 See: Banzarov D. Black faith. St. Petersburg, 1891; Gumilev L.N. Ancient Mongolian religion // Civil Defense Reports

USSR. Issue 5. L., 1968. Pp. 31-39.

683 See: Gumilev L.N. Nestorianism and Ancient Rus' // Reports on Ethnography of the Geographical Society

USSR. L., 1967. P. 8.

Chronos, but preserved in fragments even in the urbanized world.

And no less significant is something else: the localization of demonological systems.

The terrible demons of the interior of the Eurasian continent are unknown in England, where

The undead are called "little people" - elves and fairies who dance on moonlit nights

thickets of heather, and the spirits of the dead do not suck blood, but frighten the inhabitants of ancient

castles. Scandinavians fear trolls, who, according to ancient mythology, are capable of defeating the gods.

Valhalla. The Chinese distinguish five degrees of demons: yar - ghost, mo - amorphous

evil force, tui - the spirit of the deceased, guai - the spirit of the elements, shen - the analogue of the Olympic deities. And

Werewolves on the outskirts of the continent are different: in China - foxes, in Germany - wolves.

From this it is clear that demonology has no points of intersection with either theology or

philosophy, and therefore cannot be preached to an ethnic group living in a different landscape.

region, and, therefore, is not relevant to the problem of interethnic contacts.

Demonological concepts are learned only by settlers from the natives, like any

skills to adapt to a new landscape.

HMI. Golden Autumn

101. Step on the path of progress

Vladimir Monomakh and Mstislav the Great skillfully coordinated the policies of their henchmen

principalities, guided solely by the interests of their country. But since 1132 they have become

signs of impending decline are noticeable: the accession of Vsevolod Olgovich to the throne in Kyiv,

the actual separation of Novgorod from Rus' and the transformation of the appanages into independent ones

states, which led to the intensification of conflicts and the involvement of the principalities in the European

politics. The Russian land began to gradually lose its independence, at first partially -

by concluding political alliances in the interests of others, and then completely.

Obscuration, though slow, was steadily approaching.

Uneven development and diversity of elements are essential

conditions for the stability of any system, including an ethnic one. Consequently,

polyethnicity and diversity did not destroy, but rather strengthened the ancient Russian

super-ethnic integrity, so vividly and colorfully described by the author of the 13th century in the “Word about

destruction of the Russian land."684 But by the middle of the 13th century everything had changed. The events of the second

quarter of the 13th century were considered by contemporaries as "perdition". What is the matter?

We should consider the civil strife between the principalities in the 10th-12th centuries as “growing pains”,

a certain phase of ethnogenesis, painful, but not threatening the life of the ethnic group. But

clashes with other super-ethnic systems promised much more formidable consequences

consequences. At the beginning of the 13th century, Western intervention in Russian affairs was limited

establishment of military alliances. Since Poland and Hungary were in the Guelph

block, Volyn came out for the Ghibellines, and Prince Roman fell in battle in 1205, and his

rivals, the Chernigov and Suzdal people, established contacts with the Pope and supported Novgorod in

his struggle with the Livonian Order, which sided with the Hohenstaufens. The Pope,

taking advantage of the situation, he sent Dominican missionaries to Rus', but Yuri P.

he expelled them from the borders of his principality, so that these alliances did not cause much harm.

People in such phases of ethnogenesis always feel that they have reached the threshold of happiness,

that they are nearing the end of the development that in the 19th century began to be called progress. And in some

to some extent this is correct. If we understand progress as movement forward in the course of time, then

after the evening dawn comes the blue twilight, and after it comes the black night. However,

This last phase is probably overlooked by contemporaries for reasons

684 See: Begunov Yu.K. Monuments of Russian literature of the 13th century. M.; L. 1965. Pp. 154-155, 182-184.

emotional. The ancient Russians were no exception. They, like the Romans of the era

Caracalla, the Byzantines - contemporaries of Isaac Angelos, the Chinese of the Southern Song Dynasty

and the ancient Persians, who were thriving in the Achaemenid Empire, thought that

"The beautifully decorated" Russian land will prosper until the end of the world, and for

maintaining this well-being will not require any effort from its inhabitants.

And how easily they forgot the terrible defeat of Kyiv in 1203, the destruction of the Ryazan land,

which the Grand Duke Vsevolod “put to waste” in 1208, and more than nine thousand

corpses on the banks of the Lipitsa River! All this seemed to them to be the past, which could not be

remember, so as not to spoil your mood. Life has become easy and pleasant, and most importantly -

freely, because nothing threatened Rus', which meant it was possible to relax and not

think about the fate of his Fatherland. This blissful state lasted for 20 years. During this

time the Ryazan princes came to the aid of their allies, the Polovtsians, so that

to repel the Seljuk landing in Crimea in 1222, suffered a crushing defeat.

Reducing the passionary tension of the ethnic system is, of course, not a good thing, but

with a sufficient material base and an abundance of natural resources it is possible

to maintain the prosperity of the country and the people for a very long time. After all, the Comneni held out in

Byzantium, surrounded by enemies on three sides, the whole 12th century! But, in truth, there was one

a circumstance that is extremely important for the final phases of ethnogenesis is a well-developed and well-coordinated

spiritual culture - Orthodoxy, purified from heresies and remnants of ancient cults,

that is why the Byzantine cliff took the blows of stormy waves: from the east – the Seljuks, from the west

- the Normans, from the north - the Pechenegs and Hungarians - and held out.

In Rus', Byzantine culture won the victory and captured commanding positions, but

did not have time to take root among the masses. And the princes themselves and their boyars did not forget the beliefs of their

people and their own childhood. The culture of Ancient Rus was brilliant, but loose, and around

Rus' was swirling with alien and hostile religious teachings. In short, there was a crisis of passionarity and a crisis

worldviews in the 12th century in Rus' coincided. The passionarity of the ethnic group is the engine of the ship,

and the culture of the ethnic group is the rudder. The ship needs both.

The divergence had the greatest impact on the Slavic world. It was torn into two parts.

The Western Slavs merged with the “Christian world” of Europe, the southern ones submitted to Byzantium,

and the eastern ones absorbed the multi-ethnic population from the Carpathians to the Volga, mixed with it and

became the second center of Orthodoxy, or more precisely, dual faith, which turned out to be the cement,

which united many ethnic groups into a super-ethnic system, the culture of which is still

evokes admiration.

Thus, as a result of the split of the ethnic field, Slavism as an ethnohistorical

integrity disappeared, leaving descendants with a relic - the Slavic language - and memories of

bygone. In the 11th century, the Russian land itself turned into a superethnos, where the Slavic element was

leading, but not exclusive.

102. In the rays of the evening dawn

Slavic Ancient Rus and Byzantium were contemporaries, because they arose from the same

passionate impulse. They were in different geographical zones, had different

neighbors, and their economic base was different, but the phases of ethnogenesis coincided with

divergence within the legal tolerance. In the first third of the 12th century, Vladimir Monomakh and his

son Mstislav the Great, like Alexei and John Comnenus, decided all political

the tasks facing the Kievan state. Ancient paganism was crushed as

Vyatichi on the Oka, and the Polovtsians on the Donets and Dniester. Polotsk was annexed to Kyiv

state. It was necessary to conclude peace with Byzantium, since the last clash on the Lower

The Danube ended in another defeat. It turned out that it was much more profitable to have

friends than enemies. The brilliant culture, saved in Byzantium by the Comneni, was widely

flowed like a stream to Rus'. It was easily perceived, and it might seem that Kyiv had become

cultural colony of Constantinople. However, the situation was much more complicated.

Political successes were achieved not as a result of passionary excess in Kyiv,

and due to the decline in passionarity in other cities, from which Kyiv sucked out the energetic

youth, but of course not all of them. And in the capital, as in any big city, the pace

annihilation rates were much higher. Such an entropic process would inevitably

bring the energy levels of the capital and the appanages closer together, and then the advantage

the capital was disappearing, the reasons for the country's unity were being lost, which promised in the near future

the disintegration of the political system even while maintaining ethnic and ideological

uniformity. In social terms, this process is called "feudalism"

fragmentation", but under slavery and capitalism it would have been the same. Old age

systems are a natural phenomenon, and there is no escape from it. And an ethnos is a system, like an organism

or a supernova, and is also subject to the laws of nature. The problem is somewhat more complex

cultures are an anthropogenic phenomenon. We will spare no effort to clarify this issue as well.

It is generally accepted that the Byzantine culture, received together with Christianity,

was contrasted with the "primitiveness and anarchy of the Slavic tribes' system

preceding prehistoric period."685

Thus, P. Muratov wrote in 1923: “Along with other nations, we took upon ourselves

the historical role of discipleship. As disciples of civilization, we accepted Christianity and, as

students of industrial Europe, we are now trying to learn social materialism (! —

L.G.). Two Russian artistic histories are also conditioned by two sufferings of our

apprenticeship: ancient - in Byzantium and new - in Europe of the 18th century. ...And ancient Rus', and

the new Russia accepted, each in its turn, foreign art at the moment when it

reached the highest point of development (Byzantium of the Comneni) or even began to tend towards

brilliant decline (Europe of the 18th century). Russian artistic history has never known

therefore the trends of archaic art, in other words, art that was winning its

form and its means of expression. Ancient Rus' and modern Russia did not participate in the formation

some emerging artistic tradition, but both lived by the great, already

"a tradition that developed outside of them."

Here is presented a concept that seemed so obvious at the beginning of the twentieth century,

that the question was whether it was possible to talk about “Russian art” at all, and not about

“art in Russia”, since according to this concept only foreign things have always developed in it,

art borrowed from other nations, only refracted in its own local way

Wednesday.686

Kievan Rus in the X-XI centuries.

This point of view was most clearly expressed by N.P. Kondakov, who proved

"the need to study Russian-Byzantine antiquities based on Byzantine antiquities

as a source of the most important forms of personal ceremonial attire and related

public relations... The most important phenomenon of the Russian-Byzantine environment is

the internal relationship of the barbarian world to civilization, the external and internal connection

Russian life with Byzantine culture and its civil society. We

They were called internal in the sense that they are not immediately visible, they are discovered only through study,

but once they are proven and accepted in principle, they lead, so to speak, inside all this

the external world of things, allow us to comprehend its internal content... Undoubtedly,

685 Gushchin A.S. Monuments of artistic crafts of Ancient Rus' of the 10th-13th centuries. M.; L., 1936. P. 11. A.S. himself.

Gushchin does not share this concept.

686 Nikolsky V. History of Russian Art. Berlin, 1923. For similar statements, see: Buslaev F.I.

Comparative Views on the History of Art in Russia and the West // Works. Vol. 1. St. Petersburg, 1880. Pp. 3-41; Novitsky

A.P. History of Russian Art of Ancient Rus'. M., 1924; Sychev N.P. Art of Medieval Rus' //

History of all times and peoples. Issue 4. L., 1929.

life of a fresh, in its barbarity, nationality in the neighborhood of civil society

directs all her sensitive receptivity towards borrowing, assimilation, and then

rivalry, and all these relationships penetrate deeply into the whole life of the people,

carried from the city, the life of the upper classes, to the life of the village and the common people. Such was it

the influence of Byzantium on Ancient Rus', while Byzantium was its immediate neighbor in

Chersonesos, Tmutarakan (in the 11th century) and until the Byzantine influence on Rus' brought

Orthodox Georgia, Galich, the banks of the Danube, free trade relations and communications with

Tsaregrad...".687 Based on these considerations, N.P. Kondakov calls the second half

grand princely period - 10th-12th centuries - the period of Russian-Byzantine art. 688

Objecting to the stated concept, A.S. Gushchin rightly writes: “No one

perhaps, of course, we dispute the fact that Christian art in Ancient Rus'

came together with the new official religion from Byzantium in a fully formed form and

that on new soil it developed from these artistic foundations borrowed from outside...

But is there any reason to consider this borrowed art of Christian

churches as art, which immediately determined the general process of artistic development

Ancient Rus', and connect the beginning of all Russian art with the moment of its appearance?

What was the environment in which it found itself and developed further? To what extent

the assertion about the complete suppression of this rich and lush art is justified

local process of artistic development?.. Finally, do we have the right to consider

the process of development of early feudal art in Russia as a process of addition

"Old Russian" art, i.e. to consider, as has been done until now, this art as a product

artistic creativity of only one East Slavic nationality? No

is this general artistic process to the same extent the work of the Finnish, Khazar,

nomadic, Turkic, as well as Slavic peoples? These are the questions

which... it is necessary to look for certain answers."689 Below he points out that the search in

in this direction were produced, 690 but the main features of ancient Slavic art

remain in the realm of "interesting assumptions, nothing more." Let it be so, but we are not concerned with

culture, but ethnicity.

The phases of Byzantine and Slavic ethnogenesis coincided, but the fates of both ethnic groups

varied. Byzantium was a powerful country that withstood attacks from the east, north and west and

retained the core of its landscape region in Anatolia and Thrace. Therefore, cultural

values accumulated in it until the 13th century, and the ethnic group was only enriched by the inclusion of southern

Slavs, Armenians, Georgians and Goths. In other words, Byzantium is a striking example of orthogenous,

undisturbed development. And the fate of the Eastern Slavs, as we have seen, was less

favorable, and although the golden autumn for both ethnic groups came at the same time, the rich

the Greeks had the opportunity to share intellectual and aesthetic values

an abundance of them with the brave, strong and energetic Eastern Slavs, who threw off

themselves under Avar, Khazar and Varangian oppression and managed to absorb it into their ethnic element

descendants of the Rossomons - Rus, eastern Balts - Golyad, Finns - Veps and Ugrians

Upper Volga region.

Art objects are created by artists and perceived by the masses, whose tastes depend

687 Kondakov N.P. Russian treasures. Vol. I St. Petersburg, 1896. P. 81. Ibid. On the scientific tasks of Old Russian

arts. St. Petersburg, 1899.

688 See Gushchin A.S. Decree. op. P. 13.

689 Gushchin A.S. Op. cit. P. 13-14.

690 See: Pavlinov A.M. Prehistoric era of art on the soil of Russia // Bulletin of Fine Arts. 1887.

T. U. Issues 1 and 4.

from the ethnic tradition and the phase of ethnogenesis. The ancient Russians were not delighted with

Muslim arabesques, Catholic sculptures and stained glass windows and from antique sculpture,

preserved in Asia Minor. But Byzantine art was complimentary to them. It

corresponded to their spiritual makeup, but did not oblige them to change their behavioral stereotypes.

Therefore, the cement that held Byzantium and Rus' together was selfless sympathy. This is

determined the similarity of both cultures.

103. "A sad time, the charm of the eyes"

The era created by the will and courage of Vladimir Monomakh is considered a time of prosperity

ancient Russian culture. And there are many reasons for this. But in terms of ethnogenesis, this is

the inertial phase, when accumulated wealth provides comfort and even luxury,

after which the acquisitions are replaced by losses. However, how much can you spend, no matter

making up for the damage?

The experience of ethnic history shows that such flourishings are short-lived, because

that the leading place in life goes to people with consumer psychology, who do not know how and do not

wishing to look ahead. And Rus', despite the exceptionally favorable conditions,

did not escape the common fate of all ethnic groups.

Kyiv's last success was the capture of Polotsk in 1127. Monomakh's son Mstislav

The Great captured the Polotsk princes and sent them to Byzantium. But already in 1132 the princes

returned, and Polotsk was liberated. Following Polotsk, Novgorod separated from Kyiv and

Rostov-Suzdal land became isolated, and in 1139 Vsevolod Olgovich Seversky took

Kyiv, pushing back the Monomakhs. Since 1146, a war for Kyiv began between the Suzdalians and

the Polovtsians, on the one hand, and the Volynians, Ugrians and Poles, on the other, and in the meantime

the Galician land became isolated. The people of Kiev did not like the people of Suzdal so much that the legitimate prince

Yuri Dolgoruky was poisoned by them. For this, his son Andrei gave Kyiv to

plundering of his army. These facts show that the unity of Rus' was lost. Rus'

transformed from an ethnic group into a super-ethnic group, politically fragmented, like Western Europe.

But for now, clashes have occurred between individual principalities or only between

princes, the integrity of the Russian land did not cause any doubts. But by the beginning of the 13th century

these wars changed their character: from intra-ethnic they became inter-ethnic. And

This happened not as a result of the strengthening of the provinces, but because of the weakening of the center, which had lost

the passionate element that accumulated in Kyiv under Vladimir and Yaroslav.

Rus ceased to be a Khaganate.691 In the process of ethnic disintegration, it

monolithic state naturally turned into a confederation of eight

"semi-states"692 in which Byzantine culture more or less successfully displaced

pagan Slavic traditions, including the bringing of people and animals by the Magi

sacrifice to the dark gods.693 The loss of such traditions is not to be regretted, but rivalry

The Monomakhs and Olgovichs also have an ancient tradition. And it is not a matter of the princes' character, but

the moods of ethnic groups. The Davidovichs (children of David Svyatoslavich) betrayed

Olgovichi, but they held out because, apparently, the Chernigov people did not want the Monomakhichi.

But if so, then there is not only a feudal war, but also a rivalry between two sub-ethnic groups: the Kievan-

Volyn and Chernihiv-Seversky, and both are based on different ethnic groups

691 The last "Khagan" was Prince Oleg Svyatoslavich. This is how he is called in "The Tale of Igor's Campaign". His

contemporary and rival Vladimir Monomakh was figuratively called the Tsar - a nickname borrowed from

Byzantine Emperor Constantine IX.

692 See: Nasonov A.N. “Russian land” and the formation of the territory of the ancient Russian state. Moscow, 1951.

693 See: PVL. Part 1. P. 117; cf.: PVL. Part P. P. 402–405.

substrates, i.e. former tribes, forcibly united into the ancient Russian ethnos by the Kievans

princes, and now striving for independence.

Of course, it is impossible to equate the Kyivans of the 11th-11th centuries with the Polyans, and the Chernigov people with the Severians

it is absurd, but one cannot help but notice that in place of the tribes, i.e. ethnic groups, that disappeared as a result

ethnic integration into a single ancient Russian ethnos, sub-ethnoses arise with

territorial names, but they behave in the same way as the tribes before them. Let

The Suzdal people were made up of the Krivichi, Merya and Muromians, the Novgorodians were made up of the Krivichi, Vesi and

Slovenes, Ryazanians - from the Vyatichi and Muroms, Polotsk people - from the Krivichi, Livs and Letts, but these

new ethnic groups, even having lost the traditions of their ancestors, maintained the integrity of the large

ethnic system - Rus' - in ways known to them, including civil strife.

It sounds paradoxical, but let's think about it. Constant interference in each other's affairs

excludes indifference, and only the latter leads to alienation. It is thanks to

constant interaction, which at that time was unthinkable without struggle,

isolated ethnic groups supported their ethnos, and on its basis a super-ethnos, because

the concept of "Russian land" includes Ugric, Finnish, Baltic (Golyad) and Turkic

tribes that were components of a superethnic entity. For example, an alliance with

Torks was a tradition of the Kyiv and Volyn princes, and the alliance with the Polovtsians was a tradition of the princes

Chernigov. The latter are condemned for this not by the chronicler, but by the poet - the author of "The Tale of the Campaign"

Igorev". It was he who called Oleg Svyatoslavich Gorislavich and attributed to him the guilt for the "insult"

Russian land. It seems that his opinion was biased. 694

Let us note that in the second half of the 12th century, traditional hostility

The Monomakhs and Olgovichs recede into the background, and the isolated Polotsk Principality

takes almost no part in the "feudal wars", although the line of descendants reigned there

Rogneda and her son Izyaslav, who was not included in the "Yaroslavl series". If it were in

sympathies of the self-willed princes, then it would be natural for them to intervene in the strife of their

rivals, but it is equally obvious: if the Polotsk princes had not had close contact with

fellow citizens - they should rot at the Golden Horn, feeding on alms and scraps.

The same processes were taking place in other lands and cities. The Olgovichi attempt to seize Kyiv

in 1135 ended in the catastrophe of 1146, because the Kievans declared: “We don’t want the Olgovichi.”

Igor was brutally murdered. This was followed by a half-century war, won by the Chernigov people.

They took Kyiv twice and subjected it to brutal destruction.

104. The reason for disappointment is uncertainty

In Rus', along with the division of the Slavic integrity, there was a rapprochement of new

Slavic subethnoses with foreigners. When they did not merge, they were friends, and this is sometimes

It used to be even more profitable.

The Novgorodians fought against the Swedes together with the Korela, Izhora, and Ves

(Veps), and the Polotsk people were friends with the warlike Vods. The armies of the Suzdal princes multiplied

Merya and Muroma; the Golyads conquered by Yaroslav - a Baltic tribe that lived near Mozhaisk and

Gzhatsk - completely merged with the Russians.

So, with local tribes, not necessarily Slavic and not at all Orthodox,

The ancient Russians got along very well. But there are two types of ethnic contacts: 1.

The proximity of two or more ethnic groups living on their native lands and “fitting in”

landscapes that contain them are usually carried out with benefit for both parties (symbiosis).

2. Meetings with migrants for whom both the country with its nature and the people who formed in these

conditions, only a field of activity, almost always selfish and selfish. These are

the ancient Rusichi disliked the latter. And they gave their sympathies to the Monomakhs in Kyiv and

To the Olgovichi in the Seversk land.

694 See: Gumilev L.N. Search for an imaginary kingdom.

"Westerners" in the 12th century, having lost popularity among broad sections of society, did not receive

support from the Catholic "Christian world". From the German "onset to the East" Rus'

protected by a reliable barrier - the Polabian Slavs, Prussians and Estonians; from Poland, which had accepted

965 the Latin faith, the Yatvingians; from Sweden, the Karelians; and from the “east”, equally alien,

although less aggressive, the Polovtsians. The vanguard of fighters for Islam are the Khorezmians,

who captured Khazaria in 977-985, never reached the border of the Vladimir Khaganate and

Yaroslava.

Dynamics of ethnocultural systems of Eurasia in the 1st-12th centuries.

When there is no excess energy, indifference to everything sets in, first of all to

historical traditions. It seems unimportant to protect them or even just preserve them

unnecessary. Then, in place of the clearly expressed ethnocultural types, a gray

facelessness, submissive and monotonous. Thus, in place of the ethnic mosaic of the 9th century, by the end of the 12th century

an ethnic monolith with rare and insignificant inclusions of relics was formed,

politically fragmented and passionally devastated. But it was easy to live in it. So,

After 1113, all foreign policy tasks were solved with amazing ease.

two years of easy war Vladimir Monomakh subdued the Polovtsian koshi up to the Black Sea

and the Don, and concluded an honorable peace with the Trans-Don nomads. The Vyatichi were subdued,

Polotsk was annexed, the warlike Yatvingians, who had been a nuisance to both the Poles and the Russians, were defeated

and dispersed, which ensured the security of the borders.

The country's economy developed, culture and literacy spread, wonderful

cathedrals and mansions raised their stone crowns in the cities, and wooden ones, no less

luxurious - on the banks of rivers and lakes. The "wonderful time, the charm of the eyes" has arrived, i.e.

the golden autumn of civilization, the age of brilliance and charm, deserved by the ancient Russian ethnos,

who heroically endured terrible trials.

And there is nothing surprising in the fact that after the golden autumn comes a rainy autumn, and

after a quiet evening comes the twilight of the ethnic group. In such seemingly sad eras

there is a deep meaning that is hidden in all natural processes and does not deserve any

neither approval nor blame, for it is absurd to praise or blame Nature, which knows neither

neither good nor evil.

But it’s easy to understand the phenomenon: what burned easily burned out, and what survived,

turned into cooling coals and ashes. In the 13th century obscuration set in - senile

disease of every ethnic group. And only a new passionate impulse, which manifested itself in the 14th century,

allowed the cultural tradition inherited from Byzantium not to be broken. But for that

In order for a passionary explosion to cause long-lasting combustion, it is necessary that there be

the presence of "combustible material", i.e. a healthy and diverse population. Fortunately, it

survived.

These were relict Slavic tribes that retained their identity in the 12th century. 695

Why did the chronicler write under 1132: “And the whole Russian land was divided...”? After

After the death of Mstislav the Great, all the principalities of Rus' disobeyed Kyiv. It would seem that

the current situation cannot be considered a progressive evolution, but there are

such an idea: “Feudal fragmentation was, paradoxically,

at first glance, the result not so much of differentiation as of historical integration"

— and an explanation to it: “Kievan Rus was a grain from which an ear grew,

695 The cities of the Vyatichi were mentioned in 1146 (see: Soloviev S.M. History of Russia... Book 1. T. P. P. 434). Land

the southern Dregovichi were taken away from Izyaslav Davydovich by Yuri Dolgoruky in 1149 (see: Soloviev S.M. History

Russia... Book. 1. T.P.S. 447). The craniological type of the Drevlyans, and not the Polyans and Northerners, formed the basis of the modern

Ukrainian type (see: Alekseev V.P. In Search of Ancestors. Moscow, 1972. Pp. 299-300).

which included several new grain-principalities", 696 but this cannot be considered

fragmentation, disintegration, regression, backward movement, 697 although Vladimir I strictly monitored

for the unity of Russia.698 Apparently, he acted "not progressively", because already "for the era of Yuri

For Dolgoruky, the unity of Rus' is only a distant historical tradition."699

No, apparently the chronicler of the 13th century was more right, stating with pain in his heart

the natural collapse of the Russian land as its decline, than the academician of the 20th century, who wants to see in

only progress for everyone, although the facts he himself presented speak against his concept.

Calling the disintegration "integration" is hardly appropriate.

105. Twilight

Ancient Rus' was an ethnocultural entity, but ethnic movements were rapidly taking place in it.

processes, the influence of which on the socio-political history of the Rurik state before

has not been considered yet. It is a pity, because much remained unclear. In an effort to fill in the gaps

this gap, we are forced to deviate from the accepted narrative style of presentation,

so as not to rewrite the history of Russia, which is not necessary. It is simpler and easier to describe

the process of ethnogenesis in the inertial phase with a constant decrease in passionarity

tensions in the ethnosocial system of Ancient Rus, up to a new passionate explosion

KhSU v. And let the presentation be dry and laconic - the meaning is more significant than the sophistication

forms.

In the 11th century, Rus' overcame the consequences of internal breakdown and coped with the Varangian

penetration and got back on its feet, winning the war with Khazaria. Weakening of the eastern neighbors

Rus' and the remoteness of the West reduced external conflicts to a minimum. The real scourge

countries were in the 19th and especially in the 19th century, civil strife, which we now call

feudal wars. But, unfortunately, they were not only feudal.

War is always an expensive business, and the appanage princes had little income of their own.

to maintain a 50,000-strong army, and in later times, resources were required

a large country. /00 And with such an army Andrei Bogolyubsky went to Kyiv in 1169, and

Mstislav Volynsky put up the same number against him. This great war was unthinkable

without the participation of the population of the Suzdal land and Volyn. And it is no coincidence that in historiography

the dispute between the senior and junior lines of the Monomakhs was considered the beginning of the division of Rus' into the North-

Eastern and Southwestern. However, the situation was even more complicated.

A.I. Nasonov describes Rus' in the 10th-12th centuries as a system of “semi-states” /01 standing

696 Rybakov B.A. Kievan Rus and Russian Principalities of the 12th-11th Centuries. Moscow, 1982. P. 472. Cited author

provides the following data: in the middle of the 12th century - 15 principalities, at the beginning of the 13th century - about 50, in the 15th century -

approximately 250 principalities. Contemporaries had ironic sayings: “In the Rostov land the prince in

“In every village”, “In the Rostov land, seven princes have one warrior” (ibid. pp. 469-470).

697 Ibid. P. 470.

698 Ibid. P. 404.

699 Ibid. P. 65.

700 Edward III landed in Normandy in 1346 with a thousand knights, 4 thousand horsemen and 10 thousand

Anglo-Saxon and Welsh archers. With these forces he won the Battle of Crecy (Margo15 A. Hisëoire

4'Apeirme. Paris, 1937. R. 222). Henry V repeated the operation in 1415, having 2.5 thousand men-at-arms and 8 thousand.

riflemen, with service personnel and transport - about 30 thousand people... and won the battle of Azincourt (Ta. R. 262). And

after all, these are the largest operations of England - the entire kingdom.

701 See: Nasonov A.N. “Russian land” and the formation of the territory of the ancient Russian state.

an order of magnitude lower than the "Russian land". These are: 1) the Novgorod Republic with its suburbs;

2) Principality of Polotsk; 3) Principality of Smolensk; 4) Rostov-Suzdal land; 5)

Ryazan Principality; 6) Turov-Pinsk land; 7) Russian land, which included three

Principalities: Kiev, Chernigov and Pereyaslav; 8) Volyn; 9) Red Rus, or

Principality of Galicia (united with Volyn at the beginning of the 13th century). This list should include

add the Polovtsian steppe between the Don and the rivers conquered by Vladimir Monomakh

Carpathians. Great Bulgar, Trans-Don nomadic camps of the Polovtsians, Alan lands in the North

The Caucasus and Khazaria lay beyond the borders of Rus'.

If in the 19th century the princes carried out military operations with the help of their small squads, /02 then in

in the second half, grand armies appeared, to which captured cities were given over

plunder. This shows that "feudal" strife has given way to interstate

wars, and this, in turn, means that Rus' is a mono-ethnic state

has become multi-ethnic.

Such disintegration indicates a decline in the passionarity of the ethnic system,

which began in the middle of the 12th century and led to the catastrophe of the 13th century. Morale fell, and

it was necessary to make up for its deficiency by recruiting warriors from the population of the cities. 703

But if so, then the initiators of the civil strife were not the princes of the Rurik house, but their

those around them, feeding them and demanding from them a very specific amount of work in return, i.e.

wars with neighbors! And that's how it was! And not only in Novgorod and Galich, where

the subordinate position of the princes is recorded in history, but also in all other

semi-states of Ancient Rus. Andrei Bogolyubsky was killed by boyars and betrayed by serfs;

a crowd of Kyivans tore Igor Olgovich to pieces; the Smolensk people did not let the Rostislavichi be offended

the Kievans and, together with the Chernigov people, dealt with the “mother of Russian cities”, who had given up

preference to the Volynians. This is how the chronicler describes this fact: Rurik on January 2, 1203

alliance with the Olgovichi and "all the Polovtsian land" took Kyiv. "And great evil was done in

Russian lands, what evil has not come from the baptism of Kiev... They took Podolia and burned it;

and they took the Mountain and plundered the Metropolitan Saint Sophia and the Tithe (Church)...

they plundered all the monasteries and stripped the icons... then they took them prisoner." Further

It is said that “Rurik’s allies, the Polovtsians, chopped up all the old monks, priests and

nuns, and the young nuns, wives and daughters of the Kyivans were taken to their camps."

Of course, it's terrible, but who's to blame? The Polovtsians, who were allowed to pay

to rob, Prince Rurik Rostislavich or his inspirer Vsevolod the Big Nest? And after all,

Besides the Polovtsians, Kyiv was taken by the Chernigovites, brought by the Olgovichs; so what, they... didn’t

robbed?!

And the most unexpected thing here is that the creation of an anti-Kiev coalition, diplomatic

preparation for war, hiring the Polovtsians for service in exchange for the promise of allowing them to plunder the "mother

"Russian cities" was carried out by Igor Svyatoslavich himself (who became from Novgorod-Seversky

Prince of Chernigov), the hero of "The Tale of Igor's Campaign". /04 This fact indicates that the ancient

the tradition of intertribal hostility between the Polyans and the Northerners, which developed into rivalry between Kyiv and

Chernigov, proved to be so tenacious in the 11th century that in comparison with it,

border accounts of the Rus and Polovtsians.

And on the other hand, Roman Mstislavich attracted the Torks to defend Kyiv, who

bravely defended the capital of Rus', fighting with their sworn enemies -

Polovtsians. This shows that Rus' and the Steppe it conquered were a single, although not

702 Svyatoslav Yaroslavich in 1068 defeated the Polovtsians on the river Snov, having only 3 thousand warriors against 12 thousand.

703 V.V. Kargalov estimates the number of Russian military forces at the beginning of the 13th century at 110 thousand people (see:

Foreign policy factors in the development of feudal Rus'. Moscow, 1967. P. 79).

704 See: Rybakov B.A. “The Tale of Igor’s Campaign” and its contemporaries. Moscow, 1971. Pp. 288-290.

a centralized state in a state of deep crisis, expressed

in the ferocity of internecine wars, which took on the character of a war in the late 12th - early 13th centuries

interstate conflicts.

Here I rely on the book by B.A. Rybakov, who analyzes the text of “The Word about Perdition”

"Russian lands after the death of the Grand Duke Yaroslav" - "And in those days the illness of the peasants..." This

"The disease", according to B.A. Rybakov, "is not connected with either the Polovtsian threat or the Tatar

invasion; a disease leading to destruction - internal discord, corroding the "light-

“the bright and beautifully decorated Russian land.” The crisis had already begun in the 13th-14th centuries.

The problem of ethnic decline is complex because the current interpretation of history

is at the level of the beginning of the 19th century. At that time, the straightforward approach dominated in all sciences.

mechanistic evolutionism, now discarded even in zoology and replaced

mutagenesis. Since from such positions the lethal outcomes of huge

"civilizations", then the barbarians were considered to be to blame for the death of, for example, the Roman Empire,

either Christians, or slaves and slave owners, but not the Romans themselves. But the reason for the death

The Roman Empire and its culture nested in them, although it is also possible to consider them guilty

it's wrong: after all, you can't blame an old man for not boxing or

mountaineering, citing a bad heart.

The Romans in the 4th century forgot how to fight and even defend themselves. It is enough to remember that

After the destruction of Rome by the Vandals in 455, the Romans discussed not how to rebuild the city, but

how to put on a circus show; they were no longer capable of more. And the leader

The Heruli submitted to Odoacer in 476 without resistance.

The Roman example is not the only way a "civilization" can perish. Byzantium perished

courageous and tragic. Therefore, death can be chosen, although the choice itself is always

is sometimes suggested by the course of events of the distant past. All systems that arose during

negentropic explosion - a passionate push, they disintegrate, but each in its own way.

Having reminded the reader of this, let us return to our topic and see where the “beautiful” has gone.

"decorated" Ancient Rus'? And how did this happen? And how did it appear in its place

young and powerful Russia?

Part Four

Deeds of the Mongols in the 11th century

XMII. Background and characters

106. Friends and foes of the great steppe

The superethnos, which we have conventionally called “Hunnic”, 705 included not only the Huns,

Xianbei, Tabgach, Turkuts and Uyghurs, but also many neighboring ethnic groups of a different

origin and diverse cultures. The mosaic nature of the ethnic composition is by no means

prevented the existence of a whole that opposed itself to others

superethnoses: ancient China (9th century BC - 5th century AD) and early medieval China -

the Tang Empire (618-907), Iran and Turan (250 BC - 651 AD), the caliphate, i.e.

the Arab-Persian superethnos, Byzantium (the Greco-Armenian-Slavic integrity706) and

Romano-Germanic Western Europe; Tibet stood apart, which, in combination with

Tangut and Nepal should also be considered as an independent super-ethnos, and not

705 See: Gumilyov L.N. Ethnogenesis and biosphere of the Earth. Vol. GU. M., 1987.

706 Including Georgia.

the periphery of China or India. All these super-ethnic entities interacted with

The Great Steppe, but in different ways, which greatly influenced the nature of the culture and variations

ethnogenesis of both steppe and surrounding superethnoses. What was the difference between these contacts?

Solving the problem with traditional methods is simple, but useless. It is possible

list all the wars and peace treaties, as well as intertribal feuds, which, by the way, is already

done, but it will be a description of ripples on the surface of the ocean. After all, states are at war, i.e.

social entities, not ethnic groups, entities of natural origin, as a result

why they are more conservative. Wars often take place within the ethnic system, and with outsiders

a "bad peace" is maintained, which is not always better than a "good quarrel". Therefore, it is advisable

choose a different path. Complementarity is the mechanism on the basis of which it is not just

pass, but the destinies of interacting ethnic systems are realized, and sometimes

individual persons. Let us clarify this concept.

Positive complimentarity is an unaccountable sympathy, without attempts

to rebuild the partner's structure; this is accepting him as he is. In this version

symbioses and incorporations are possible. Negative is an unconscious antipathy, with

attempts to rebuild the structure of an object or destroy it; this is intolerance. At the same time,

chimeras are possible in this case, and in extreme collisions, genocide. Neutral is

tolerance caused by indifference: well, let it be, as long as there is only benefit or at least not

there was harm. This means a consumerist attitude towards a neighbor or ignoring him.

This option is typical for low levels of passionary tension.

Complementarity is a natural phenomenon that does not arise by order of a khan or a sultan and

not for the sake of merchant profit. Both can, of course, correct behavior

contacting persons guided by considerations of benefit, but cannot

change the sincere feeling, which, although on a personal level, can be just as

as varied as individual tastes, but on a population level it takes on a strictly

a certain value, because frequent deviations from the norm are mutually compensated. Therefore

the establishment of mutual sympathies and antipathies between superethnoses is legitimate. It is easier

just getting confused in the details and losing Ariadne's thread is the only thing that can lead you out of

a labyrinth of contradictory information, variations and coincidences. This thread is

selection of political collisions and zigzags of worldviews at the personal level, because

The sources were composed by the authors, i.e. people, and the superethnoses were systems three orders of magnitude higher.

The ancient Chinese treated the Huns with undisguised hostility. 7/07 This

was especially clearly manifested in the 4th century, when the Huns, pressed by drought, settled in Ordos and

Shanxi, on the parched fields abandoned by farmers. The Chinese mocked

steppe dwellers, who drove them to revolt. The Chinese treated the Tibetans in the same way and

Xianbei; they did not spare the mestizos, but since there were many of them, they survived for about

ruins of the Great Wall, on the border of the steppe and Chinese super-ethnoses.

The passionate impulse of the 6th century exacerbated this hostility, turning it into enmity.

The renewed Chinese of the Bei-Qi and Sui dynasties exterminated the last descendants of the steppe people, and

They raised the Tang dynasty on a shield and retained the old tribal name - Tabgachi, although

began to speak Chinese. 708

The Tang Empire is similar to the kingdom of Alexander the Great, but not in the phase of ethnogenesis,

and in theory. How Alexander wanted to unite the Hellenic and Persian cultures and create from

they are a single ethnic group, so Taizong Li Shimin tried to combine the “Celestial Empire”, i.e.

China, the Great Steppe and Sogdiana, relying on the charm of humane power and enlightened

Buddhism. It would seem that this grand experiment should have succeeded, since the Uyghurs,

The Turks and Sogdians, who were being oppressed by the Arabs, were ready to sincerely support the empire. But

707 See: Gumilev L.N. Hunnu; id. Huns in China.

708 See: Gumilev L.N. Ancient Turks.

Chinese loyalty was hypocritical, as a result of which the Tang dynasty fell in 907, and the ethnic group

Tabgach was exterminated in less than a century (10th century). 709

But traditions outlived people. The baton of the “third force”, equally alien to both China and

The steppes were taken over in the east by the Khitans, and in the west, more precisely, in Ordos, by the Tanguts. Both

They repeatedly destroyed China and fought fiercely in the north: the Khitans with the Zubu (Tatars),

Tanguts - with Uyghurs, "so that the blood flowed like a babbling stream." /10

However, when the passionate impulse of the 12th century raised the Mongols above Asia, the conquered

The Tanguts, Khitans and Jurchens survived and became subjects of the Mongol Khans, while the Uighurs and

Tibetans were given privileges and became rich. When the Chinese of the Ming Dynasty won,

The Tanguts were gone, and the western Mongols, the Oirats, barely fought back in the 15th-16th centuries.

But you can't consider the Chinese villains! They considered their historical mission

civilizing, accepting into its super-ethnos those who were willing to become Chinese.

But in the case of persistent resistance, complementarity became negative.

The Turks and Mongols had to choose between losing their lives and losing their souls.

The Iranian group of ethnic groups - Persians, Parthians, Chionites, Alans, Hephthalites - are constantly

They fought with the Huns and Turkuts, which, of course, did not endear them to each other.

The exception was the enemies of the Sarmatians - the Scythians, who, as the discoveries of P.K. showed,

Kozlova and S.I. Rudenko, the Huns borrowed the famous animal style - image

predatory animals hunting herbivores. But, alas, the details of the history of such an ancient period

unknown.

In Uv. the Khazars became allies and true friends of the Turkuts, but the fall

The Western Turkic Khaganate and the coup in Khazaria did not allow the Khazars to realize their

a favorable opportunity and to develop the victory over the Persians and the Chionites, thanks to which and

Both managed to recover.

Nevertheless, the influence of Persian culture on the Great Steppe took place.

Zoroastrianism is not a proselytizing religion, it is only for the noble Persians and Parthians.

But Manichaeism, persecuted in Iran, the Roman and Chinese empires and in the early Christian

communities, found shelter among the nomadic Uighurs and left traces in Altai and Transbaikalia.

The supreme deity retained his name - Hormusta (by no means Aguramazda), which in combination

with other details indicates the congeniality of the ancient Iranians and the ancient Turks.

The victory of the Muslim Arabs changed the color of the times, but until the 11th century the Iranian ethnic groups - the Daylamites,

Sakas and Sogdians defended their culture and traditions in the fight against the Turks. They died

heroically, without tarnishing their ancient glory: the Arabs and Turks preserved the Persians

deep respect, therefore consider the Turkic-Persian complementarity negative

there is no reason or ground.

Relations between the Turks and the Arabs in the Middle East developed somewhat differently.

Muslims demanded a change of faith: at that time this meant that Kok-Tengri (Blue

The sky) had to be called Allah (the One). The Turks readily accepted such

replacement, after which they occupied important positions if they were ghoul slaves, or

received pastures for their sheep if they remained free herders. In the latter

In this case, a symbiosis arose, with mutual tolerance and even respect, although cultural

The Persians found the Turks "rude".

Acute conflicts arose only in extreme cases, for example, during suppression

uprisings of the Zinjs or Qarmatians, during wars with the Daylamites and during palace coups.

But even here many Arabs and even Persians preferred the Turks to sectarians and robbers. And

when the Seljuk Turkmens drove the Greeks beyond the Bosphorus, and the Mamluk Cumans threw them out

crusaders in the Mediterranean, mutual understanding was restored and a renewed

709 See: Gumilev L.N. Search for an imaginary kingdom.

710 Kychanov E.I. Only letters sound. Moscow, 1965.

the superethnos found within itself the strength to assert itself.

Byzantium interacted with the nomads in two ways: in their homeland, the Greeks

used the help of the Turkuts in the 17th century, the Pechenegs in the 10th century, the Polovtsians in the 11th-12th centuries,

foreign lands, where the Nestorians who emigrated from Byzantium converted many to Christianity

Mongolian and Turkic tribes, part of the settled Uighurs and part of the Khorezmians, and

Orthodox missionaries baptized Bulgaria, Serbia and Rus', and an already unrestrained

symbiosis, but incorporation: baptized Turks were accepted as their own. Refuge from the Mongols

The last Polovtsians, betrayed by the Hungarians, found themselves in the Nicaean Empire.

Apparently, a similar positive complementarity must have taken place in

Ancient Rus'. And so it was, as we shall soon see.

Unlike the Eastern Christians, the Western Christians - Catholics - belonged to the Eurasian

steppe dwellers are quite different. In this they resemble the Chinese rather than the Persians, Greeks and

Slavs. It is important that political conflicts between both superethnoses were

are episodic and much less significant than the wars between the Guelphs and the Ghibellines. Simply

there was a belief that the Huns and Mongols were dirty savages, and if the Greeks were with them

are friends, then Eastern Christians are “such heretics that they make God himself sick.” But with

The European knights fought constantly with the Spanish Arabs and Berbers in Sicily, but

treated them with full respect, although the Africans deserved it no more than

Asians. It turns out that the heart is stronger than reason.

And finally Tibet. In this mountainous country there were two worldviews: the ancient Aryan

the cult of Mithra - Bon - and various forms of Buddhism - Kashmiri (Tantrism), Chinese

(Chan-Buddhism of contemplation) and Indian: Hinayana and Mahayana. All religions were

proselytizing and spread in the oases of the Tarim Basin and in Transbaikalia. In Yarkand

and in Khstan, Mahayana was established, quickly supplanted by Islam, in Kucha, Karashahr and Turfan

— Hinayana, which coexisted peacefully with Nestorianism, and in Transbaikalia Bon found sympathy —

religion of the ancestors and descendants of Genghis. Bon got along with Christianity, but Chinese teachings

The Mongols and Tibetans did not accept even Chan Buddhism. This cannot be accidental, since

that the steppe dwellers had a positive complementarity with Tibet.

As we can see, the manifestation of complementarity does not depend on the state

expediency, economic conditions or the nature of the ideological system,

because the complex dogmatics are beyond the understanding of most neophytes. And yet

the phenomenon of complementarity exists and plays a decisive, if not decisive, role in ethnic history

that is a very significant role. How can it be explained? The hypothesis suggests itself

biofields with different rhythms, i.e. oscillation frequencies. Some coincide and create

a symphony, others a cacophony: this is clearly a natural phenomenon, not the work of human hands.

Of course, one can ignore ethnic sympathies or antipathies, but it is advisable

Is this true? After all, here lies the key to the theory of ethnic contacts and conflicts, and not only

1st-11th centuries

The Turkic-Mongols were friends with the Orthodox world: Byzantium and its satellites -

Slavs. They quarreled with the Chinese nationalists and helped the Tang Empire as much as they could,

or, what is the same, the Tabgach ethnic group, except for those cases when, under the imperial

At the court in Chang'an, Chinese literati gained the upper hand.

The Turks got along with the Muslims, although this led to the formation of chimerical

sultanates, more among the Iranians than among the Arabs. But the aggression of the Catholic Roman-

The Turks stopped German Europe, for which they are still being criticized.

On these invisible threads the international situation around the shores was built

Caspian Sea before the Mongol invasion. But also after the Mongol campaigns

the constellation has changed only in details, not at all fundamental, which can be verified

any reader familiar with elementary general history.

107. There are no inferior ethnic groups!

Now that the entire arsenal of ethnological science is in our hands and we know about

invisible threads of sympathy and antipathy between superethnoses, 7 And the time has come to put

dot the "i's" in the question of the "inferiority" of the steppe peoples and refute the bias

Eurocentrism, according to which the whole world is just the barbaric periphery of Europe.

The very idea of "backwardness" or "savagery" can only arise through the use of

synchronistic time scale, when ethnic groups, which actually have different

ages are compared as if they were peers. But this is as meaningless as

compare a professor, a student and a schoolboy at the same time, and all

no matter by what criterion: whether by the degree of erudition, or by physical strength, or by

the number of hairs on the head, or, finally, by the results of the game of knucklebones.

But if we accept the principle of diachrony - counting by age - and compare

a first-grader with a student and a professor, when they were also seven years old, then

the comparison will have not only meaning but also a scientific perspective. The same is true

in ethnology. Diachrony will always remind us that the now civilized Europeans are old and

that's why they are arrogant and proud of the culture accumulated over centuries, like all ethnic groups in old age, but

She will also remind them that in their youth they were wild Franks and Normans,

who learned theology and bathing from the cultured Moors of that time.

Ethnology does not ask who is more cultured: the Huns or the ancient Greeks, the Turks or

Germans, because today, after 300 years, cultural and creative people suddenly find themselves

indifferent ordinary people, and even one and a half thousand years ago no one even knew their name.

It is impartial, since the only measure is the level of passionarity.

stress, manifested in the frequency of events, the sequence of which forms

smooth melody of alternating eras and, finally, a noticeable change in the phases of ethnogenesis. It is possible to

endlessly figuring out what is better - a felt yurt, a wooden hut, a marble villa

or a stone castle, and still not come to a conclusion, because the criterion of such a comparison

is absent, but, comparing the Huns, Hellenes and Germans, for example, by their self-sacrifice and

the heat of passions, it is easy to see that in their “young years” they were equally “lit up”, ready

give their lives for their ideals, in “maturity” they fought for freedom, equally shining with intelligence and

endurance, and in “old age” their feelings equally cooled and their strength weakened.

“But how can one compare some Huns with the cultured Hellenes and

civilized Germans? - another reader will be indignant. - After all, the Huns are savages,

cruel and rude, and the Hellenes are the bearers of the highest ideas, the teachers of all later

philosophers, poets and artists!" We have become so accustomed to this assessment that we don’t even think about it.

its correctness began to seem blasphemous. But what if we think about it? Let's remember how

Often conventional wisdom has been refuted by scientific analysis, starting with the question of form

Earth and ending with the law of conservation of energy.

We have already spoken about the eternal “savagery” of the Huns and their peers, the steppe peoples.

in other works. /12 We will not repeat ourselves. On the civilization of medieval Germans and

There is nothing special to say about the French. In the era of the Hohenstaufens and the "fist law"

Germany, like France at the end of the Hundred Years' War, was still very much non-university

country. And what they will become in the era of obscuration, we can only guess. Therefore

let us compare the Huns, Germany and Hellas by the same ages, counting the latter from

the moment of “birth” (as independent ethnopolitical systems), recorded

history. We know that these dates were preceded by a relatively short incubation period

period, but we will omit it, because the chronology within this period is always imprecise.

But the moments of entering the arena of history are always bright and prominent. For the Xiongnu, this was 209 BC,

for the German Kingdom - the Treaty of Verdun in 841 - formation on the territory

711 See Gumilyov L.N. Ethnogenesis and biosphere of the Earth. L., 1989.

712 See: Gumilev L.N. Huns; id. Huns in China; id. Ancient Turks.

"Holy Roman Empire of the German Nation" of Arelat, French,

Lombard, Aquitanian kingdoms, and for Hellas the date is vague7 13 - 17th century BC.

This is the "Great Greek colonization" and the formation of states with written laws.

To clarify, let us choose Athens as the standard. Then a similar date of the beginning

formation will be 621 BC, i.e. Draconian laws. Sparta arose several

earlier, but this inaccuracy can be neglected.

All three ethnic groups have passed the phase of passionate rise and entered the phase of overheating

(acmatic) for a period of about 250-300 years. The Hunnu - from the creation of the clan state in

209 BC to 46 AD - disintegration into Northern and Southern powers. Germany - from 841

until 1147 - the unsuccessful Crusades of Emperor Conrad III to Asia Minor and

Duke of Saxony Henry the Lion against the Wends (Polabian Slavs). Athens (leading

subethnos) - from 621 BC to 449 BC - the end of the Greco-Persian War. In the phase

overheating of the Huns, who formed a single super-ethnic system with the Xianbei, from 46 to 181 BC.

although they fought among themselves, they won victories over all their neighbors: the Han Empire,

Usuns, Dinlins and Alans. In Germany, the Hohenstaufens held out in the fight against the popes until

1268 and perish, leaving the country in complete disintegration. But the war for the Baltics is won.

Athens and Sparta, having squandered their forces in the Peloponnesian and Theban wars, became victims

Macedonia (in 337 BC), which was part of the super-ethnic system of the Greco-Roman world.

phase of the breakdown, which in Asia was complicated by the Great Drought of the 3rd century, there is a disintegration

steppe empire into small chimerical states. In Germany - the Interregnum and

"fist law", pressure from the Czechs, which resulted in the Hussite Wars, and the flattering Renaissance

against the backdrop of general degeneration. And so it went on until 1436, i.e. until the end of the Hussite Wars. A

what about Hellas? Thanks to Macedonia's dominance, the Greeks are being "dispersed" all the way to India,

the construction of Alexandria and Antioch, the flourishing of Hellenism. But the Greeks and Macedonians themselves

conquered by the cruel Romans. The last stronghold of Hellenism, Corinth, was destroyed in 146.

BC. In the inertial phase, the Huns were welcomed by the Turkuts, who recreated the steppe empire

(546-745). The Habsburgs (1438-1918) brought order to Germany, and the Hellenistic

states were conquered by Rome (Pergamon in 130, Pontus in 63, Syria in 62, and

Egypt - in 30 B.C.) and experienced this phase with it, as well as the next one -

phase of obscuration. The last Huns - the Shato Turks - in obscuration still committed

last feats and entered homeostasis as a relic - the Onguts, or White Tatars. The Greeks and

The Romans were unable to do this.

Even with a very cursory comparison, which can be made with another one if desired

greater precision to detect similarities and in individual details, it is clear that the reasons

there is no reason to consider the Huns inferior to Europeans, both modern and ancient.

On the contrary, we must pay tribute to the intelligence and tact of the Huns, Tabgach and Turks. They

treated the surrounding peoples as equals, even if they were different from them. Ideologies

they did not create peripheral barbarism. And thanks to this, given the inequality of forces, they

survived the centuries-long struggle and won, establishing as a principle not the extermination of neighbors, but

maintaining one's territory - one's homeland - and one's cultural and historical tradition -

fatherland. And that is why they existed for their 1500 years and left a legacy to the Mongols and

the unconquered Great Steppe to the Russians.

The Mongols were not a continuation of the Huns and Turks, either genetically or

ethnocultural aspect. They had in common only in the ethnolandscape aspect - forest-steppe

and the steppe, which determined the characteristics of their economy. But their ethnic rise was connected with

a new passionate impulse. This means that they were not continuers, but initiators, and the cause

their take-off is another fluctuation of the biosphere. It is impossible to describe this phenomenon when it is possible

and easily, is an unforgivable sin before Science. Therefore, let us turn to the dark period

713 The date of the first Olympiad - 776 BC, as well as the date of the foundation of Rome - 753 BC, should be

considered legendary. Perhaps this is the beginning of the incubation period, but it is difficult to prove. We will do without

without these dates.

history of Asia, in order to shed light on it with the help of geography.

108. Eastern outskirts

And now, having described the background, we will introduce the reader to the characters that we will see in our story.

In this case, there will be not individuals, but ethnic groups, each of which lived in a strictly limited area

territory. On the right bank of the Argun, the Tatars roamed, wearing a braid like their

ancestors - the Tabgachas.714 R. Grousse refers them to the Tunguska group, 7/15 but the Mongols

communicated with them without translators. The Khonkirats, an ethnic group that lived next to the Tatars,

formed by the mixing of ancient Turkic tribes and Mongols, a large group of which

spread from Kerulen to Onon. In the central part of the Great Steppe, on the banks

Tola and the outskirts of the Gobi lived the Keraits, the most cultured people among the nomads, and to the west

from them - the Naimans, a fragment of the state of the Kara-Khitans (Khitans), taken to the west by Yelu

Dashi. The main part of this ethnic group occupied Dzungaria and Semirechye. Kara-Kitaisky

the gurkhans were subject to the Ydykuts of Uyghuria and the sultans of Central Asia up to the Amu Darya, beyond

with the exception of Khorezm. From Altai to the Carpathians stretched the Kipchak steppe, in the 11th-13th centuries.

not at all resembling a desert. The rivers were full of water, the terraces of the river valleys were covered

thickets of willow, on the watershed areas there were often pine forests and groves

alders and birches. The dry-loving vegetation of the feather-grass and wormwood steppes alternated with

more moisture-loving - cereal. From the north this steppe was closed by a wall of forest, and from the south - by a chain of

oases.

But these blessed places were so beautiful because the population in them was

very rare: the Cumans lived there, i.e. the Polovtsians, descendants of the western branch of the Dinlins -

Kipchaks. The direct descendants of the Dinlins, the Yenisei Kyrgyz, continued to live in the fertile

Minusinsk basin, engaged in irrigated agriculture and sedentary cattle breeding. They

still preserved the rich cultural heritage of their ancestors, but abandoned the former

militancy, which pushed them in the 9th century to conquer the vast expanses of the Great Steppe. Now to

To the south of them there was a large Mongolian tribe, the Oirats.

On the northern slopes of the Sayan Mountains lived a small and isolated "forest people"

peoples", among whom were the Ugrians, related to the Ob Ostyaks, and the Paleo-Asians, close

to the Yenisei Kets, and the Turks, and even, perhaps, the Samoyedic relics, which can be

see in the mysterious Merkits. Of the latter, only "fragments" remained among the bodies,

Teleuts, Kireis, Bashkirs and Torgouts. 716 Already in the Kharkiv State University century, the descendants of the Merkits were called

Mongols, but before the conquest they were not included among the Mongols. /17 They were considered equally

degree of probability to the Turks and to the Samoyeds; the latter seems more

probable, but there is no direct evidence.

From the southeast, the Great Steppe was bordered by two powerful states: the Jurchen

the Kin (Jin) Empire and the Tangut kingdom of Xi-Xia. To the south lay the Chinese Song Empire,

having lost the original Chinese lands of the basin in wars with the Tanguts and Jurchens

Huang He and turned into a state of exiles who ruled the lands that once

conquered from the peoples of Southeast Asia, over the surviving remnants of these peoples.

The Mongols did not encounter these genuine Chinese before the 13th century and, apparently, did not even

714 See Gumilyov L.N. Huns in China. P. 41.

715 Ogoizze V. Nisќoire de l'Эxirete-Orieni. Rags, 1929. R. 404.

716 See: Grumm-Grzhimailo G.E. Western Mongolia... T.P. P. 425.

717 See: Rashid ad-Din. Collection of chronicles (hereinafter: Rashid ad-Din). T.I. Book 1 / Per. L.A. Khetagurova. M.; L.,

1952. P. 77.

knew about their existence, because it was not interesting to them. But with the Jurchens and Tanguts

all the nomads of the Great Steppe were in very bad relations. And from the former power of Tibet not

there was not a trace left. Every tribe, every monastery, every fortress guarded its

neighbors, but anarchy was not the "mother of order" there. Such was East Asia in

in the middle of the 12th century, when the Mongols entered the arena of history.

109. Mongols and Tatars in the 12th century

The north-eastern part of Mongolia and the adjacent regions of the steppe Transbaikalia

divided between the Tatars and Mongols. Regarding the tribal name "Mongol"

There are two opinions: 1. The ancient Meng-gu tribe lived in the lower reaches of the Amur, but, in addition,

was the name of one of the Tatar clans that lived in Eastern Transbaikalia. Genghis Khan came from

from the Transbaikal Meng-gu and, therefore, belonged to the Tatars; the name

"Mongol", which came into use only in the 13th century, comes from Chinese characters

"men-gu", which means "to receive the ancient". This hypothesis, belonging to academician V.P.

Vasiliev, is not generally recognized. 2. The tribal name "men-gu" (Mongol) is very

of ancient origin, but is very rarely found in sources, although by no means

mixed with "Dada" (Tatars). In the 12th century, the Mongols emerged as an independent people.

1135, when the Jurchen troops reached the Yangtze and destroyed the Chinese Song Empire,

The Mongols defeated the Jurchen army and after twenty years of war, they achieved a concession

rights to the lands north of the river Kerulen and the payment of an annual tribute in cattle and grain. The leader

The Mongols were Khabur Khan, Temujin's great-grandfather. This is the most convincing opinion

expressed by G.E. Grumm-Grzhimailo.

The Mongols' southern neighbors, the Tatars, were more numerous and no less warlike.

Wars constantly broke out between the Mongols and the Tatars, but in the middle of the 12th century the Mongols

achieved superiority in forces. The anthropological type that we call

Mongoloid, was characteristic of the Tatars, as was the language that we call

Mongolian. The ancient Mongols were, according to the chroniclers and finds

frescoes in Manchuria, a tall, bearded, fair-haired and blue-eyed people.

Their descendants acquired their modern appearance through mixed marriages with those around them.

numerous short, black-haired and black-eyed tribes, which

The neighbors collectively called them Tatars.

To understand the history of the Mongols, one must firmly remember that in Central Asia

The ethnic name has a double meaning: 1) the direct name of the ethnic group

groups (tribes or people) and 2) collective for a group of tribes that make up

a particular cultural or political complex, even if the tribes that comprise it

of different origins. This was noted by Rashid ad-Din: “Many families supplied greatness

and the merit is that they considered themselves Tatars and became known by their name, like

just as the Naimans, Jalairs, Onguts, Keraits and other tribes, who each had

their specific name, called themselves Mongols out of a desire to transfer glory to themselves

the latter; the descendants of these families imagined themselves to have borne this name since ancient times, which in

"there was no reality." /18

Based on the collective meaning of the term "Tatar", medieval historians

considered the Mongols as part of the Tatars, since until the 11th century hegemony among the tribes

Eastern Mongolia belonged to the latter. In the 13th century, the Tatars began to be considered

as part of the Mongols in the same broad sense of the word, and the name "Tatars" in Asia

disappeared, but the Volga Turks, subjects of the Golden Horde, began to call themselves that.

At the beginning of the 13th century, the names “Tatar” and “Mongol” were synonymous because, firstly,

the name "Tatar" was familiar and well-known, but the word "Mongol" was new, and secondly,

718 Rashid al-Din. T.I. Book 1. P. 102.

because numerous Tatars (in the narrow sense of the word) constituted the vanguard

Mongolian army, since they were not spared and were placed in the most dangerous places. There

their opponents encountered them and got confused by the names: for example, Armenian historians

They were called Mungal-Tatars, and the Novgorod chronicler in 6742 (1234) wrote: “In the same

summer, because of our sins, unknown nations came, whom no one knows well: who they are, and

“Where did they come from, and what is their language, and what tribe they are, and what is their faith: and they call me Tatars...”

It was the Mongol army.

Medieval historians divided the eastern nomadic peoples into "white", "black" and

"wild" Tatars.

"White" Tatars were the name given to nomads who lived south of the Gobi Desert and carried

the Kin (Jurchen) Empire border service. Most of them were

Turkic-speaking Onguts and Mongolian-speaking Khitans. They dressed in silk clothes, ate from

porcelain and silverware, had hereditary leaders who were trained in Chinese

literacy and Confucian philosophy.

The "black" Tatars, including the Keraits and Naimans, lived in the Steppe, far from cultural

centers. Nomadic cattle breeding provided them with prosperity, but not luxury, but subordination

"Natural Khans" - Independence, but Not Security. Constant War in the Steppe

forced the "black" Tatars to live in close proximity, fencing themselves off at night with a ring of carts (kuren),

around which guards were posted. However, the "black" Tatars despised and pitied the "white" ones,

because they sold their freedom to foreigners for silk rags and bought fruits

civilizations with what they considered humiliating slavery.

The "wild" Tatars of Southern Siberia made their living by hunting and fishing: they did not know

even the khan's authorities were governed by elders - biks, whose power was based on

authority. They were constantly faced with hunger and need, but they sympathized with the "blacks"

the Tatars, forced to look after the herds, obey the khans and reckon with

numerous relatives. The Mongols lived on the border between the "black" and

"wild" Tatars as a transitional link between them. /19

And now a small but necessary clarification. In the preliminary work (Search

of a fictional kingdom") the aim was to criticize these sources in order to establish

sequence of events. It was a purely humanitarian study, and therefore,

it is a step towards historical and geographical “empirical generalization”,

posing the problem of describing the local fluctuation of the biosphere - a passionate impulse in

Mongolia. Therefore, although the book mentioned and the proposed chapter are built on

chronological principle, they do not duplicate, but complement each other.

The first allowed us to establish the course of events, the second gives natural science

explanation. The first did not exhaust the topic, the second would be impossible without the first, like a house without

foundation. This is the hierarchy of science. Without it, science is helpless, and when used

hers is powerful.

110. Shuffle

History rarely stands still. Two new ethnic groups that have redrew the map of Asia are

Manchus and Mongols - arose in the 11th century from a passionate impulse - mutation,

changed the behavioral stereotype of the descendants of farmers who settled in the taiga and

cattle breeders. The ancestors of these warlike peoples were peace-loving, and their

northern neighbors in Siberia and on the Amur. The area of the shock was small - from Primorye to the shores

Selenga, on the meridian of Baikal. Therefore, if this shock had not happened, then the eastern

the strip of the edge of the taiga and the Great Steppe would be an ethnographic continuation of Altai,

Siberia and the Amur region. There would be brave, kind, honest, but uncreative and

719 Men-da Bei-lu (translated and commentary by N.Ts. Munkueva. M., 1975. P. 46-48.

uninitiated people. Their participation in global ethnogenesis would be reduced to a reflection

aliens, usually unsuccessful, because defense is the worst form of self-defense.

Unlike the western edge of the Eurasian continent, where there are four super-ethnoses

were closely linked to each other by their cultural traditions and way of life

economy, and social relations, and even religions, for Christians believed that Allah

the Arabic name for the First Person of the Trinity, and Muslims revered Isa and Mariam - Jesus

and Mary - as prophets, predecessors of Muhammad, on the eastern outskirts of the position

was fundamentally different. The Chinese of the Central Plain and the nomads of the Great Steppe were so

differed from each other in that they did not adopt each other's cultures. The Khitans were

exception. This is what led them to destruction as an ethnic group.

The secret of the course of events that led to aggravating consequences was,

perhaps not in the sphere of economics or politics, but in the phenomenon of ethnology that influenced

human behavior. The Chinese and nomads differed so much in their behavioral stereotypes that

that they did not want, could not and did not try to establish contact with each other and did not look for reasons to

him, considering contacts to be completely meaningless. Some details were important here

everyday life.

First of all, the Chinese did not consume dairy products, their main food

nomads, and there was no mutual understanding due to the contempt for such food of some

misunderstanding and irritation about such rejection from others. For the Chinese, all wives

father - his mother. For a Hun, for example, or a Turk, there is only one mother, the father's concubines -

girlfriends, and the widow of the elder brother becomes his legal wife, whom he is obliged to

contain, and feelings do not play a role.

Women in China in those centuries did not work, they gave birth and nursed children and had no rights

had. In the Great Steppe, the woman did all the housework and was the owner of the house;

the husband owned only the weapons, for he was supposed to die in the war. In the armies of China

a staff of informers was required, and the Turks who were in Chinese service were

did not tolerate and killed exposed informers. Representatives of two great super-ethnoses

could not get along side by side. The optimal solution for establishing contacts was

live peacefully, but separately. And this was not always possible. Therefore, the nomads borrowed

culture and worldviews from the West, and not from China at all.

The Uyghurs borrowed Manichaeism from Iran, and the nomads adopted it from Syria.

Nestorianism, from Tibet - theistic Buddhism. True, Buddhism was adopted later,

but the principle of borrowing remained the same. From China, only silk was borrowed, and

besides it - cookies and in some cases porcelain dishes. The exception was

only the Khitans in Manchuria, some of whom embraced Chinese culture sincerely and

enthusiastically. The other part stubbornly observed their own, steppe, traditions. And here's what came out of it

it happened.

The Khitans were an ancient people who appeared at the same time as the Huns, Sarmatians and

kumans. They reached the phase of homeostasis - a wise and strong old age, but, carried away by

foreign, Chinese, culture, truly charming, turned their khanate into

the chimerical Liao empire.

In the 11th century, a new explosion of ethnogenesis occurred. The Jurchens, who lived on the Ussuri plain,

and Sungari, in 1115 rebelled against the Khitans and by 1125 crushed the Liao Empire.

The cultured Khitans submitted to the victors. And the backward ones, i.e. uneducated, but not

Having lost their steppe valor, they retreated with battles to Semirechye and there encountered

Seljuks, with the great Sultan Sanjar himself! Between 1134 and 1141 there were persistent

battles between the Khitan gurkhan Yeluy Dashi and Sultan Sanjar. Gurkhan

supported by the "backward" steppe dwellers. The Sultan was the best warriors from Khorasan, Sejestan,

Gura, Ghazni and Mazandaran - the still unspent forces of the Islamic world - a total of 100 thousand.

warriors. Gurkhan won! The Sultan fled, leaving his family and 30 thousand brave comrades,

killed in fair combat. The Seljuk Sultanate fell apart after this battle, but the Khitans

showed surprising moderation: they imposed a small tribute on the cities of Central Asia and

They began to graze cattle in Semirechye and Dzungaria.

Thus, the relationship between the levels of passionarity that manifests itself is clearly established.

in order of fighting ability (descending row): Jurchens > Khitans > Seljuks > Greeks and

Crusaders > Arabs. 720 But when an even more passionate ethnic group appeared - the Mongols, then

events occurred that will be discussed below.

HM. Adversity

111. "Yellow Dog"

By means of comparative ethnology it was possible to establish an approximate

the duration of the period separating the moment of passionary impulse from the era of visible

beginning of the ethnogenetic process. This incubation period generally lasts about 150

years, but our awareness of the “beginnings” of different peoples is so different that we often

we record the "beginning" of the history of an ethnic group with a delay. This is exactly what happens in history

Mongols, very little known to Chinese geographers before the 13th century. They simply noted in

In the 17th-10th centuries, to the south of Lake Baikal, the Men'u (Meng-gu) tribe, and then Mount Menshan. In the 10th-11th centuries.

The Mongols were friends of the Khitans and, therefore, opponents and enemies of the Tatars

Jurchens, from whom the Mongols were separated by a river (?! - L.G.).721

There are several theories regarding the earliest period of history and ethnogenesis of the Mongols.

mythological versions. Mongolian historians were only interested in genealogy, and

political events, social situations, cultural shifts were beyond their sphere

attention. Therefore, the dates necessary for a historian of the twentieth century, which are the skeleton of the historical

sciences, are undetermined. But from the middle of the 11th century the second semi-historical, i.e.

legendary, the period of Mongolian ethnogenesis marked by the emergence of a legend, in

the veracity of which the Mongols themselves doubted. The progenitor of the Mongolian ethnic group

Alan-Goa gave birth to two sons from her husband and three from a fair-haired young man who came to her.

at midnight through the smoke hole of the yurt and leaving at dawn, like a yellow dog.

Conception supposedly occurred from light emanating from the young man and penetrating into the widow's womb.

An ordinary miracle.

From this strange, even for contemporaries, union Bodonchar was born, judging by

description - a typical passionary, initially considered... a fool. He is also credited with

the invention of hunting with a tamed falcon, and the subjugation of some neighboring tribe, i.e.

the establishment of inequality, and the introduction of a kind of clan cult, described in an extremely

vague. Many Mongolian clans traced their genealogy to Bodonchar.

units, including the Borjigins, which means "blue-eyed." It was believed that the blueness

The eyes and reddish hair were a consequence of the descent from the "yellow dog".

Let's try to interpret the legend. It states the fact of ethnic

mixing of two substrates and increased activity of the resulting population. Before that,

On the banks of the Onon lived tribes that did not attract anyone's attention, i.e. they were

in the phase of ethnic homeostasis. Their economy was natural, their forms of community life were

traditional, views - inherited from ancestors and gradually forgotten.

Even communication between the original ethnic substrates was sluggish. For the sake of the desired peace

They preferred not to meet, and even more so not to know anything about each other. But in front of their grandchildren

Bodonchar, who was born no earlier than 970, 722 began the process of ethnic formation.

720 cm. synchronistic table.

721 See: Kychanov E.I. Essays on the history of the Tangut state. Moscow, 1968. Pp. 253-256.

722 Lubsan Danzan. Altai Tobchi (“Golden Legend”). Per. from Mong. (hereinafter: Altan tobchi). M., 1973. P. 18.

A division into new clan groups emerged, emerging from the loins of Alan-Goa - the Nirun - and

ancient - darlekin. Suddenly the names of the leaders, not yet khans, became known. Literal

their name is “those sitting at the head,” i.e. “chairmen.” /23 One of these was Khaidu,

great-grandson of Bodonchar, father of the founders of the most prominent families (Noyankin, Taydzhiut, Aralud,

Kuyat-Gerges, Khaburkhod, Sunid, Hongkhotan and Oronar). The Mongolian clans became more numerous,

their numbers also grew.

During this time, an original social transformation took place within the Mongolian clans.

differentiation. The names of certain Mongols are accompanied by peculiar epithets:

bagadur (batur) - hero; sechen (setsen) - wise; mergen - accurate; bilge - smart;

boho (boko) - strong; tegin (Turkic) - prince; buyuruk (Turkic) - commanding;

taishi (Chinese) - a member of the royal family; shōngun (Chinese) - the heir to the throne; and their wives

They are called - Khatun and Run.724

It is easy to see that the majority of these epithets, which are titles, are connected

not of aristocratic origin, for all the Mongols came from Alan-Goa and

Burte-Chino (doe and wolf), and not with wealth, which sometimes appeared and sometimes disappeared, but with personal

business qualities. From the amorphous homeostatic state of the irgen (tribe or

subtribe) moved into a new, active state - turned into a system where everything

the abilities of the members are mobilized. Man as such has become an element constituting

irgen, which imposed certain duties on him, but also gave him protection and a place under

sun. For the insult of a member of the Irgen, the entire Irgen had to stand up; for his crime too

all the relatives answered. The concept of collective responsibility became

behavioral imperative. On this basis, rights are crystallized, determined

degrees and gradations of kinship relations, and duties calculated in connection with

abilities of a tribe member. This is a typical case of the formation of the first phase of ethnogenesis,

so similar to the emergence of feudalism in the Carolingian state that even a

an attempt to call the organization of Mongolian society nomadic feudalism. 725

Usually, to capture foreign lands, you need a strong military organization, so that

overcome the resistance of the natives. But the Mongols were helped by nature itself. The Great Drought

The 10th century ended, and the border of the feather grass steppes began to creep from the banks of the Shilka to the south, to the Onon and

Kerulenu. 726 On the site of the former deserts, enlivened by ephedra bushes, again, as in the era

Turkut Khaganate, herds of saigas and dzerens began to graze, large hares began to run around.

hares, marmots and gophers dug holes for themselves. Life here became easy and satisfying, and the first to

mastered the steppe spaces up to the Gobi Desert, were the ancestors of the Mongols.

The Keraits settled on the banks of the stormy Selenga; to the south of Kerulen – the Otuz Tatars,

i.e. thirty clans; south of Lake Baikal, on the slopes of Khamar-Daban, are the warlike Merkits, and

To the west of them are the numerous Oirats; the westernmost Mongolian-speaking tribe in

Western Mongolia had Naimans who came here not from Siberia, but from Semirechye and

Dzungaria. /27 This was the northern branch of the Kara-Khitans, who were driven out in 1125 from their

723 Perlee H. The Mongolian tribes proper during the period of the Khitan Empire (907-1125). Works XXIV

International Congress of Orientalists. T. U. 1962. P. 314.

724 See: Vladimirtsov B.Ya. Social system of the Mongols. L., 1934. P. 74.

725 Ibid. P. 74.

726 See: Gumilev L.N. History of the rhythm of the nomadic culture of Central Asia. Experience of historical and geographical

synthesis // Peoples of Asia and Africa. 1966. No. 4. P. 85-94; same. Climate Changes and Migrations of Nomads //

Nature. 1972. No. 4. P. 44-52.

727 See: Gumilyov L.N. Searches for a fictional kingdom. pp. 136-139. L.L. Viktorova (Mongols. M., 1980. P.

eastern homeland by passionate Jurchens. Due to differences in origin, culture

and the historical fate of the Naimans was very different from the Eastern Mongols, including

Keraits. The fate of these northern tribes, affected by the passionary explosion and passing through

The 11th century, during its incubation period, turned out differently.

But nothing like this happened during the time of Bodonchar, i.e. the first generation.

descendants of Alan-Goa and the "yellow dog". The brothers robbed Bodonchar and drove him out. In order to

to subjugate the alien tribe, Bodonchar only persuaded his brothers, as well as

mother, stop quarrelling for a while. No social imperative is noticeable - only

short-sighted egoism and personal whims, without understanding the common tasks. And this at the end of the 10th century!

It should be added that the population growth in the HTv. has increased sharply.

At the beginning of the 12th century, the Onon Valley was no longer enough for the Mongols. They spread westward to the Khilok

and in the Lower Selenga, where they encounter the brave and warlike Merkits, there are few

affected by the passionate impulse, but preserving the traditions of their ancestors - the Samoyeds.

The Mongols are getting cramped in their own country, and they do what they do in such cases

usually undertaken, - they choose the supreme ruler - the Khagan (Khan). Khabul became it

— a representative of the eighth generation of descendants of Alan-Goa and the "yellow dog". He reigned in

30-40s of the 17th century. It was then that the incubation period of the Mongolian

ethnogenesis and Mongolian history began.

Now let's return to the "yellow dog" problem. It is hardly worth interpreting the myth literally.

Anthropomorphism and zoomorphism are just metaphors characteristic of oral creativity.

The Mongols and Tibetans themselves believed that the light-bearing youth, who transformed into a dog,

in a literary way, as an allegory. Its meaning is clear: the Mongols noted and

dated the birth of their ethnic group, or the change of era, by counting generations. Birth

Bodonchara was a historical milestone for them, just as the hijra was for the Arabs, with the only

the difference is that they counted not according to the astronomical, but according to the biological calendar.

This is how geneticists now think about their flies.

And finally, the passionary impulse is described as the irradiation of the fetus in the womb. This is precisely

the phenomenon that gives rise to mutations. It is impossible to invent such a thing, but it is impossible to believe

It is difficult for a woman who claims this. Apparently, the Mongols themselves in the 10th century treated

Alan-Goa's story with skepticism. But when her descendants first seized influence, and then

power, it became safer not to argue. And even later, the legend began to be perceived as a fairy tale,

because folklore and biophysics are even more incompatible than genius and villainy.

But the mutational impulse cannot change only one, and even more so the behavioral one,

sign. The spread of signs is obligatory... and it really took place. About the difference

The appearance of the Borjigins from other nomads is described by two authors: the Chinese Zhao Hong and the Turk

Abul-Ghazi. "The Tatars are not very tall. The tallest... 156-160 cm.728 No

plump and fat. Their faces are wide, their cheekbones are high. Their eyes have no upper eyelashes. They have a beard.

rare. Temujin is tall and majestic in stature, with a broad forehead and a long beard.

A warlike and strong personality. This distinguishes him from others." /29 The Borjigins have eyes

"blue-green (regs)..." or "dark blue, where the pupil is surrounded by a brown rim." /30 So,

the mutation affected not only the psyche, but also the details of the Borjigins' appearance, which

removes any doubt about its existence. And what its role was, we'll see.

5) classifies the Naimans as Turks, but does not provide evidence. Let me explain: the Kazakh clan Naimans has the same name as

Naimans of the 12th century, but not identical to them.

728 Literally: “five chi and three tsun” (my recalculation. - L.G.).

729 Meng-da Bei-lu. P. 48.

730 niskoige de Moreau] its aes TaќAGEs rag АБоц! Sђa7i Vabadoig Kђap, ribiiye, igaishiie its appoye rag Vagop

"Retaisop. SPRY., 1874. T. P. R. 72; Sakhir G.. Iпігойџсіоп a 1'ђisќoie ae As1e. Paris, 1896. R. 201.

The area of the passionate impulse covered the Amur region, the Ussuri region and the Eastern

Transbaikalia. The eastern neighbors of the Mongols, the Jurchens, took control of Northern China up to the river.

Huai. The western neighbors of the Mongols in the Selenga and Angara valleys found themselves outside the borders

the action of the push that captured the Mongols and Tatars in the area between the Onon and Kerulen rivers. Having accepted

With this thesis, we can easily explain the rise in activity of the eastern nomads who lived

in the steppes less abundant than the western ones. Until now this fact has not found an explanation in

literature, but without introducing the concept of the “biosphere” a satisfactory explanation is impossible

was to be found.

Let's move on to the history of the Mongols. Its pace was astonishingly fast. Khabul was born

around 1100, eight generations lived and died in 130 years. This means that the Mongols

They reproduced at 16-18 years of age, after which they quickly gave way to the youth.

Of course, thirty-year-old warriors were not written off to the reserve due to old age, but apparently, rare men

lived to this age. They died in constant wars, only managing to conceive sons,

also doomed to early death. And if under such unfavorable conditions

the Mongolian ethnic group did not disappear and did not become a slave tribe to its powerful neighbors,

This means that the Mongols had the strength and ability to exert themselves, thanks to which they went from

victory to victory. It is these qualities that we define as the consequences of the emerging

passionarity in the incubation period of an emerging ethnic group. At the beginning of the 12th century.

the Mongolian ethnic group has already become a fact of world history, so the sacrifice of young people

ancestors, whose names have not been preserved, bore fruit.

112. The emergence of diversity

The passionate impulse that occurred in the 11th century affected not only the Jurchens and

Mongols. It could not help but affect their neighbors who lived in the area of the push. The Tatars who lived

south of Kerulen, and the Keraites, who roamed along the banks of the Tola, also experienced an upsurge

passionate tension. Unfortunately, their geographical location was not so

favorable, like the Mongols. They had a powerful and unpleasant neighbor - the Khitan

Liao Empire. In 1100, there was constant warfare in the Steppe between the nomads (the Khitans and their

called zubu)/31 and regular troops, and the latter, having rear areas and bases, did not

might not have won.

In this war, many of the newly born Tatar passionaries laid down their lives, but they managed to

before this, to leave offspring that would wait until the hour of the hated Liao's death. Following

According to the principle “the enemies of our enemies are our friends”, the Tatars became friends with the Jurchens,

who defeated the Khitans. This was an extremely short-sighted policy, because the Jurchens

inherited the political line of the Khitans - the struggle with the Great Steppe. The Jurchen

"Altan Khans" (a title meaning "gold" and equivalent to the Chinese Kin) were not liked

Tatars, but used them against the Keraits and Mongols, whom the Tatars viewed as

natural rivals in the struggle for the right to dominate the Steppe.

Religious hostility was added to the political one. In 1109, the Keraites accepted

Christianity according to the Nestorian confession. Somewhat earlier, the Mongols converted to

Tibetan religion Bon - the veneration of the solar deity Mithra, patron of fidelity and

valor. 732 And the Tatars, like their allies the Jurchens, fell in love with the Indian

the teachings of shamans, whom they called by the Turkic word "kam". The energy of the passionate

tension, the same throughout its entire range, led to the formation of three original

systems, war between which was inevitable.

Religious affiliation in itself does not lead to military clashes, but when

731 See: Gumilev L.N. Search for an imaginary kingdom. P. 101-102.

732 See: Gumilev L.N., Kuznetsov B.I. Bon. P. 72-90.

in the presence of a conflict situation, it is like a litmus test that determines

the presence of acids and alkalis. Nestorian Christianity was a "white faith",

opposed to the "yellow faith" - Buddhism, despite the fact that Prince Siddartha, or

Shakyamuni Buddha was recognized as a saint by Prince Iosaph. 733 It was not a matter of difficulties

dogmatists, but in the "mentality" or character of the worldview. The mentality of Buddhists and

Nestorianism was different, but Christianity did not shock the followers of the Bon religion (from

Ind. "punya" - sky). Mithra (in Mongolian Mizir) was for believers and non-believers both

any law of nature. He punished not for military tricks, cunning and cruelty, but only for

deception of the one who trusted, i.e. for breaking the contract. Christians, who did not at all approve of

Judas's actions, although he simply reported to the authorities where to look for the "criminal", did not have

contradictions with the Mithraists on this most important issue in those conditions. Veneration

not Mithra himself, but his principle coincided with Christian morality. Therefore, the “white” and

The “black” (or rather, dark blue) faiths did not enter into ideological conflicts.

But shamanism is a teaching about three worlds: the middle one, where people and animals live, the upper one, and

lower, the inhabitants of which we perceive as spirits, was fundamentally different from

theistic religions. But since shamans knew how to heal the sick, which they could not do

neither priests nor lamas used their services, although this sometimes led to conflicts,

if the treatment was unsuccessful. And that has happened.

However, it is important for us now to note the principle of selectivity in the adoption of religion.

At low levels of passionarity, people are indifferent. They either maintain

the usual ideology, or accept the one that is imposed on them by force. But in this

In this case, no one had the strength to introduce the new faith into the free environment.

nomads. They simply replied: “Don’t be our benefactor, leave our

souls." They accepted the confession that they sincerely liked. And since tastes

are included in behavioral stereotypes as components, then the presence of three different confessions,

adopted in one era, indicates the growth of passionarity of ethnic systems in the 11th century, after

whose differences in faith gradually began to smooth out and the Mongolian was formed

polytheism, which was described in the 19th century./34 However, this was not the original form of genesis

spiritual culture of the Mongols and Buryats, and the final, the ending is tense to the point of high tragedy

stories of the mongol rise 1201-1370 Why so fast? What burns brightly burns out

quickly! But now it is important for us to look at how the process of ethnogenesis began, which gave

such an unprecedented, albeit short-lived effect.

113. War in the Steppe

Although the difference in ideological systems in itself does not cause wars, such

systems cement groups ready for war. Mongolia in the 12th century was no exception.

Already in 1122, dominance in the eastern part of the Great Steppe was shared between the Mongols and the Tatars, and

The Jurchens, victorious on other fronts, took up an observation position. 735 Then in

1129, when the Jurchen corps, pursuing the Khitans retreating to the west,

advanced into the Steppe, the Mongolian leader Khabul Khagan declared war on the Jurchens,

stopped their troops and forced them to return to China to avoid a clash.

733 The Legend of Prince Siddartha - Buddha in the Christian version - an apocryphal tale that ignores chronology

(See: Handbook of the Clergyman. Moscow, 1978. Vol. P. P. 297). Buddhists consider Jesus Christ

Bodhisattva, an incarnation of Avalokita.

734 Banzarov D. Black faith; Wed: Gumilyov L.N. Ancient Mongolian religion; Veselovsky N. About the religion of the Tatars

according to Russian chronicles // Journal of the Ministry of Public Education. New series. No. 1. Section 2. Pg., 1916.

735 See: Pallady (Kafarov). The ancient Mongolian legend about Genghis Khan (Yuan-chao-mi-shi) // Works

members of the Russian Ecclesiastical Mission in Beijing (hereinafter: Palladium). T.TU. SPb., 1866. Pp. 172-173.

The cautious Emperor Ukimai chose not to make an enemy in the north at a time when

his best troops fought the Chinese and Tibetans. 736 He even tried to negotiate

with Khabul Khan and invited him to his capital. But the Mongol leader behaved rudely and

unyielding: not trusting the Jurchens, he constantly during the diplomatic feast

left the room to regurgitate food because he was afraid of poison. However, Ukimai

forbade his arrest, rightly believing that the Mongols would find a new khan, and the army

The loss of a few men will not make them any less formidable. 737

But after the death of Ukimai in 1134, Kholu, an unrestrained and

vindictive. He sent spies into the Steppe to catch Khabul Khan, which they did.

did, having caught him on the way. But while they were taking the khan to be executed, his relative, who

the scouts stopped to rest, suspected something was wrong and changed Khabul Khan's horse to

white stallion. Khabul found a convenient opportunity, set the fresh stallion into a gallop and galloped away

home, and his relatives killed his pursuers. /38

And then in 1135 the real war began. In 1139 the Mongols utterly defeated

Jurchens at Mount Hailin,/39 the location of which is unknown. In 1147

The Jurchens were forced to ask for peace and agreed to pay tribute to the Mongols. But

the treaty was not kept and the peace did not last long.

At the same time, there was a war on the western edge of the Mongolian lands. There, the indomitable

The Merkits responded with raid for raid, with spear blow for blow. /40 This war, where both sides

were guided by the concepts of blood feud and collective responsibility, could not

end while at least one of the combatants was still in the saddle. Looking ahead, we will say that she

dragged on for 80 years.

But it was even worse in the southeast, with the Tatars. It happened that it was hard

A kama (shaman) from the Tatars was called for the sick brother-in-law of Khabul Khagan. He was unable to cure him

the patient and was sent back. But the relatives of the deceased decided that the stone had treated

in bad faith, went after him and beat him to death. Thus a new vendetta arose: blood for

blood... and war until the last extermination of the enemy. 741

It may, and should, seem strange to the reader that the Mongols, Merkits and Tatars

least of all were guided by considerations of economic benefit. But the Mongols also

In the 11th century it would have seemed surprising that one could give one's life for the sake of acquiring land,

of which there were so many, for the population was sparse, or flocks of sheep, because they had to

quickly slaughtered for the sake of treating fellow tribesmen. But to take a mortal risk to wash away

an insult or to help out a relative - they considered this natural for themselves too

mandatory. Without a firm principle of mutual assistance, small cattle breeding

tribes could not exist. This principle formed the basis of their adaptation to the natural and

736 Vasiliev V.P. History and antiquities of the eastern part of Central Asia (Zhao Hong) // Works of the Eastern

Department of the Imperial Archaeological Society. Part 4. St. Petersburg, 1857. P. 96.

737 Rashid ad-Din. T. 1. Book 2. / Translated by O.I. Smirnova. P. 35-36.

738 Rashid ad-Din does not give dates for these events. By timing them to the beginning of the war, we are guided by the logic

events.

739 See: Bichurin N.Ya. Collection of information about the peoples who lived in Central Asia in ancient times: In 2 vols. Vol.

I M.; L., 1950. S. 378.

740 Rashid al-Din. T.I. Book 2. pp. 37-40.

741 Ibid. P. 41; for a version of the message, see ibid. T. [. Book 1. P. 104. On the specifics of compiling the “Collection

chronicles" see: Gumilev L.N. Searches for an imaginary kingdom. P. 239-240.

ethnic environment in conditions of growing passionary tension. If it weren't for him, the Mongols

would live relatively peacefully, like, for example, the Evenks north of Lake Baikal. But

passionarity pressed on them from within, forced them to adapt to this pressure and

to create new ethnic groups and rigid social systems instead of discrete, amorphous systems

forms of tribal organizations, or uluses, requiring rulers-khans.

The birth of states began.

The creation of a state, even when its necessity is obvious, is a process

dialectical. Some pull to the right, others to the left, others forward, others backward.

And everyone is dissatisfied with their neighbor. However, gradually the aspiration options are integrated and

are subject to generalization by the historian. This was also the case in Mongolia in the 12th century, where two lines emerged

developments that exclude each other. Without taking this internal contradiction into account, it is impossible to understand

further developments are impossible.

114. "People of Long Will"

In the 12th century, the main element of ancient Mongolian society was the clan (obokh),

was in the process of decomposition. The steppe nobility stood at the head of the clans. Its representatives

held the honorary titles of bagatur, noyon, sechen and taishi. The main concern of the bagaturs and noyons

was to obtain pastures and workers to care for the cattle and yurts. Others

layers were: warriors (nuhurs), clansmen of lower origin (harachu, or black

bone) and slaves (bogol), as well as entire clans, once conquered by stronger clans or

who joined them voluntarily (unagan bogol). The latter were not deprived of personal

freedom and, in essence, differed little in legal terms from their masters. Low

the level of development of productive forces and trade, even barter, did not provide an opportunity

use forced labor in nomadic cattle breeding. Slaves were used as

domestic servants, which did not influence the development of industrial relations, and the foundations

the clan system was preserved.

Joint ownership of lands, sacrifices to ancestors, blood feuds and

the intertribal wars associated with it - all this was not within the competence of a separate

persons, but the clan as a whole. The Mongols have a deep-rooted idea of the clan collective as

the basis of social life, about the generic (collective) responsibility for the fate of any kind

and about obligatory mutual assistance. A member of the clan always felt the support of his

team and was always ready to fulfill the duties imposed on him by the team. But

in such a rigid system, the passionarity of individual clan members is not only not needed, it is

is directly contraindicated, because it undermines the authority of elders, and thereby the family

orders.

But the Mongolian clans covered the entire population of Mongolia only nominally.

in fact, there were always some people who were burdened by the discipline of the clan

communities where the actual power belonged to the elders, and the others, despite any

merits, had to be content with a secondary position. Those heroes who

did not put up with the need to always be in the last roles, separated themselves from the family

communities, left their kurens and became “people of long will”, or “free

states”, in Chinese transmission - “white-bodied” (baishen), i.e. white bone. 742 Destiny

The fate of these people was often tragic: deprived of public support, they were

forced to earn their living by forest hunting, fishing and even robbery,

that they were killed. Over time, they began to form separate detachments in order to

resist their organized fellow tribesmen, and seek leaders to fight against

clan associations. Their number grew steadily, and ideals of a new

life and a new social structure in which they would stop being hunted like wolves.

742 See: Kozin S.A. A secret story. Mongolian Chronicle of 1240 (hereinafter: Abbr. sk.). M.; L., 1941.

These ideals became: the reorganization of everyday life on a war footing and the active defense of the homeland,

i.e. the Great Steppe, from the Jurchen invasions, clearly named in the empire

Throw "the reduction of slaves and the extermination of people." /43 These extermination campaigns

were repeated every three years starting in 1161. Girls and boys were not killed, but sold

slavery in Shandong. "The Tatars fled to the Shamo (desert), and revenge entered their brains and

blood." /44 Those who managed to escape from captivity replenished the number of "people of long will",

which has been increasing for 20 years. But let's not get ahead of ourselves, and focus on

attention to the middle of the 12th century - the phase of ethnic formation of the Mongolian ethnic group.

It is natural to ask the question: on whose side should the reader's sympathy be?

or who was right: the clansmen or the "people of long will"? This question lies rather in the sphere of

emotions than in the field of scientific analysis. However, emotions and rational analysis are both

are so intertwined that separating them would be artificial and futile.

Of course, the question should be formulated somewhat differently: not who is right or sympathetic, but

Who could provide the Mongolian ethnic group with the opportunity to exist and develop? Who could

to organize defense against the extermination campaigns of the Jurchens and preserve the heritage

ancestors - loyalty to one's neighbors, the sanctity of the hearth, the inviolability of oaths spoken and

respect for the customs that replaced laws for the Mongols? It would seem that the champions

customary law and the laws of hospitality should have been not homeless vagabonds with

"long will", and the clan members, connected with traditions and native lands, are conservatives

according to the accepted principle. But let's see how these decent people behaved in the decades

his undivided dominion.

115. Forgetting ancient customs

Although in 1147 the Mongols victoriously ended the war with the Jurchens and concluded

an honorable, profitable and desired peace, the Great Steppe was restless.

The peace was fragile. Being shamanists, not Mithraists, the Jurchens did not swear oaths.

observed. And what's worse is that they corrupted their neighbors, the Tatars. These latter

used their prestige as a steppe people to receive from Altan Khan

empires Throw bribes for the most heinous crimes, mainly treason.

The eldest son of Khabul Khagan, Okin-Barkha, resembled in his beauty and grace

girl. /4> People were amazed by his round, open face with a full chin. /46 At

He had a married son, but Okin-Barkhu never saw his grandson, Sechen-beki. Okin-Barkhu

the Tatars ambushed him and handed him over to Altan Khan, i.e. the Jurchen monarch Khol. The unfortunate

the prince was nailed with iron nails to a wooden donkey and allowed to die a slow and

painful death. This happened during the lifetime of Khabul Khagan, i.e. before 1147, but also

Then it wasn't any better.

In 1150, the new Qin emperor, Digunai, ordered an attack on the rebels.

nomads, 747 despite the peace concluded in 1147. This time the victim of betrayal

The Tatar leader Nor-Buyuruk Khan turned out to be the Khan of the Keraites Markuz, i.e. Mark (Nestorian).

He was also given over to death, and he died on the same wooden donkey. His widow, a beauty

743 Vasiliev V.P. History and antiquities... P. 227.

744 Ibid.

745 Okin - girl (Mong.)

746 Rashid ad-Din. T.I. Book 2. pp. 32-33.

747 Palladium. P. 173.

Kutuktai-herikun ("exciting with her beauty"), found a way that was just as treacherous,

kill several Tatar leaders during a feast, /48 but this, although it satisfied her

feelings, nothing changed.

After the death of Khabul Khagan and the death of Markuz, he became in charge of the Mongolian clans.

Khabul Ambagai Khan's nephew, whom the deceased preferred to his seven sons.

also lured the Tatars to themselves, /49 with whom the Mongols had peace at that time, sealed

the engagement of Ambagay's son to the daughter of the leader of the "White (Chagan) Tatars" tribe. In Mongolian

According to custom, several years, sometimes even five, must pass between the engagement and the wedding.

six. 720 Over the years, the political situation had changed, which Ambagai was unaware of.

While the Kin Empire was ruled by the monster and tyrant Digunai, who killed his own

close to and seeking to conquer Southern China, there was relatively little in the Steppe

calmly. But in 1161 Digunai was killed by his confidants, and the new emperor Ulu

issued a manifesto in which he spoke of war with the Mongols.751 A large

punitive campaign against the unsuspecting Mongols, and Jurchen diplomats

attracted the Tatars to their side. It was during these fateful days that Ambagai Khan went to visit

"white Tatars" to bring home a bride with a dowry. His companions were

his younger brother Todoen-otchigin and adviser Chintai-noyon. The latter, being a man

smart and prudent, tried to persuade Ambagai to return, referring to

unfavorable omens, but he refused to take superstitions into account and arrived at the feast,

built in his honor.

The leader of the neighboring tribe, Bayat-Duklat, Munk-Chauthuri, invited Todoen-

Otchigin together with the adviser and also treated him to glory. Ten days later, in the midst of the feast,

a messenger arrived from the Tatars and reported that Ambagai had been captured, the Tatars were asking for Todoen to be delivered as well,

and to set out on a campaign against the Mongols themselves.

However, the Duclats did not betray the guest. Munka, on the advice of his elders, gave him a horse and

recommended not to delay on the way. Todoen was saved, but the Tatars plundered the camp

duklatov. />2

Brought to the Jurchen "Altan Khan" Ulu, Ambagai was nailed to

wooden donkey, but before his death he ordered one of his nuhurs (squad)

convey to the emperor: “You did not captivate me with your courage, valor and army, but

others... brought me to you. By killing me so shamefully, you make your enemies

Hadana-taishi, Khutul-kaan and Yesugei-bagatur, senior and junior relatives of the ulus

Mongolian... No doubt, they will rise to avenge my blood. Kill me

"It is unwise." In response to this, Ulu laughed and gave the warrior several horses so that

he informed the Mongols about the murder of Ambagai. He, having reached the nomadic camps of the Durban tribe,

asked to change his tired horse, but they refused, contrary to steppe custom. The poor fellow drove

his horses to death and walked home. 753

748 Rashid al-Din. T.I. Book 2. P. 129.

AE Abbr. sk. $ 53.

750 See: Kozlov P.K. Mongolia and Kamchatka. Moscow, 1947. Pp. 83-84.

751 the manifesto states that the Mongols and Tatars had previously attacked the northern borders of the Kin Empire, and now

entered into an alliance with the Khitans and Tanguts (Xi-Xia). Palladius considers this information to be a fabrication of the Jurchens.

diplomats, a trick to disorient the Song Empire, against which the main attack was being prepared (Pallady. S.

173).

752 Rashid al-Din. T.I. Book 2. pp. 23-24.

753 Ibid. P. 42-43.

How did the Mongols greet this tragic news? They, referring to the will

deceased, they installed Khutulu as Khan. "And the Mongols began to rejoice with feasts and dances...

around a spreading tree on Khorkhonakh (on the bank of the Onon). They danced to such an extent that

potholes formed up to the thigh, and piles of dust up to the knee." /54 Yes, each of us has enough

strength to endure the suffering of your neighbor!

The new khan was as powerful and fierce as a bear, but even more stupid. The campaign against the Jurchens,

in revenge for the blood of Ambagai, did not take place because the khan could not organize it. /55

Instead, he went hunting with falcons and was caught in the steppe by the Durbans.

They ran off in all directions, and the khan and his horse got stuck in a small swamp. That's when he showed himself.

He drove away the enemies who had approached the other side of the swamp with bow shots, then grabbed

the horse by the scruff and pulled it out of the mud, then, deciding that it would be shameful to return without the spoils, stole it

at the Durbans a stallion with a herd of mares and finally filled the boots (for he had no other container

there were no) wild duck eggs. After these exploits he returned home, where they walked on him

funeral. How he died is unknown, but he was soon replaced by Hadan-taishi, who only

1161-1162 lost thirteen battles to the Tatars. />6

Particularly tragic for the Mongols was the defeat at Lake Buir-Nor in 1161.

after which the Mongol Khanate fell apart, as some tribes refused to lay down their lives for

an incompetent leader and carry out orders whose impracticability was obvious.

The Jurchen government, having learned of such a highly successful turn of events for it,

suspended the planned campaign./5/ in order to save the money that was needed

the new Emperor Ulu to suppress the Khitan rebellion. The Khitans continued to hate

their enslavers. Having learned of the murder of the bloodthirsty Digunai, they considered 1162

moment favorable for rebellion. However, the Jurchen veterans again

won the victory. The captured warriors were executed, and the women were turned into

concubines758 This unexpected diversion saved the Mongols from complete extermination.

On the other hand, the Chinese war absorbed large forces of the Jurchens until

1165, when the Chinese were utterly defeated at Huaiyang. After this battle there was

a peace favorable to the Jurchens was concluded, but the time for war with the Mongols turned out to be

missed.

But even with such a favorable combination of circumstances, the Mongol Khanate

was on the brink of destruction. Hemmed in by the Tatars from the southeast and the Merkits from the north.

West, the Mongols had to find an ally who would help them not only to win, but

at least survive. Then Hadan turned for help to the Kerait prince, the son of the deceased

Markuz, who bore the title of "gurkhan" (head of an intertribal association). Apparently, they

they agreed, but before leaving, the gurkhan's cupbearers treated the Mongols, according to custom,

tarasun (milk vodka). Nukhur vomited and survived, and Hadan, who was drinking

the last one, died soon after. Apparently, Jurchen spies penetrated here too. After

the death of Khadan the Mongol state collapsed, but since there was no way to defend itself from enemies

754 Abbr. sk. $ 57.

755 Contrary to what Rashid ad-Din asserts (Vol. I. Book 2. Pp. 43-44). Chinese and Mongolian

sources do not confirm his baseless maxims aimed at pleasing a vain customer

- Khan Oljeitu, to the detriment of historical truth.

756 Abbr. sk. $ 58.

757 See: Gumilev L.N. Search for an imaginary kingdom. P. 154 (an analysis of the literature on the issue is provided).

758 See: Okladnikov A.P. The Distant Past of Primorye. Vladivostok, 1959. P. 236.

If necessary, one of Khabul Khagan's grandsons, Yesugei Bagatur, became the military leader.

116. Yesugei-Bagatur

At the very time when the Tatars were taking the tied up Ambagai Khan to his death torment in

China, his young nephew Yesugei was enjoying himself hunting birds on the green bank of the light

Onona. He came across a cart in which a very beautiful young girl was sitting, and

Her newlywed, Eke-Chiledu from the Merkit tribe, was riding next to him. Yesugei immediately went

home and returned with his two brothers. Chiledu realized that he alone could not cope with three

heroes, and, whipping his horse, sent him into a full gallop, trying to hide behind the hill.

The Mongols rushed after him, but fell so far behind that Chiledu, rounding the hill, returned to

cart. The smart girl quickly said to him: "Didn't you understand that it's about your life?

Find yourself another wife, but call her by my name - Oelun. Save yourself." Three

pursuers had already appeared from behind the hill and were flying up to Chiled. He lashed out at his

Merkit steed and raced up the Onon. The Mongols chased him for a long time, but fell behind.

Then they returned to the cart and took the crying captive to their camp. They did not

They were angry and consoled Hoelun by saying that now, they said, nothing could be returned anyway.

Yes, in those cruel times it was an ordinary bride kidnapping, although all-

even then it was necessary to ask her opinion and get her consent. But with such a trifle

they did not take into account, and Oelun became Yesugei’s first wife.

It was hard to find a best friend, and it was just as hard to find a better one.

irreconcilable enemies than the warlike Merkits, who forgot nothing. Thus

Thus, the Mongols, who were facing war with their southern neighbors, the Tatars, again

quarreled with their northern neighbors, the Merkits, at the most inopportune moment.

Yesugei's honeymoon was cut short at the very beginning - a war with the Tatars for blood broke out

Ambagaya.

In this war, the greatest success fell to Yesugei Bagatur. In 1162, he succeeded

capture several Tatar heroes just at the time when Oelun presented

his firstborn. The touched father named him Temujin, after the name of the prisoner killed during

the birth of a son. Thus, the newborn immediately became the blood enemy of the mighty

Tatar tribe. This later greatly complicated his life.

Oddly enough, Yesugei and Hoelun's marriage turned out to be a happy one. She gave birth to three more

sons: Khasar in 1164, Khachiun in 1166, Temuge in 1169 and daughter Temulun in

1170. Yesugei had two sons from his second wife: Bekter and Belgutei. During these years, Yesugei-

Bagatur became a strong and influential leader, although he was not elected as a khan. However,

This did not stop him from living happily and engaging in politics in his free time. Serious

The policy began around 1170.

The natural ally of the Mongols in the fight against the Jurchens were the Keraits, but in this

There was no order in the mighty horde.

The populous, rich and cultured Kerait Khanate was surrounded on all sides

enemies, and the clansmen, instead of strengthening the state, entered into deals with the Naimans,

sometimes with the Merkits, sometimes with the Tatars. The Khan himself was untouchable, but his son Togrul

had a hard time. At the age of seven he was captured by the Merkits and was forced

pound millet in a mortar, i.e. they used the khan's son as a domestic servant. He saved him

father who raided the Merkit camp to bring back his son. Six years later

Togrul and his mother were captured by the Tatars. This time he did not receive help from home.

Being a brave man, the prince fled himself and returned to his father, whose heir he was.

was.

These events indicate extreme tension in relations at the Kerait Headquarters

Khan. The enemies could capture the prince twice only with the assistance of the Khan's

relatives and nobles. And it is not surprising that, having ascended the throne, Togrul executed

several of his relatives. But the surviving uncle, who bore the title of "gurkhan", was outraged

people and overthrew Toghrul.

Let us remember that Hadan-taishi was poisoned at the headquarters of this very gurkhan. Even if

the gurkhan himself was not guilty of this, but he did not take measures to protect the person of his ally and

guest. Therefore, the sympathies of the Mongols were on the side of Togrul. In 1170 or 1171, with

Yesugei-bagatur came with his loyal army from the banks of the Onon to the banks of the Tola and forced the gurkhan

flee beyond the Gobi, to the Tanguts, and Togrul again sat on the throne.

After such a feat, Yesugei returned to personal affairs: he engaged his

nine-year-old son Temujin with ten-year-old Borte from the Khonkirat tribe. Sincere and

The good-natured Dai-sechen, the bride's father, received his future son-in-law very well. "There was a look of joy in his eyes

“- fire, and his face is like dawn,” he said to Yesugei. And he, leaving his son in the nomad camp

Khonkiratov, asked his matchmaker for only one thing: "Protect my boy from dogs. He is very

"is afraid." This last was somewhat unusual. The terrible wolfhounds guarding the sheep,

never touch children. The Mongolian boy with one sweep of his wide sleeve

easily disperses a barking pack of dogs. Yesugei's warning speaks of increased

Temujin's nervousness, often accompanied by a developed imagination and

enterprise. Over the years, such nervousness is suppressed by will and reason, thanks to

which does not cause harm.

Returning home, Yesugei noticed a group of people feasting in the middle of the steppe. Since

he was tired and thirsty, then he rode up to them and... saw that they were Tatars. They also

found out, but invited him to the feast as a guest. Yesugei ate and drank, but when he left, he felt

bad. He made it home with difficulty, being sure that he had been poisoned for old grievances.

He died with this confidence.

It is difficult to say that Yesugei made the correct diagnosis for himself. After all, after

He spent three days in the saddle after the feast, although he felt very ill. The illness worsened.

only on the fourth day, when he was at home. Any infection is possible here. What is important is something else:

his confidence that the steppe customs of hospitality could be trampled and forgotten.

The rigid stereotype of Mongol behavior was breaking down before our eyes.

Before his death, Yesugei-bagatur called one of his nuhurs, Munlik, to him.

entrusted him with the care of the family and asked him to quickly return Temujin home. Munlik turned out to be

worthy of the trust placed in him: he immediately went to the Khonkirats and said that his father

missed his son, and brought the boy home. Upon learning of the loss, Temujin fell to the ground in grief and

was in convulsions. Munlik's father, old Charkha, said to him: "Why are you, poor fellow, struggling like

Caught a taimen? Call your turkhauds (guards)." The advice was wise, but impossible to implement.

Temujin was the son not of a king or a feudal lord, but of a hero, all of whose wealth

consisted of his energy and extraordinary organizational skills.

Yesugei's fellow tribesmen valued these abilities, because it was convenient for them to shift

responsibility for the military actions that were carried out annually fell on the shoulders of a person

not a stranger and not very close. But, as often happens, they did not feel any affection for their leader.

love, no affection, and respect is no guarantee of fidelity, especially in the event of a sudden

troubles. The young heir of the deceased hero was of no use or interest to anyone.

However, among the Mongolian noble clansmen there were kind-hearted people.

turned out to be the head of the Taijiut tribe Targutai-Kiriltukh. He visited Yesugei's camp and brought

to bring young Temujin to himself, to “teach him as one teaches a three-year-old foal.” Targutai-

Kiriltukh helped him to endure the bitterness of loss, without thinking that this would happen many years later.

will save him from a painful death. But Targutai-Kiriltukh was not a khagan, but only a noyon

in his tribe. He could advise, but not command; and advice, even if it is listened to,

are rarely accepted for execution. It was precisely this kind of freedom that the ancient clan provided

a system in which public opinion is not guided by political calculations

wise elders and energetic leaders. Sometimes the opinion of

capricious women and their servants. They can commit irresponsible acts with impunity.

actions without thinking about their consequences.

So it was in this case. Winter passed, the memory of Yesugei's merits faded... and then

started. 75 9

XIX. Losses

117. The Bitterness of Orphanhood

In the spring of 1172 or 1173, the widows of Ambagai Khan, Orbai and Sokhotai, according to custom,

We went to the cemetery - to the "Land of the Ancestors" to hold a traditional funeral feast. Hoelun

She went too, but was accidentally late and was extremely upset to see that they hadn't waited for her. She

turned to the women with reproaches; they replied that she did not deserve an invitation and that

they don't want to have any relationship with her. It would seem like a trifle, but, strangely enough,

it was precisely the women's quarrel that turned out to be an expression of the mood of the masses, which did not hesitate

take advantage of the opportunity. They migrated down the Onon River, leaving Yesugei's family behind

the whim of fate.

In fact, the act of the Taijiut Mongols was not only vile

ingratitude, but also a crime. To remain in the steppe without help and protection is

the prospect of a slow death, with little chance of salvation. Yesugei's friend, the old man

Charkha tried to persuade the people who were leaving... and was stabbed in the back with a spear. Oelun

raised the bunchuk of Yesugei and called on the people not to abandon the banner. Many felt ashamed and

returned, but not for long. Soon they left again after the others.

But what was the motive of those who left? It was extremely simple and vile. “The key has run out, white-

"The stone cracked," said Todoen-Girtai, who struck the faithful Charkh with a spear.

Mongolian proverb meant the collapse of something. And to support the weakened and

a man in need of help is contraindicated. A man in the street, steppe or city,

will crawl on his belly before the hero, but will pay for his humiliation with his widows and

orphans. Thus the Borjigin family became "people of long will", although in spite of

of their own free will.

The fact that Yesugei's children survived is due to Hoelun. After all, her eldest son

the time was only 11 years old, and the youngest daughter was one year old. The Taijiuts drove away Yesugei's cattle,

the only food that Oelun and Yesugei's second wife, Sochikhel, fed their

sons, there were starchy tubers of locust and sharp, garlic-like roots of wild garlic.

When the children grew up, they began to fish in the Onon and shoot bustards and storks with their children's bows.

marmots. But in order to feed oneself in this way, one had to forget the word “rest”,

because you need to make a reserve for the winter. And this nightmare lasted for five or six years.

It can only be roughly calculated that around 1178 (plus or minus 2 years),

When Temujin was 16 years old and his brother Khasar was 14, the Borjigin family already had 9

pale geldings, bows and a sufficient number of arrows. By this time the children had grown up

Sochikhel, Bekter and Belgutei, contemporaries of Temujin and Khasar.

Sources do not report on the Borjigin family's relations with other Mongolian

tribes. But the Onon Valley is not a planet in space, and therefore the children of Yesugei were

759 The chronology of subsequent events is approximate. Zhao Hong reports that in the 12th century the Mongols had not yet

had a 60-year cycle, and counted “one year when the grasses are green” (Meng-da Bei-lu. P. 49). In “Gaina

history" the first exact date is the year of the chicken - 1201, while the Turks used the cyclical calendar already

in the 8th century (see: Gumilev L.N. Ancient Turks. Pp. 320-321). This speaks of a complete break in tradition, i.e.

the beginning of a new ethnogenesis. The phenological calendar is used by ethnic groups directly related to

nature, but ignoring history. For this perception of time, constant repetition is sufficient,

and not a linear extent (See: Gumilev L.N. Ethnos and the category of time // Reports of the Geographical

society of the USSR. Issue 15. L., 1970. Pp. 143-157). But as soon as people need awareness of themselves in time, with

sequence of events, they introduce either a linear count of rulers or a cyclical calendar.

Both indicate a transition from homeostasis to dynamic development. Among the Mongols, this transition took place in

the end of the 15th century

not entirely alone. Thus, in 1173, eleven-year-old Temujin was playing alchiks (knucklebones) on

Onon's ice with Jamukha, a member of a noble family of the Jajirat tribe. In the spring of that year

They exchanged arrows and swore allegiance to each other as brother andes.

The touching custom of brotherhood, inherited by the Mongols from their distant ancestors and

which became almost an anachronism in the 11th century, consisted of strong and constant mutual assistance.

“The Andes are like one soul” - these words were heard by them from the elders, and they remembered them

for life.

118. Fratricide

And now the time of mysteries begins. In 1178 or 1179 Temujin and Khasar killed their

half-brother Bekter. And most importantly, because of what? Because of trifles! That's what should be

pay attention.

Bekter was the strongest of the brothers and, using his influence over Belgutei,

treated Temujin and Khasar disgracefully. He took away from them the fish they had caught,

a shot bird, and when the brothers complained to their mother, she sanctimoniously reproached them for the fact that

They cannot live in peace with the offender.

One day Temujin and Khasar crept up to Bekter, who was guarding the herd, with bows

at the ready. Bekter, realizing that he was doomed, allegedly said: “Do you think about whose

with help you can carry out an impossible revenge for the insults inflicted on you

Taijiut brothers? Why are you looking at me as if I were an eyelash in your eye or

a splinter in the teeth?.. In moments when we have no friends but our shadows, no whip but

bull's tail. Do not destroy my hearth, do not destroy Belgutei" (Abbreviated sk. $ 77) - and, sitting on

squatted down and let himself be shot.

This speech is all the more surprising because it does not even mention the reason for the quarrel - the taken away

fish. In the face of death, one usually says what one thinks and what can save one. Bekter o

I forgot about the fish and the bird, but I remembered the “Taychiut brothers”, whose revenge was “unbearable”.

And it is unlikely that one can see here a “fact that testifies to vindictiveness and cruelty”

character of the future Genghis Khan”, who allegedly saw Bekter as a rival. /60 This

the concept was carefully imposed on readers by the author of The Secret History, tendentiousness

which is undoubted. 761 What kind of rivalry can we talk about when we are talking about four

boys who have a powerful tribe against them? No, there's something else going on here, something much more

serious.

Judging by Bekter's words, if only they are conveyed correctly by the historian, he is quite

understood that there was a reason to kill him. But you don't kill for being difficult, especially when you can

just go their separate ways. And what's even stranger is that the narrative doesn't mention a word about the reaction

mother of Bekter, but the ancient curse brought down on the head of Temujin and

Hasara by their own mother Oelun, who was Bekter's stepmother and could not love

an evil boy who constantly bullied her sons.

For some reason, Oelun always defended Bekter, even when he was clearly wrong, and

only lamented: "Oh, what should I do with you? Why are you living so badly with your

brothers! Don't you dare do that!" (Abbreviated sk. $ 76). It seems that she was afraid of Bekter

and tried to avoid a quarrel at all costs.

But when the murder was committed and Hoelun learned from the expressions on her sons' faces

what happened, she brought down a curse on them, the meaning of which was that they must not kill

relative, when "there is no friend but one's shadow, no whip but a horse's tail" (Abbreviated

(sk. $ 77-78). The reproach itself is cynical and, perhaps, beside the point.

760 See: Kychanov E.I. The Life of Temujin, Who Thought to Conquer the World. Moscow, 1973. P. 30.

761 See: Gumilev L.N. Search for an imaginary kingdom. P. 237-261.

Now let's try to figure out how the author of the source could have known about the last words

Bekter? Only from his killers. The latter were not interested in anything except

self-justification. This means that they passed on to their offspring what they considered necessary. However, if

trust the text, then Khasar acted badly by shooting his brother in the chest, and Temujin even worse,

shooting him in the back. Come on, is it all that simple? And it's unlikely that Bekter, who brought his

brothers to the point of frenzy, suddenly turned out to be so timid and quiet! And why did his brother Belgutei

took his treacherous murder so calmly that he didn't even spoil his relationship with

Temujin? Aren't there too many questions that the author of the source does not answer?

There are two possible interpretations of this strange fratricide: one is

based on trust in the source, the second is skeptical.

Let's assume that Temujin and Khasar killed Bekter for constant bullying, and Hoelun

scolded them for depriving themselves of a military comrade. But how can you go into battle?

hand in hand with a man who even takes away the fish he catches? What if it were a fight?

Will he do something like that? It could cost his life.

Then: does a man who seeks power have the right to allow himself to be pushed around?

Such compliance necessarily arouses the contempt of those who should be its

followers. And since nothing could be suggested to Bekter, the thought arises that

his behavior was deliberate. Temujin grew up and, obviously, already began to show

abilities that would later bring him to the throne. Bekter believed that he had nothing

does not threaten. This means he had strong defenders.

And here there are good reasons for skepticism. What if the author of the source knew

only what was consciously suggested to him and what he sincerely believed? Was there not a hidden

reasons for fratricide that even Hoelun did not know? Such a compelling reason could

there could only be treason. The Mongols did not forgive this not only because of their character, but also because of dogma

their religion. Temujin's enemies were the Taijiuts; therefore, it was they who were

interested in having a spy in the Borjigin camp. But where could this come from?

to know Temujin? Only from Belgutei, a sincere, simple-minded and talkative man.

That is why Belgutei was not indignant after the murder of his brother, and Temujin loved him all the time.

life is more than siblings.

But if our guess is correct, then Bekter's death could not remain unavenged.

This was an ancient Mongolian custom. So what happened after Bekter's death or,

more precisely, because of her?

119. Manhunt

Events unfolded quickly. Hoelun was not lamenting in vain. The leader of the Taijiuts

Targutai-Kiriltukh with his turgauts (guards) descended upon the Borjigins' camp,

but did not take them by surprise. Mothers and children rushed into the taiga and took refuge in a fortification made of

fallen trees, which Belgutei quickly erected. Khasar, shooting from a bow,

kept the enemy at a distance, but the Taijiuts did not pay attention to him and

shouted: "Give us Temujin. We don't need anyone else!" (Sk. $79). If before that

If there were any doubts that Bekter was engaged in espionage, there is no room for them now

remained. And he did not follow the whole family, but only Temujin, because on Khasar,

The Taijiuts did not pay attention to the one who also took part in the murder of the spy, although he

shot at them. Temujin's extraordinary nature was revealed too early, and this is nothing but

does not bring any trouble.

Temujin had only one thing left to do - flee into the mountain forest. The thickets on the Mongolian

mountains are so dense that without knowing the animal trails, it is impossible to get into the forest. But there is in the forest

nothing. And although Temujin endured hunger for nine days, he had to go down to the valley.

And there the Taijiut patrols were waiting for him, who brought the prisoner to Targutai-Kiriltukh. But

this good man again saved the life of his friend's son. He "subjected him to the legal

punishment" (Abbreviated sk. $ 81), i.e. replaced death with a stock on the neck and a ban on spending the night

more than once in one yurt. The unfortunate boy had to wander from yurt to yurt,

begging to be fed and watered, because a prisoner cannot eat or drink without

outside help.

The Taijiuts believed, and not without reason, that a young man who had been captured was obliged

lose self-control and hope for salvation. That would have been the case if Temujin had been

like everyone else. But then there would be no point in pursuing him.

On the 16th day of the first summer month, on the full moon, the Taijiuts celebrated another

holiday and, as usual, they drank quite a bit. Temujin was guarded that day by some

a weakling who did not take part in the general drinking. Temujin waited,

while the revelers went to bed, and then, turning around, he hit his guard on the head

with the same block that was squeezing his neck. He fell, and Temujin started to run,

first into the forest on the bank of the Onon, and then to the river, where he lay down in a shallow place, letting the block run along

the current. The guy guarding the prisoner, having come to his senses, shouted: “I’ve lost the prisoner!”, and

The Taijiuts rushed to look for the fugitive. The moon illuminated the forest, and it was as bright as day. And then

Temujin saw a man standing right above him, looking into his face. It was Sorgan-

Shira from the Suldus tribe, which was subordinate to the Taijiuts. For some time they

looked into each other's eyes, and then Sorgan-Shira said: "That's why they don't like you

your brothers, that you are so smart. Don't be afraid, lie like this, I won't give you away" - and he rode on.

Not finding the fugitive, the Taijiuts began to consult. Sorgan-Shira suggested going through

each on his own way back, carefully examining the area, and, passing by

Temujin, threw at him: “Your brothers are sharpening their teeth at you here, but don’t be afraid, lie down” - and

passed by.

It is easy to understand that the search yielded no results. The Taijiuts went to bed, having decided,

that a person in a stock won't get far.

When the pursuers dispersed to their yurts, Temujin climbed out of the water and went to look for

Sorgan-Shira's yurt. He easily found it by the noise of the whisk when churning kumiss.

Sorgan-Shira was scared half to death, but his sons Chimbai and Chilaun said: “When

"If a predator drives a bird into a thicket, then the thicket will save it." They removed the block from the prisoner's neck.

and they burned her in the fire of the hearth, and hid Temujin himself in a cart loaded with wool,

entrusting the care of him to his little sister Khadaan, ordering her not to blab.

For three scorching summer days and three sultry nights Temujin lay under a pile of wool.

On the third day, the Taijiuts, having searched the entire camp, came to Sorgan-Shira’s yurt and began

to spread wool on the cart. But Sorgan-Shira, driven by a completely understandable fear,

said to them: “In such heat, is it possible to endure lying under the wool?” It seemed so

convincing that the Taijiuts got off the cart and left.

The behavior of the Taijiuts best characterizes the Mongolian way of life.

old-style nomadism: a complete lack of discipline and a lax attitude towards public

tasks. The Taijiut men could not help but understand that the fugitive was hiding somewhere close and

can't escape on foot. They should have posted patrols that would have taken under surveillance

the outskirts of the camp... and the prisoner would have been caught. But instead they returned to their

usual business, but most likely went home to rest. And there was no leader,

which would force the warriors to overcome their habitual laziness. This saved Temujin.

Sorgan-Shira tried to get rid of the guest as quickly as possible, who “almost

destroyed him, like the wind that blows away ashes." For Sorgan-Shira, as, indeed, for

his entire family, there was only one way to stay alive: to help Temujin escape.

Therefore, Sorgan-Shira brought a barren dun mare, cooked a year and a half old

lamb, filled a wineskin with water and added to these gifts a bow and two arrows. But neither a saddle nor

He did not give Temujin a flint, although he knew perfectly well how necessary both were on the road.

The latter shows how risky it was to keep a clean one in those days.

conscience. Temujin could have been overtaken on the road, but then Sorgan-Shira from his participation in

he could deny the escape. The fugitive could catch the horse in the pasture, steal the meat and the wineskin,

because low-value items were often left outside the yurt. Onions were generally forbidden

to bring into someone else's house: it was placed on the top cornice of the front door. It was impossible to steal the onion from there

was no trouble at all. But the saddle was kept at home, and the flint was carried with oneself: both these things

had a completely individual appearance, which made them indisputable material

evidence. Therefore Sorgan-Shira left Temujin without fire and saddle, but Temujin never

he did not hold this against him and even, having become khan, forbade reproaches to be made to him

your savior.

First Temujin reached the place where his destroyed yurt stood, and then

In the footsteps he found his family, who had not expected to see him alive. The Borjigins moved on.

and took refuge on the southern slope of the Burkhan-Khaldun ridge, where the Taijiuts could not find them.

This alone shows that Bekter was not killed in vain: there was no one left to inform the enemies about

the family's residence.

What attracts attention in this episode is not so much the adventurous plot, but the clear

the difference in behavioral stereotypes of the old and young generations. The elderly - Targutai-

Kiriltukh, Sorgan-Shira and their peers are good-natured, sympathetic and quite

inert. It is easier for them not to do something than to do it, and once they start something, they do not finish it.

they say: Temujin ran away to an unknown place - well, let him, we have no time to look for him. This is

typical psychology of the average person: in the village, in the city, in the steppe it is the same.

The youth of this generation is completely different. Not only Temujin and his brothers, but also the children

The Sorgan-Shiri are proactive, true to their principles, persistent and fearless in their actions.

mortal risk. If Ambagai Khan's comrades had been like that, he would not have died

nailed to a wooden donkey. He would either be rescued or repaid in this way

to the Jurchens, which would discourage them from conquest. And the fact that these are not isolated cases,

which occur constantly, but rarely, we will see from the further description devoted to

those years when these young men grew up and began to act independently. But for now they

they feed on marmots and gophers and accumulate strength, let's return to the biography of Temujin,

the only one illuminated by sources. This is not yet a biography, but a story about life

a poor Mongolian youth, deprived of support and intercession, but completely

energy and courage.

120. The First Warrior

The peaceful and lonely existence of the Borjigin family was disrupted by a sudden

misfortune: the robbers stole eight bay geldings and disappeared. Temujin rushed in pursuit

on the last horse that survived because Belgutei rode it to hunt. The chase

The trail lasted seven days, i.e. it was necessary to travel about 200 km. On the way Temujin

met a young shepherd, Boorchu, the son of Nakhu-Bayan, a quite wealthy Mongol.

Boorchu gave Temujin a fresh horse and set off with him. When they found

the camp of the kidnappers and the stolen horses grazing at a distance, Boorchu together with Temujin

drove them away. The kidnappers rushed after them, but the friends hid under cover

the coming night.

Having reached the camp of Nakhu-Bayan after three sleepless days, Temujin

offered Boorch to take several rescued horses for help, but he refused.

Nahu-Bayan turned out to be selfless. He even allowed his son to join Temujin and

to become his nuhur, i.e., his warrior. In the meantime, he supplied the guest with mutton for the road and

kumiss. Temujin calmly reached the Borjigins' nomadic camp, where his mother and brothers were dying

from anxiety: after all, Temujin had been absent for two whole weeks. Boorchu came to

Temujin entered service some time later.

This episode has been described in literature many times and in much greater detail,

reproduction of dialogues which, in turn, were the fruit of literary fantasy

author of The Secret History, but some have remained outside the commentators' field of vision.

circumstances to pay attention to.

The source does not name the tribe of robbers, although it is impossible that it existed

Temujin does not know. The horse thieves' camp was seven miles away from the Borjigins' camp.

days' journey. It's too far for a casual thief. Apparently, there was a deliberate

action, but whose? According to the source, Boorchu rushed to help Temujin only under the charm

his personality. This is acceptable, but it is strange that old Nahu-Bayan showed such

selfless participation and sent his only son to serve a casual acquaintance.

Something is wrong here.

It is tempting to think that Temujin's personal qualities that caused hatred

Taijiuts, were also known to representatives of other clans. Boorchu belonged to the tribe

Arulat, considered one of the indigenous Mongolian tribes. The Arulat descended from

the youngest son of Khaidu and were thus related to the Taijiuts and Borjigins

(Abbreviated sk. $ 47). This circumstance gave B. Ya. Vladimirtsov a reason to enroll Boorcha in

category of "aristocrats". 7/62 However, in the list of tribes active in the 12th century there is no nirun section. /63 arulats. They are mentioned only among the clan divisions

tribe Urut/64 Therefore, it can be assumed that the antiquity of origin did not mean prosperity, rather the opposite.

The assumption turns into certainty when describing the camp of Nahu-Bayan: he lives alone, in an ayil, not a kuren. This means that he is one of the "people of long will", which is where determines his tastes and sympathies more than a vague genealogy. For people, left to their own devices, noble birth may be a burden, but it is not support. The commonality of the fate of the Arulat and the Borjigins was obvious. Apparently, this is precisely what pushed their descendants against each other, especially since Temujin had already become famous in the Great steppes.

Now let's look at Temujin's unknown enemies - the horse thieves. They live kurenem - that means it is a large, organized tribe. They are well dressed: red robe — not sheepskin, it must be bought. But their valor is relative. As soon as they saw that in an arrow could hit them, they fell behind and stopped the pursuit, despite the numerical superiority superiority. Either they had no personal interest in preserving the stolen horses, or just cowardly, or rather both. The main thing here is that the tribal the organization opposes the "people of long will", and the latter only

defend themselves. But how long can they defend themselves? Sooner or later they will have to go into

offensive.

As for the anonymity of the robbers, the author of The Secret History is to blame here.

The silence is not accidental. Most likely, these were his relatives or those very close to him.

So he decided to consign their name to oblivion in order to ensure peace for their descendants. But if

so, it was an indigenous Mongolian tribe, because the author of the source did not mention foreigners

spares.

It turns out that internal struggle was tearing apart Mongolian society, but the parties

were created not on the basis of property qualification or nobility, but as a result of separation

"people of long will" - passionaries thrown out of life by their more successful

brothers. But if this is so, then it is precisely this phenomenon that should be called passionary

with a push.

121. First wife

762 See: Vladimirtsov B.Ya. Social system of the Mongols... P. 77. For the opposite opinion, see: Grumm-Grzhimailo

G.E. Western Mongolia... T.P. P. 408.

763 See above - Sh. Yellow Dog.

764 Rashid ad-Din. T.I. Book 1. P. 184.

Temujin's next step was his marriage to his intended bride Borte. When

the groom came to the shore of Kerulen to the Khonkirat Dai-sechen, who was surprised that

Temujin is still alive, as the Taijiuts' hatred of him has become widely known. But

The Khonkirats were independent enough not to take the Taijiuts into account. They were

another "irgen", i.e. a sub-ethnos of the Mongolian ethnic group, equally ancient and equally strong,

as well as the Taijiuts. 765 And since rivalry between neighbors is a common occurrence, Dai-sechen also

and "was glad" (Abbreviated sk. $ 94). The engagement took place according to all the rules, the bride's mother

escorted her to her husband's family and gave her a sable coat. And even in those days it was

great value.

It is hardly possible to blame Temujin for the fact that he immediately took this away from his young wife.

dokha and took it to the Kerait Khan Togrul as a gift. Temujin knew the psychology of his

contemporaries. Ingratitude was not a characteristic of the Mongols, but the services rendered

Togrul, they managed to forget, and patronage of the young outcast was extremely

necessary. The calculation turned out to be correct. Togrul was touched, remembered his former friendship with

Yesugei promised Temujin to gather his scattered ulus (Abbreviated sk. $ 96).

The support and patronage of the most powerful khan of Mongolia immediately changed

Temujin's position. An old blacksmith from the Uryankhadai clan came to him and brought his son to

service. This was Temujin's second nuhur, Jelme. He did not have to regret

his father's actions.

But it was not only Boorchu and Jelme who increased the number of Temujin’s supporters, although the author

The Secret History mentioned no one else. For two years (1179 and 1180) the supporters

Temujin had about 10 thousand warriors. They were grouped around his Headquarters in the upper reaches

Onona, 766, apparently absentmindedly, as befitted "people of long will." As soon as the news of

the mercy of the Kerait Khan to Temujin spread across the Great Steppe, these people

declared themselves supporters of the beggar prince. The sable coat paid for itself beyond measure.

In fact, Temujin did not become a khan like Togrul, nor a tribal leader like he was.

his father, not even a rich man, because none of the new supporters

was his tributary or servant. Temujin became the banner of the emerging, but not yet

a well-established party, a man from whom much was expected, but from whom nothing was given.

His situation became even more acute. And troubles were not slow in following.

122. Steppe Vendetta

Trouble usually comes unexpectedly and not from where it is expected. Temujin and his relatives

In the summer of 1180 they expected an attack by the Taijiuts. Therefore, they migrated from the Onon to the sources

Kerulena, away from her enemies. But it didn't help.

One early morning, “when the air begins to turn yellow” (Abbreviated s. $ 98), Hoahchin,

"Mother" Oelun's maid heard the earth shaking from the sound of horses' hooves. Deciding that it was

the Taijiuts are coming, she immediately woke up the hosts. They prepared to meet them:

They caught nine horses grazing nearby and sat down: Oelun with her daughter Temulun on one

horse, Temujin on the other, then Khasar, Khachiun, Temuge, Belgutei, Boorchu and Dzhelme, and

One horse was left as a wind-up horse, so Borte didn't get a horse.

Let's stop and think, did Temujin push his young wife around too much? And the fur coat

he took it from her, and during the raid of the enemies left. Is it good? And if it was so, then

765 See: Vladimirtsov B.Ya. Op. cit. P. 79.

766 Jamukha mentions one darkness of the "anda people" (Abbreviated sk. $ 106). Toghrul was not an anda of Jamukha,

therefore, Temujin is meant. In "Altan-Tobchi" this mention is omitted. Since "the people of Anda"

mentioned without tribal affiliation, it is clear that they were renegades, i.e. “people of long will.” Onon

originates on the forested eastern slopes of Khentii, a convenient shelter for those forced to

hide.

why was it Temujin who, at such a young age, won the loyalty and sympathy of some and

envy and hatred of others? What's the matter here?

Let us recall that the Borjigins were expecting a raid by the Taijiuts, their fellow tribesmen and even

relatives. In those days, in family squabbles, a woman from someone else's irgen was not in any danger. And

Borte was a Khonkirat by blood, which was not affected by the fact of marriage. If the attackers

were Taijiuts, then Borte together with old Hoakhchin and Belgutei's mother, Sochikhel,

would have survived the raid in a yurt, but it was not the Taijiuts who attacked, but the Merkits. They had traveled from above

300 km, 767 to take the Borjigins by surprise, and almost achieved their goal. However,

wariness and the habit of being persecuted took their toll... and the Borjigins disappeared into the

Mount Burhan, in the wooded Khentii. The prudent Hoakhchin decided that although the Taijiuts

Borte won't be killed, but young warriors are always dangerous for a beautiful woman. That's why she

she hid Borte in a covered cart, harnessed a motley bull to it and rode to the darkening pine forest

on the slopes of the valley in the first rays of dawn. However, the soldiers searched the cart, found Borte and

They took away all three women, saying that this was retribution for the kidnapping of Hoelun by Yesugei.

The kidnapping was not enough for the Merkits. They rushed to look for Temujin. But in the forest thicket,

"where a well-fed snake cannot crawl" (Abbreviated sk. $ 102), the Merkits were powerless. Having abandoned

After a fruitless pursuit, the Merkits turned their horses home.

Temujin sent Belgutei and Boorchu to reconnoiter. They watched the Merkits for three days.

and found out that these were three tribal leaders: Tokhta-Begi, Dair-Usun and Khaatai-Darmala

— at the head of three hundred horsemen. Their raid was interpreted as revenge for the kidnapping

Oelun, but she was very late: by as much as 20 years! And why did the Merkits search so much in the forest

more often than Temujin? Apparently, they needed to kill him, but for what purpose?

What is incomprehensible to us was clear to contemporaries of the events, and first of all to himself

Temujin. In the prayer or speech he made after the departure of the Merkits, we hear

tragic notes: “Burkhanhaldun (the name of a mountain covered with forest in Khentei) is vomited

my life, like the life of a louse... my life, like the life of a swallow, is protected. The Great

I experienced horror" (Abbreviated sk. $ 103). And he commanded his descendants to worship this mountain as

shrine.

The most surprising thing is that none of the Mongols of the 12th-13th centuries appreciated the behavior

Temujin as cowardice or faintheartedness. On the contrary, flight to the mountains was seen as

feat, and the capture of the abandoned wife was nothing more than a nuisance. Apparently, there was a considerable

the difference between the tribal struggle within the Mongolian ethnic group and the war with the Merkits,

who were not Mongols, but competed with the Mongols for a place in the sun. For that

to understand the difference between war at the level of an ethnic group and war at the level of a super-ethnic group,

Let us recall the fate of two Napoleons - III and TU. The first, after the capitulation at Sedan, was

was released and spent the rest of his life in England, the second, having fallen into the hands of the Zulus, was immediately

stabbed to death by assegais.

But it wasn't just the danger to life, but something more that mattered to

Temujin. This will be evident from the fact that the abduction of Borte had the same consequences as

the abduction of Helen of Sparta by Paris. Only the Mongols were much quicker

Achaeans, and the war did not last long.

123. "Trojan War" on Selenga

Temujin did not waste a minute. Immediately after the Merkit raid, he went to Togrul in

his Headquarters Dark Forest, on the banks of the Tola, told about what had happened and asked for help. Doha and

here the matter was decided. Togrul replied that in gratitude for the black coat he would consign all of them to the flames.

Merkits, will return Borte, will put up two darknesses (20 thousand sabers) for this purpose, but offered

767 From the middle reaches of the Selenga to the sources of Kerulen (eastern slope of Khentii) - 300 km in a straight line. But

If you take into account the inevitable bends in the road, it will be 1.5-2 times more.

immediately appeal to Jamukha, the leader of the Jajirats, Temujin's sworn brother, so that he

He also brought 20 thousand horsemen to form the left wing and appointed a meeting place.

(Abbreviated to $ 104).

It also seems surprising that there were few against the 300 Merkits who took part in the raid.

20 thousand Keraits, and the fact that Togrul puts the fulfillment of his promise to help Temujin

depending on the position of the leader of the Jajirats, Jamukha. The Jajirats were part of the section

nirun, since they were descended from the son of one of Bodonchar's wives, whom he captured

pregnant. Bodonchar adopted the child. The descendant of this boy was Jamukha-setsen.

Legally, the Jajirats were considered equal to other Mongolian

tribes, but a shade of inferiority due to the dubious genealogy of the founder

lay on them as a light but unpleasant burden. And now from the position of their leader

the fate of a military operation, equal in scale to the average Crusade, depended.

It must be admitted that direct data from sources on our problem create

the reader is given not only an incomplete but also a distorted idea of the actual arrangement

forces in Mongolia in the 12th century.

Temujin sent Hasar and Belgutei to Jamukha to remind him of his belonging to one

a large family, to convey Togrul's appeal and ask to deploy 20 thousand soldiers for

liberation of Borte. All this looks like a mobilization of the Achaean basileus for

the return of Helen of Troy, with the only difference being that Helen was saved in spite of her

desire.

The motive for which Jamukha had to raise his people on a campaign was only

pan-Mongolian patriotism. However, this was enough. Jamukha agreed

bring one darkness, and make up the second from the “people of the Anda,” i.e. Temujin (Abbr. sc. $ 106).

That's what they decided on.

Temujin sent a notice to the Keraits and after some time joined forces with

Togrul and his brother Zha-gambu (the Tibetan title given to this prince). No matter how

It's strange that Temujin didn't bring troops, but when the allies arrived three days late

arrived at the meeting place, Jamukha was waiting for them at the head of two tumens - his own and

Temujin. Apparently, the influence of the Jajirat leader among the Mongols was greater,

than anyone else. And when Jamukha took upon himself the drafting of the disposition and

command, then no one objected to such an initiative.

Tumen (literally 10 thousand warriors) is a conditional number: often these divisions were not at full strength

composition. Even in this case, there were about 30 thousand Mongols and Keraits, i.e. 100 times more,

than the attacking Merkits. But even with such a numerical advantage, the Mongols strove

use the element of surprise. It must be assumed that the Merkits had large forces behind them

people who were ill-disposed towards the Mongols, and the Mongols knew it. Apparently, the Merkits were not

Mongols or Turks, and then only the Samoyedic group remains, to which they should be included

to include. /68

And here's what's curious: a huge army, equal to those with which Chormagun conquered

Iran, and Batu passed through Rus', was not brought into action for conquest

Merkits, and, according to the official version, for the return of three captive women. Although

Jamukha declares that “we will attack and crush into dust... we will completely exterminate the entire people.”

(Abbreviated sk. $ 105), but this is boasting. Below we will see that none of the four commanders

did not strive to achieve this goal. On the contrary, they prepared for the campaign extremely

carefully but extremely quickly to maintain the advantage of surprise.

But the Merkits for some reason did not expect a counterattack. It is difficult to explain this frivolity of theirs.

leaders, because later Tokhta-Begi and Dair-Usun showed themselves to be outstanding

commanders. They dispersed, apparently not expecting that Temujin would be able

to raise their fellow tribesmen against them. This destroyed them.

768 See: Grumm-Grzhimailo G.E. On the question of dividing the Mongols into eastern and western. L., 1933.

The Mongol-Kerait army set out from the Botogon-Borchzhi tract (from the upper reaches of the Onon),

When the wormwood turned yellow, fishermen began their autumn fishing, and hunters began their trade

sable (Abb. $105, 109). Having quickly reached the Khilok River, the Mongols were forced

to cross not by swimming, which would be faster, but on rafts, so that wet people would not

froze in the wind. Here they lost the momentum of the offensive, and the Merkit fishermen and hunters,

seeing the enemy approaching the river, they abandoned their activities and galloped to warn

their fellow tribesmen. Thanks to this, Tokhta-Begi and Dair-Usun, as well as the entire Merkit

The ulus fled in panic down the Selenga valley. The lucky ones managed to escape to "Bargudzhin",

i.e. beyond Baikal. /69

Those who straggled had a hard time. The Mongols caught up with the fleeing Merkits in the wooded areas.

the lower reaches of the Selenga at night. The Keraits and Mongols "pursued, destroyed and captured the fugitives"

(Abbreviated to $ 110). The exception was Temujin himself. He overtook the crowd of runners and loudly

shouted: "Borte, Borte!" She heard his cry, jumped off the cart together with the old woman

Hoahchin, and both women grabbed the reins of Temujin's horse. Here Temujin sent

Nukhurs to Togrul and Jamukha with a request to stop the persecution. This saved many

Merkits. Seeing that the massacre had ceased, they immediately settled down for the night.

That night, the Merkits were threatened not only by Mongolian sabers. The autumn taiga promised

old people and children die from exhaustion and cold (make a fire and warm up so as not to

(to give oneself up to the enemy, is impossible). Therefore, stopping the pursuit was tantamount

pardon: those who could and wanted to escape were given this opportunity. Among the latter was

the hero Chilgir, to whom the captured Borte was given as a concubine. He was not pursued.

Oddly enough, Belgutei's mother, Sochikhel, fled from the Mongols. She didn't even want to

to see her son who had found her home. When Belgutei opened the right door, his mother,

throwing on a torn sheepskin coat, she went out to the left, just so as not to see her son. Enraged

Belgutei began to shoot at the surrendered Merkits and killed those who had raided the mountain.

Burhan. After he was appeased, the relatives of the dead were divided by the victors: the pretty

— as concubines, others — as domestic servants.

And then, just as the Achaean kings once left the ruins of Troy, the Mongol leaders

went home. There was no talk of territorial acquisitions.

124. Firstborn

The test sent to Temujin by fate did not end with the return of his beloved

wives. Borte returned pregnant and soon gave birth to a son, Jochi. Temujin recognized him

his son and said that Borte had been captured while already pregnant. But doubts gnawed at the father, too,

and son. Gossip swarmed in the family and Headquarters, which haunted Jochi until his death.

Even his own brother, Jagatai, in the presence of his father, called the prince “the heir to the Merkit

captivity" /70 (Abbreviated sk. $ 254), which forced him to renounce his claims to the throne

in favor of his younger brother, Ogedei.

The official history of the Mongols, the version of which was reproduced by Rashid ad-Din, does not

could pass over in silence this well-known fact, which also shows how much

the future great conqueror was defenseless in his youth. For us, people of the 20th century, such

rising from poverty to power seems like a wonderful thing, but for people

769 Ksenofontov in his remarkable work “Urankhai-Sakhalar” (Irkutsk, 1937) explains that

"Bargujin" meant Transbaikalia. For the Mongols coming from the east, this was the land west of the lake -

Balagan steppe at the headwaters of the Angara. E.I. Kychanov mistakenly believes that the victors have finished their campaign

at the confluence of the Orkhon and Selenga rivers (see: Kychanov E.I. Life of Temujin... P. 39); then they would not have had to

cross Khilok.

770 Palladium translates: “Brought from the Merki family” (Palladium. P. 143); S. Kaluzhinsky writes: “MerkisKiej

roggiyoKk" (KaakhupzK151. Tapa hisќogia toproчou. Magstazha, 1970. 5. 165).

In the 14th century it was difficult to admit that the people did not value their future leader and did not help him.

Therefore, Rashid ad-Din omits the capture of Borte and her rescue from the history of the Khan’s exploits.

Chingis, but introduces this episode into the biography of Borte, which is a note to his book.

He does this extremely carefully, using a phrase that is used in Persian

historiographies hint at the lack of reliability of what was said: “They claim

next”, and let the responsibility for what was transmitted lie with those who “approved”.

Allegedly, the Merkits took the pregnant Borte captive and gave her to the Kerait Khan, who

returned her along with her newborn son to Chinggis. /71 The bias of this version is obvious.

In these difficult circumstances, Temujin showed the greatness of spirit that

both official and "secret" history have obscured the image of Temujin. The former has varnished the image of Temujin, while

did not turn him into a doll, and the second collected gossip and flavored the story with it.

Let us think not about the words, but about the essence of the matter. Temujin showed magnanimity by sparing

Merkits, with the exception of one of the three raiding leaders, Khaatai-Darmala, who was given

block and took him to the scene of the crime, i.e. to Mount Burhan, to be judged. He recognized his son, but not his wife.

reproached, thanked his friends - Togrul and Jamukha - and, most importantly, did not order

find the offender Chilgir and his stepmother Sochikhel. The issue with the latter is very complicated.

It seems that she motivated her flight from her loving son Belgutei by the fact that she was ashamed.

"look into the eyes of children" who "shared khans", and she suffers with a commoner,

who only lived with her for a month. Oh, the woman is lying! Neither Belgutei became a khan, nor she

wouldn't have had time to get used to the kidnapper in such a short time. And she really is ashamed

it was because without the help of one of the Borjigins the Merkits would not have been able to find them

Rate. But if Sochikhel accepted the mission of her eldest son, Bekter, then it is understandable and

the targeted raid of the Merkit, and her attachment to her new husband, and her escape into the taiga,

because she was afraid that her traitorous role might be revealed? But honest and sincere

Belgutei did not suspect his mother, so he was in despair at losing her.

Yes, Temujin's lot was hard, surrounded by liars and traitors! And with what

he carried her with dignity, not letting Belgutei, whom he loved, understand what they were doing to him

brother and mother! Such endurance for the sake of striving for the goal is a characteristic feature

passionate person.

125. Generational change

Now let's put the question differently: what were the Merkit leaders thinking when they threw 300 horsemen?

in a raid on an entire nation? How could they not expect a counterattack? But they did not accept

no precautions. Is such frivolity excusable?

However, let us remember how the Mongols behaved 20 years ago when they lost Ambagai-

khan, treacherously handed over by the Tatars for execution. They chose a new khan and got drunk. And then

the death of Yesugei-bagatur plundered the property of his orphans. Orphans! The Merkits did not have such enemies

were afraid.

But years passed, and the number of passionaries in the population increased - accordingly

the character of the ethnic group has also changed. Indifference is no longer the norm of behavior. Moreover, it

became despicable. For the insult of one Mongolian woman, 40 thousand warriors mounted their horses, and tried to persuade them

was not necessary. Of course, not all of them were looking for an outlet for the energy that overwhelmed them. Probably,

many of them might, on reflection, stay home and eat fatty lamb, but they would think

there was no time. The energetic and ardent enthusiasts in their midst created such a mood (or

such tension in the biofield of the ethnosocial system) that staying in the yurt became shameful. And

after the warriors had formed up, they were drawn into the avalanche-like inertia of the system,

set in motion, which could only be stopped before reaching its goal by an equal force

counter strike.

771 Rashid ad-Din. T.I. Book 2. pp. 68-69.

Could the Merkits have foreseen this? Of course not! After all, they themselves lived to the northwest

area of passionary impulse, and their young generation reproduced the stereotype

behavior of the old. The Merkits were brave, hardy, shot accurately from bows, were loyal

elders, but this is not enough to successfully fight an enemy capable of

for the same thing plus overvoltage.

Thus, Temujin's passionarity was in tune with the mood of many of his peers.

Thanks to a combination of circumstances - a combination of origin and talent, courage and intelligence

- Temujin began to be liked by people of a new type, and they, in turn, were sympathetic

him. But in order to bring the inert system into a different state, it was necessary to at least

a little shock. Sometimes superheated water doesn't boil until someone

interfere with it: then the boiling goes violently.

The campaign against the Merkits turned out to be such a “stirring”. “People of long will” suddenly

realized that they could only support the handsome prince by risking their lives. And there was a risk

their element. And then the process began, which was stimulated by the Kerait Khan and

the Jajirati chieftain, apparently not realizing what this would lead to. But they were not

alone. There is an authentic report, although anonymous, but trustworthy: “At that

At one time there was a certain wise and insightful elder from the Bayaut tribe. He said:

Seche-biki from the Kiyat-Yurkin tribe, 772 has a desire for power, but this is not his business.

Jamukha-sechenu, who constantly pits people against each other and indulges in

hypocritical tricks of various kinds/ 73 to advance one's cause, this is also

does not work. Dzhuchibera, in other words, Dzhuchi-khasar, the brother of Genghis, also has the same

aspirations. He relies on his strength and skill in throwing arrows, but this does not help him either.

will succeed. Alak-Udur from the Merkit tribe, possessing a desire for power and

who showed a certain strength and greatness, nothing will come of it either. This same Temujin, i.e.

Genghis Khan has the appearance, the manners and the ability to dominate and

reign, and he will undoubtedly attain the royal position.

He spoke these words, according to the Mongolian custom, in rhymed allegorical language.

prose". 774

The elder from the Bayaut tribe did not list all the candidates for the exclusive

position in Mongolian society at the end of the 12th century. There was also the Kerait prince Ilkha-sengun;

there was a priest of the "black faith" Kokochu, who appropriated the title of Teb-Tengri - Image of Heaven, / 75

nearly carried out a coup d'état in 1206; was a Naiman prince

Kuchluk, whose biography could become the plot of an adventure novel, was Tokhta-

Run, Merkit chieftain, who gave his life and the lives of his sons for the freedom of his

tribe; there were Jebe, a skilled archer, Subutai, a remarkable strategist, Shiki,

Khutukhu - the first Mongolian literate man and many others, whose names have not been preserved by history.

This shows that it was not Temujin's personal abilities, good or evil, that served

the cause of the grandiose events associated with his name. Moreover, when Genghis

ended up in Jurchen captivity, /76 apparently around 1185-1196, the process of growth

passionarity did not cease and in 1201 it moved into a decisive struggle, much more

more violent than feudal and interstate wars. This was the beginning

772 This was the ancestor of Mamai, and his family competed with the Borjigins.

773 On the duality of Jamukha's behavior, see: Gumilev L.N. Searches for an imaginary kingdom. P. 261 et seq.

774 Rashid ad-Din. T.I. Book 2. P. 119.

775 In Persian translation - But-Tengri.

776 Meng-da Bei-lu. P. 49.

Mongolian history.

XX. Yasa and the fight against it

126. Year of Accomplishment

After the raid on the Merkits, no significant events occurred for a year and a half,

because the energy of the laws was swelling. Please forgive the use of this by no means

not a scientific term, but it most adequately reflects the direction of the process, to describe

which is finally necessary.

In the spring of 1182, the Andes Temujin and Jamukha for some reason quarreled and went their separate ways. / 77

The meaning of this disagreement, which turned out to be fatal for all of Eurasia, was unclear even to the author.

"The Secret History of the Mongols." He reports this episode in a confused and indistinct manner. 778 Clear

one: a day after the brothers quarreled, people began to flock to Temujin

the Mongolian heroes, as if they had been waiting for this moment, but Jamukha remained

noyon of his tribe, being on friendly terms with the noyons of neighboring tribes. / 79

An eyewitness listed 29 baturs by name (Abbreviated value: $120), of which five were brought

their sons and brothers. If there were 5-6 of these relatives, then there will be 50-60

man is not a sufficient number to organize a state. However, it was the core of the future

states, i.e. the primary consortium from which superethnoses grow. In Muhammad's

At the beginning of his activity there were only 43 followers, /80 and Ignatius Loyola had 6.

This cannot be said to mean that the 29 heroes were passionate. Subpassionaries are also difficult

coexist in the rigid systems of clan communities - kurens, but how to escape from them

risky, then they endure humiliation for the sake of peace. When the Horde was created, 781 let

small, they began to join her, deliberately betraying their relatives.

An example of such a mentality was the elder Khorchi, who separated from Jamukha.

contrary to all moral norms (Abbreviated sk. $ 121) and predicted Temujin's royal

power. /82 For this he demanded a promise not only to appoint him as a noyon-temnik, but also

give him thirty beauties as wives and listen to his advice. This is not a passionary, but

a traitor, a sycophant and a self-seeker, and he probably wasn't alone. But when it starts

an avalanche-like process, it inevitably draws different people into its channel.

But what about “darkness (tumen) from the Anda ulus,” i.e. Temujin? Obviously this is a tribe

associated with the Borjigins, they could be invited to campaign against the Merkits as

777 Abbr. sk. $ 118.

778 See: Gumilev L.N. Search for an imaginary kingdom. P. 156-157.

779 The dispute about the class nature of the internal struggle in Mongolia (1183-1218) was between V.V. Bartold,

who considered Temujin an aristocrat, G.E. Grumm-Grzhimailo, who denied this, and S.A. Kozin, who saw

the leader of the aristocracy in Jamukha (see: Yakubovsky A.Yu. From the history of the study of the Mongols of the period of the 10th-13th centuries //

Essays on the history of Russian oriental studies. Moscow, 1953. Pp. 31-95; Gumilev L.N. Ibid. Pp. 161 et seq.).

780 cm. Müller A. Op. cit. T.I. P. 67.

781 The word “horde” means “the khan’s headquarters”, but in a figurative sense it is equivalent to the Latin “ogo” – order,

i.e. an orderly camp (see: Gumilyov L.N. Ancient Turks. P. 60).

782 Khorchi claimed this, referring to a vision, not even a dream. Allegedly, a red cow scattered the yurt with its horns

Jamukha wanted to gore him, and the hornless ox carrying Temujin’s yurt mooed, predicting

Temujin's kingdom. Khorchi believed him and left his relative, Jamukha.

militia: after the campaign they went home. They could fight, but they were not an army.

were. It was the absence of troops that made the Mongols defenseless against the regular army.

Jurchens. Here we find a small but disciplined detachment.

This was understood by the heads of some kurens who wished to join Temujin’s horde.

There were 6 of them, including the descendants of the khans: Altan-otchigin, son of Khutul Khan, Khuchar-beki,

son of Nekun-taiji, Daritai-otchigin, son of Bartan-bagatur and the head of the Jurki tribe,

considered one of the most powerful in Mongolia: Seche-biki and Taichu. Let us remember that

Saeche-biki is mentioned above as one of the contenders for the throne.

The sixth was Khanum from the Geniges clan. “Having consulted among themselves, Altan, Khuchar,

Seche-biki and others" installed Temujin as khan, promising to give him half of it in return.

military and hunting prey and to observe military regulations, according to which

disobedience in wartime was punishable by death, and in peacetime by exile to the north,

Siberia. The title of the khan was chosen to be Genghis. The ethnosocial system became more complex.

It is noteworthy that there was not yet a people-army gathered here for a kurultai.

Chinggis was perceived as the first among equals. However, the noyons had to reckon with

the fact that the khan's person was surrounded not by them, but by the heroes. Temujin clearly preferred the latter and

trusted them more. What pushed the noyons from their former independence to voluntary

subordination - the source does not report. Apparently, Jamukha somehow caused their mistrust and

feud, but he still had many supporters, and the details of the relationship between

Mongolian noyons are unknown to us. One thing is clear: there were aristocrats on both sides, and

the masses.

127. Formation of the Khanate

The state is not an ethnic institution, but a social one. Emerging in primitive times,

communal system, it can cover one ethnic group as a whole, or several neighboring ethnic groups,

or part of their ethnic group, since the two frames of reference - social and ethnic - are not

coincide. /83 "Aristocrats" and "democrats"-bagaturas, who were united only by

the desire to change the old, rotten tribal system to a more just one,

offered Temujin to become their leader with the title of "khagan" (khan), meaning

this is only the performance of military-administrative duties.

These people were analogous to the Turkic beks, military leaders of the “black bone” (kara-

seok)784 among the medieval Kazakhs, who inherited the Genghis Khan military system,

which developed precisely at the end of the 12th century and by no means repeated either the Hunnic or

Turkic, nor Uyghur; although some Turkic titles were borrowed by the Naimans,

Keraits and Mongols, but they acquired different shades of meaning because

Along with the ordinary people, the Horde also housed steppe heroes - "people of long will", the most

close to the khan. It was thanks to them that Temujin became Genghis, and the term "khan" received

new meaning - sovereign.

The term "kaua'u" was recorded in the history of East Asia relatively late - in

In the 3rd century CE, the Huns and the Southern Xianbei called their ruler Shanyu, and the word "khan"

noted by Chinese geographers among the Toba or Tabgach people. The meaning of this title is

war chief and high priest - the same in meaning and sound as the Dakota word

"uadap" and, apparently, is an echo of the American-Siberian connections that took place in

at the turn of the century, before the Eskimos cut off communication between the Indians and the Siberian peoples,

783 See: Gumilev L.N. Humanitarian and natural science aspects of historical geography //

Economic and social geography. L., 1984. P. 51.

784 Black is not considered a humiliating color. Bon is a black faith, or rather, dark blue, because in high

In the mountains the sky seems almost black; Kara-budun are black people in the sense of “whole, whole”.

Moreover, the penetration of Americanoids through the Bering Strait into Siberia was traced, and

not the other way around.

In the 10th millennium, the title of "Khagan" (or Khan) spread throughout the steppe zone.

Eurasia. This was the name given to the rulers of the Turkuts, who were actually priest-kings;

Uyghurs - until they adopted Manichaeism, which limited the power of the khan; Khazars, until the Jewish

the community did not seize the initiative and turn the khan into a puppet. The khans were

rulers of the Avars, Bulgarians, Hungarians and even the Rus: this title was borne by Vladimir the Saint, Yaroslav

The wise man and, finally, his grandson, Oleg Svyatoslavich. But with such a wide distribution

the semantic nuances inevitably varied. In its original form, the meaning of the term was remembered,

perhaps only the Mongols, although, as shown above, they did not give the title "khan"

great importance. That is why they chose as khan a man who was not rich and had no influence, although

from a noble family. It was their mistake, for which they paid with their lives.

Now we can return to the question of whose interests Genghis represented:

aristocracy (according to V.V. Bartold) or democracy (according to S.A. Kozin),785 but first we will put

Another preliminary question: were there “aristocrats” and “democrats” in Mongolia in the 11th century?

By origin, all Mongols were equal, for their ancestors were the Spotted Doe and the Gray

Wolf. Wealth is transient: it is here and then lost. Influence in the tribe depends on personal

qualities, and not from social affiliation. It seems that the very formulation of the question

is unlawful. It seems to mechanically transfer the collisions of Western Europe, where

there really was an aristocracy of victorious Franks and a democracy of conquered

Gallo-Romans in France and the Saxons in the kingdoms of Germany and England, on the Great Steppe.

Should ethnic groups be denied the right to original development? Should they be pushed

history within the framework of those periods that are familiar to a German or a Frenchman? This is precisely what

German historians and their Russian colleagues tried to do something about the history of Byzantium and Rus'.

followers in the 19th century. The proud Greeks scornfully rejected the comparison of their high

cultures with the Wild West, and our ancestors timidly but stubbornly declared: “We want it our way

smell".

It must be assumed that it is more appropriate not to look for similarities between Mongolia and France, but

take into account their differences, especially obvious in terms of time geography, or

paleogeography of the Holocene, which includes ethnosocial history as a necessary

component.

Because in the Genghis Horde, which was not traditional but arose contrary to tradition,

the main role was played by volunteers, then it was necessary to explain to them the purpose and meaning of the matter,

which had to be given "labor and effort." In other words, they needed a simple and

desired program. Temujin, who experienced half the hardships of his comrades -

he had yet to experience the second half - he understood perfectly well what they wanted

two things: fair reward for merit, without regard to family seniority,

usually reduced to nepotism (patronage of relatives at the expense of heroes), and peace!

Yes, yes, universal peace, /86 in which it would be possible to live not in cramped huts, but in

ailakh, to let the cattle out to pasture at night and sleep peacefully in gers (yurts), without waiting

a sudden attack by Jurchen or Merkit thugs and their mercenaries -

Tatar.

The first wish was fulfilled, because it depended entirely on the character of the khan, but

the second gave rise to a dialectical contradiction: both sides must want peace,

Otherwise it is unattainable.

A smaller, but still significant obstacle to establishing peace on the borders

was the accepted form of diplomatic messages at that time. Etiquette required that the khan

785 See: Yakubovsky A.Yu. Ibid. cit. Pp. 65-88; Gumilev L.N. Search for an Imaginary Kingdom. Pp. 238-239.

786 See: Vernadsky G.V. On the composition of the Great Yasa of Genghis Khan. Brussels, 1939. P. 13.

acted as a world ruler and dictated his will to the peoples. All the peoples composed their notes in the same way.

the sovereign rulers of that time: the German emperors, the Greek basileuses, the Arab

caliphs and Chinese "sons of heaven." When this manner of expression was taken literally,

excesses arose, often bloody. Ambassadors were killed, and for hosticide the Mongols went to

punitive campaigns. And they couldn’t help but go, because their ethnic psychology was based on

the principle of mutual assistance and recognition of the legal responsibility of the team for everything

the actions of its members. Khan could not act contrary to the established stereotype of behavior,

even if he wanted it. But he himself was a member of this collective, he thought and

felt the same way as his warriors, and therefore inevitably entered into wars for the sake of

ensuring an acceptable peace. Alas, ignorance of neighbors and inattention to their peculiarities

sometimes cost the frivolous rulers and their ignorant subjects dearly,

who believed that their task was only to obey the sultans, kings, tsars and princes. But about

This will be discussed below, but for now we will note that members of different ethnic groups react to the same

excitement varied. If the Mongols of the 13th century did not think that betrayal could

to remain unpunished, and for the sake of justice they destroyed the population of the cities where they were

their ambassadors were killed, then the Western Asian Muslims considered the murder of the ambassador a trifle, because

which was not worth worrying about, and the "Franks" were Europeans who went to the Crusades

campaigns, - did not consider it necessary to feed their warriors, because of which the latter went hungry,

being forced to buy food from the Venetians at inflated prices, while

their dukes gave sumptuous feasts and balls. And the southern Chinese - officials and landowners -

they put so much pressure on their subordinates that they forced them to flee into the jungle and form gangs,

victims of which they themselves became. The reader will find proof of the latter in the popular

in the novel "River Margins" (12th century). I will only say that it took a lot of effort to eliminate these gangs.

a military operation led by the best of Chinese generals, Yo Fei, later

executed not for failures, but for victories that aroused the envy of court intriguers. Such is

There was peace before the beginning of Mongolia.

128. Programs

What was Temujin's position after he was elected Khan with a grand title?

"Genghis" can only be judged by his dying statements, cited in

official history and omitted in the "secret" one. Chinggis, according to Rashid ad-Din,

expressed himself as follows: “The steppe peoples, whom I have subjugated to my power, have theft, robbery

and adultery were commonplace. The son did not obey his father, the husband did not trust

wife, the wife did not take into account the will of her husband, the younger did not recognize the elder, the rich did not

helped the poor, the lower ones did not show respect to the higher ones, and the most powerful reigned everywhere

unbridled tyranny and boundless self-will. I put an end to all this and introduced

law and order." 787

This is a very important characteristic of the fracture, which, according to our frame of reference,

means the beginning of a new round of ethnogenesis. The inertia of the Hunnic impulse has dried up, a new one can

call it Mongol-Manchu or, as is customary among French orientalists, Tatar,

although the Turkic ethnic groups were drawn into it due to the transfer of the gene pool. However,

Let us remember that the ethnonym “Tatar” referred to the Mongol-speaking people who lived on

the banks of the Kerulen. It first became a nickname for all the nomads who were part of the empire

Chingisids, and only in the 15th century did it become established in the group of Volga, Crimean and Tyumen

Turks who remained loyal to the descendants of Genghis. Therefore, the extended use

787 G.E. Grumm-Grzhimailo trusts this text, even admitting that it contains an exaggeration (see:

Western Mongolia... P. 437). A.Yu. Yakubovsky disputes his opinion, believing that all the troubles are the fault of

exploiter noyons (see: Op. cit. pp. 79-80). Before accepting one or another point of view,

It is appropriate to follow the course of events further.

the term "Tatar" for the 13th-14th centuries is legitimate. 788

The very fact of the wide distribution of the ancient "Tatars" from Khingan to Altai shows that

that the most pressing political problem - protection from aggressive neighbors -

different groups of nomads decided differently. The most cultured and strongest - the Keraits and

Naimans had khans and religious systems: the Keraits had Nestorianism, the Naimans had

Buddhism, and to a lesser extent Nestorianism. So what? Neither of them managed to lead

the nomadic world for defense against the Kin Empire, the Khwarezm Sultanate and the Tangut

kingdoms, because within these khanates there was a struggle of court cliques, which paralyzed them

forces.

The majority of the Mongols: Taijiuts, Saljiuts, Khatagins, Durbens and Ikiras

(a branch of the Khonkirats), as well as their allies - the Otuz Tatars, Oirats and Merkits - sought

to the creation of a tribal confederation, where the power of the khan would be nominal, and the actual

power would belong to the heads of tribes. To call this program "aristocratic" was

would be wrong, because without the support of the "black" people the tribal leaders would be powerless,

which in fact was not the case. The disadvantage of this political program was the legalization

rights to self-government, unpunished robberies of neighbors, cattle theft and murder. Therefore, this

The program, which was carried out consistently, failed.

But some of the Mongols gave up their freedom for the sake of a safe life and

guaranteed rights. These elected Temujin as khan and voluntarily accepted

burdensome law - Yasu. It is curious that most of them were "people of long

"will."

It is interesting and very important that Temujin, who was chosen as Khan, perceived himself

as obliged to serve as all those who elected him. Although his appeal to

Altan and Khuchar, the elder relatives, dated 12 03, it reflects the program,

adopted in 1182:

“I only expressed my opinion that the lands according to Onon should not remain without a head. I

I tried to convince each of you to become this head, but you refused. I was inexpressibly

upset... Did I seek power? I was elected khan unanimously in order to protect from

enemy attacks on the lands occupied by our ancestors in the region of three rivers. The Chosen One

Khan, I thought that I was obliged to enrich those who were loyal to me. And all that I acquired:

cattle, yurts, women and children, I gave all this to you. I drove the animals to you by roundup

steppes. He drove mountain animals from the mountains. And now you serve Van Khan. But don't you know,

How fickle is he?!” 789

So, what is recorded here is not an unconditional submission to power based on force,

but an urgent need to gain strength for self-defense, sacrificing the usual

independence and personal freedom. It is unlikely that all Mongols were so prudent,

that in anticipation of future blessings they were ready to say goodbye to their usual way of life. Therefore

one might think that both the “aristocrats” who chose Temujin as khan and the “democrats”

listened to their beks, were equally unreliable. Only the

"people of long will".

But who were these last? A class? No! For they did not change the mode of production and production relations. Estate? Their descendants were destined to become an estate in distant future. Party? Nope! After all, they don't have any internal structure or organization. was.

These were people with a special behavioral disposition, different from their ancestors and most of his fellow tribesmen have greater energy, enterprise, and ability to

self-sacrifice, in short - passionate tension. They all infected with this

788 Palladium. P. 169-172. Note 47.

789 Quote. by: Grumm-Grzhimailo G.E. Western Mongolia... P. 405. Compare: Abbr. sk. $179; Palladium. P. 94.

spirit of those who accidentally joined them. And they behaved in a similar way, seeing in

obedience to the khan was the highest goal of their lives. They did not submit to the khan's tyranny, but to the law,

to which the khan himself was subject. This law was called Yasa.

Of course, not all Mongolian passionaries united around Genghis.

Many became his sworn enemies. They remained in their tribes, ready to defend

freedom, but... next to them, in the same kurens, lived their sub-passionary and harmonious

relatives who linked the initiative of their defenders.

This was the balance of power at the time of Temujin's election as Khan. It allowed

a small consortium of his supporters to survive and grow into an independent state within 20 years

subethnos. But there was no peace in Mongolia during these decisive decades. That period began

phases of passionate upsurge, which in ethnology is characterized as a split in the ethnic

fields.

129. Friends and foes

When Togrul, the Khan of the Kerait, learned that the Mongols had elected Temujin, his son, as Khan

and in this sense his nephew, he showed complete pleasure. Ambassadors,

notifying him of Temujin's election, he said: "It is fair that they put him on

the khanate of my son Temujin! How can the Mongols be without a khan? Do not destroy it

of this your consent... do not cut off your own gate" (Abbreviated sk. $ 126).

I think he was right. The Kerait Khanate was squeezed between the Jurchen

the Qin Empire and the Naiman Khanate, which was supported by the warlike Merkits.

There was a powerful opposition to the khan within the state. Mongol aid was

necessary as air. And it was difficult and

hopeless: one will agree to help, and the other will refuse because of laziness, stupidity or

hostility to the first. It is easier to deal with the Khan, the son of the best friend and savior.

Jamukha took the news of Temujin's election differently. He answered not him, but his own

Anda, and to Altan and Khuchar: “Why did you, Altan and Khuchar, separate us from Anda, interfering in

our affairs?.. And why didn’t you elevate my friend Temujin to khan at the time when we

were inseparable? And with what intention did you put him on the khanate now?.. Be careful

"Your word is stronger! Serve my anda better!" (Abbreviated sk. $ 127).

So that's the reason for the separation of the two leaders of the Mongolian people! Just intrigue,

which on a personal level produced consequences that at first glance were trivial. But when it came to

moved to the level of a sub-ethnos, this disagreement grew into something grandiose, and when

the formation of an ethnic group - into a tragic one. 7/90

Mephistopheles, persuading Faust to sign the contract in blood, said: “Blood is

juice of a very special quality." This was confirmed in Mongolia in the 11th century.

Jamukha's brother, Taichar, decided to drive away the herd from Chinggis's men. Was it really

frivolity, a desire to show daring, or he wanted to annoy Chingis for something, but, so

or else, he set off on a ram, stole the horses, was overtaken and shot. Did he want to

the herder to kill him? Hardly! But the arrow pierced Taichar's spine, and he died. This was a reason

to war, although by no means the cause of it. Three tumens (30 thousand) of Mongols mounted their horses for the sake of revenge

for the life of a horse thief. Jamukha, at the head of them, went to his andu (Abbreviated sk. $ 129).

Genghis Khan had thirteen kurens, 791 which he also led out into the field. Jamukha

overthrew the line of Genghis Khan's men, but they retreated to the Tseren Gorge near Onon. Jamukha did not

stormed the gorge, but dealt mercilessly with the prisoners. Seventy young men from the clan

790 See: Gumilev L.N. Search for an imaginary kingdom. P. 158-159.

791 According to Rashid ad-Din - 13 thousand warriors against 30 thousand. According to the "Secret History" the forces of the opponents were

equal (see: Gumilev L.N. Search for an imaginary kingdom. P. 162).

Chonos. 92 he ordered to boil in cauldrons, and he chopped off the head of his former comrade, Chakhan-Uva.

head and tied it to the horse's tail. After these dubious exploits, he returned

Jamukha's deliberate inconsistency caused such a stir among his comrades

discontent that the two bravest and most warlike tribes - the Urutas and the Mangutas -

left Jamukha and went over to Genghis. They considered Jamukha to be cunning and deceitful, but it was necessary

to say that the attitude towards these qualities in Western Europe and Siberia is diametrically opposed

the opposite. The Germans said: "The king thinks for us." The French seneschal gave

to the scoundrel a louis d'or, saying: "My dear fellow, take this and tell everyone that our Duke is

"Good Duke." And in Siberia and the Great Steppe, deceiving someone who trusted you was considered the worst thing

possible actions. The Mongols were ready to risk their lives for the sake of their chosen

leader only on condition that he is sincere and open with them. What was considered in

Europe's talent as a politician, in Siberia he was disgusted. Ethnopsychological

the structures are always different.

The appearance of the Uruts and Manguts in the Horde complicated the system, and thus changed

the balance of power within it. If earlier, passionate people fought under the banner of Genghis

"people of long will" and sub-passionary descendants of Khabul Khan and Khutul Khan, then now to them

people with harmonious psychology, close to homeostasis, but induced

passionarity increased their energy level. Thanks to this, they became genuine

Temujin's support, and the sub-passionaries found themselves in opposition, which led to a chain of

unexpected events in which capricious women played the main role.

At a feast held to celebrate the deliverance from Jamukha, the cupbearer made a mistake in the queue

pouring wine: Seche-biki poured for his young wife before the elders. For this, the enraged

the old women beat him up. At the same time, Belgutei caught a thief who wanted to steal the bridle and

reason) from the hitching post. The Zhurkin Buri-Boko stood up for the thief and inflicted a wound on Belgutei, though

shallow. Genghis got angry... and a fight began, where the Jurkins were beaten.

The matter ended peacefully, but perhaps it would have been better to have had a good quarrel than a bad peace, for

"just at this time" (Abbreviated sk. $ 132) news arrived that a Jurchen punitive detachment

pursues the Tatars on the Ulza River, 794 driving them straight into the hands of the Mongols. Temujin remembered the old

feud with the Tatars, invited the Kerait Khan Togrul to take part in the campaign and

ordered the Jurkins to join him. The Keraits arrived in time, and the Jurkins

We waited in vain.

Temujin and Togrul defeated the Tatars before the arrival of the Jurchens, killed their leader, and

The commander of the Jurchen detachment was sent a notice of victory. He was delighted and awarded

unexpected assistants with titles. 795 It didn’t cost him anything, since they didn’t have the power

received, but this award played its role later, and an important one.

And the Jurkin people, taking advantage of the absence of the Mongolian warriors, attacked

the old people and children who remained at home, robbed them naked and killed ten people. From their point of view

from my point of view, there was nothing shameful in this act - they simply paid for

a lost fight. But Temujin was a man of a new type, with a different stereotype

792 A tribe with this name is not mentioned anywhere. There is a suggestion that there is a typo in the manuscript: correct

read "Choros" is ONE OF the Oirat clans. It is unclear how the Oirats ended up on Onon.

7930 On the strange behavior of Jamukha, see: Gumilev L.N. Searches for an imaginary kingdom . P. 261 et seq.

794 Ulza (according to S.A. Kozin - Uldzha) is a tributary of the Onon. The event occurred in its middle reaches, to the south

modern Chita.

795 Toghrul was given the title of "van" (king), and Temujin was given the title of "chauthuri" (something like a military commissar).

In addition, it was promised to report to the “altan-khan”, i.e. the emperor, about the service with a request to approve

grant. He approved it, which had great consequences.

behavior. He led his disciplined army against the Jurkins and routed them.

nomadic camp. Seche-biki and Taichu tried to escape, but were caught and executed. However, both were not

understood that they deserved execution: after all, before Genghis, intertribal clashes had been in

order of things, but they simply could not imagine the new order, Yasa.

The Jurki (Yurkin) tribe ceased to exist, but not as a mass of people, but as a system.

The prisoners received mercy and even grace! For example, a certain Guun-Uva provided

Temujin two of his sons for service. One of them later became famous

commander; the other captives were enrolled in the Mongol army, and many

rose to the rank of officer (Abbreviated sk. $ 137).

It is curious that the Mongols did not offend children from hostile tribes. But since those

became orphans and were given to women to raise. Thus, Temujin's mother Hoelun

raised four foundlings: Kuchu, picked up in the Merkit nomad camp; Kokochu from the clan

Besud, who lived among the Taijiuts; the Tatar boy Shikikan-Khutukha, later a voivode

and the first Tatar to learn to read and write, and the Zhurkin Boroul. She became for them

mother (Abbreviated sk. $ 138). It must be assumed that other Mongolian women imitated

khanshe. And when, 20 years later, these children grew up, they multiplied the number of Genghis's supporters.

And during these years, the Third Crusade, led by Frederick, was being prepared in Europe.

Barbarossa, Richard the Lionheart and Philip Augustus. His story is well known, but here

some details of ethnopsychological significance. Having arrived in Palestine and taken possession of Akka,

Richard kept 2,000 Muslim hostages and then ordered them to be killed. Salah ad-

Dina also had many Christian prisoners waiting to be exchanged - now they were waiting

death. But Salah ad-Din did not execute the prisoners, but led his warriors to the place where they lay.

corpses of hostages. After that, the Muslims began to fight like lions. The offensive

The English knights were exhausted by 1192.

The Germans also showed themselves. Barbarossa's son Henry UT captured the Sicilian Peninsula in 1194.

kingdom, plundering the city of Salerno along the way, where all the inhabitants were killed or taken into custody

slavery. Palermo opened its gates to him, the regent queen Sibylla agreed to hand over

power to him, with the condition that her son would be left with hereditary possessions. Henry to all

agreed, and then began to massacre his defenseless subjects. He blinded, imprisoned

staked, hanged, burned, buried alive. Sybille and her three daughters were taken to Alsace and

was kept in a dungeon there. The child king was blinded, castrated and died in the castle's dungeon.

Goenems, and the bodies of his supporters were dug up and desecrated.

The French King Philip Augustus betrothed the Danish princess Ingeborg, and when

she came to Paris, took her dowry, and drove her away “under the pretext of an irresistible

disgust." This outraged the Pope and the Parisians, but the king, even excommunicated, was

adamant.

In Constantinople, Andronicus Comnenus carried out acts of unimaginable cruelty

executions. The condemned Isaac Angel managed to escape from the executioner's hands and angered the people.

The captured Andronicus was hanged by his feet and slowly tortured.

This is what knightly civilization was like in the 12th century!

But not all the Zhurkin were shown such mercy. The hero Buri-Boko, a strongman and

the fighter who wounded Belgutei during a drunken quarrel at a feast was also among the prisoners,

but enjoyed freedom along with others. Genghis ordered him to fight at the festival

Belgutei, since wrestling competitions were a constant entertainment for the Mongols. Buri-

Boko decided to give in to Belgutei so as not to anger the Khan. He pretended to be defeated and lay down

to the ground, and Belgutei saddled him and, at a sign from the khan, broke his spine.

The unseemly act was committed in full view of everyone. The author of the Secret History did not

reports the reaction of public opinion, but... then there is a chronological skip of 15

years.

Where Genghis ended up is reported only by one Chinese source, “Meng-da Bei-lu”. It

spent 11 years in Jurchen captivity. And how did he get there? We can only guess.

Temujin could only end up in captivity if he was loyal. Apparently, Seche-biki and

Taichu had loyal friends who avenged their execution. Of course, when Genghis used

full respect and sympathy in the Horde, it was difficult to capture him. But the treacherous

The murder of the ulus fighter undermined the khan's authority. Then the conspirators carried out their

plan, believing that Temujin, like his ancestors, would be nailed to a wooden donkey.

But Temujin had an important rank for helping against the Tatars, and perhaps that is why he

detained, but not executed. This is speculation, but the version does not contradict the known facts.

It remains unclear what year this happened and how close the described events are

here are the events.

130. Chronology

In describing the course of the listed events, the greatest difficulty is presented by

lack of chronology. The author of the Secret History notes only the sequence

events, and about the intervals between them, apparently, he himself has an extremely approximate idea

presentation. He writes indistinctly: “Soon after that” (Abbreviated sk. $ 128), “then” (Abbreviated sk.

$ 129), “just at this time” (Abbreviated sk. $ 132), and then there is a gap until 1201. Something is not right here.

so. But the work was written in 1240. The author could have forgotten a lot or simply not known.

Let's try to apply the "living chronology" by the ages of Temujin's children. The firstborn,

Jochi was born immediately after the liberation of Borte from Merkit captivity, i.e. in 1182. The third

son, Ogedei, died in 1241, 56 years old. So he was born in 1185, his elder brother,

Chagatai, between 1183-1184, and the last son, Tului, in 1193, about which there is precise

indication of Chinese source. /96

However, another indication from the Chinese author Zhao Hong says that Temujin stayed in

Jurchen captivity for “more than ten years” until he escaped.797 When he was captured,

It is unknown, but in 1198 Temujin again stands at the head of his Horde and rescues the unfortunate

Togrul, who was driven out of the Kerait lands by the Naimans in 1197.798 This means that he was captured

in 1186, and Tuluy, the only brunette among the Borjigins, was born in

absence of a father who, however, recognized him as a son. The proposed version

is consistent and explains the gap in the sources' account of events. Write about

The ten-year slavery of the world ruler was apparently uncomfortable.

During Genghis's absence, his Horde went through a difficult period. Khasar was

an excellent marksman, an athlete and a brave man, but he had no talent for ruling. Moreover, he

turned out to be an opponent of Temujin and a supporter of Togrul, to whom he subjugated the Horde.

Altan and Khuchar supported him in this. The people, seeing the ruler's incompetence, apparently began

to scatter, because when Temujin returned from captivity, he had 13 thousand warriors instead of

There were only 2,600 people. Everything had to be started over again.

However, ethnic growth was taking place. This also affected the chronology. Seasonal timekeeping

— by the greening of the grass — since 1201 it has been replaced by a 12-year animal cycle, i.e. every year

bore the name of the beast. This count was borrowed from the Chinese, /99 who

improved it by introducing five names of the elements: fire (red), earth (yellow), water

(black), metal (white) and grass (blue-green), and adding to them the masculine and feminine genders,

796 See: Munkuev N.Ts. Chinese source on the first Mongol khans. Moscow, 1965. P. 103.

797 Meng-da Bei-lu. P. 49.

798 See: Gumilev L.N. Search for an imaginary kingdom. P. 151 (analysis of the datings of R. Grousset and K. Wittfoger).

799 Meng-da Bei-lu. pp. 117-118.

received a 120-year cycle, quite sufficient for everyday needs and for records in

chronicles: after all, an error of 120 years is practically impossible.

For the Mongols, since their history was short, a 12-year period was enough

cycle, and later they improved it by doubling: yellow and yellowish, blue and

bluish, etc.800 But this system of reference is not used in our sources.

The cyclic calendar is convenient for use in everyday life. We haven't given up on it, have we?

seven-day cycle of the planets, borrowed from the Sumerians, - the week.801

The theme of the calendar has another meaning for us - it relates to that facet

cultural genesis, which is closely linked with ethnogenesis. The Turks and Uyghurs, the former masters

Great Steppe, are not the ancestors of the Mongols. Between these two turns of ethnogenesis

there is a gap, a chasm, not filled with living ethnic memory. Religions among the Turks and

The Mongols were different. The similarity of economic methods is explained by the same

adaptation to the same natural conditions. The direction of social development is not

coincides precisely in those details that are important and noticeable to the masses. Energy

ethnic development among the descendants of the Huns and Tabgach dried up by the XV century, and the Mongolian

broke out in the 12th century. In short, the Hunno-Turkuts and the Mongols are two different super-ethnoses,

like the Romans and Germano-Roman Europe or the Hellenic-Romans of the beginning of the new era and

Byzantines, who called themselves Romans.

It is known that natural phenomena are inevitably changeable, and the fruits of human hands

minds, i.e. culture, are deprived of self-development.802 They can either be borrowed or

to collapse. Material culture made of unstable materials did not last long, although

left behind relics: fragments of dishes, inscriptions on stones, burials, and such inventions,

like a calendar, were borrowed when the need arose. The Mongols had it

arose when the khan and the people began to “create a state” together. This happened in

1201, and, apparently, work in this direction continued for two or three decades at the end of the 12th century.

At the same time, there was a revision of norms and morals, religion and the educational system.

131. Law versus custom

It would seem that the introduction of a new law, Yasa, instead of the uncodified ordinary one

rights are a phenomenon that has nothing to do with ethnogenesis, but let's think about it:

the establishment of new laws that abolish the usual norms of relationships,

occurs when the behavioral stereotype changes, i.e. during the degeneration of an ethnic group,

or, to a lesser extent, during the change of phases of ethnogenesis. The second option may be associated with

a change in the mode of production, but the cattle grazed on the same pastures, hunting continued

in the usual manner, household items were made by local craftsmen from local

materials. This means that the appearance of the law, later written down, was the result of a change not

environment, and the people themselves, and not all of them, but that ethnic subsystem, passionate

the tension of which increased sharply. The mosaic Horde of Khan Genghis became such a system.

The new legislation was formed over decades, on the one hand, it took a long time, and on the other

another - instantly. For all the Mongolian tribes of the Chingis Ulus, Yasa was

published at the Great Kurultai in 1206, simultaneously with the proclamation of Temujin

800 See: Katanov N.F. Eastern chronology // News of the North-Eastern Archaeological and Ethnographic Institute. Issue 1. Kazan, 1920.

801 See: Gumilev L.N. Ethnos and the category of time. P. 143-157.

802 See: Kolesnik S.V. The problem of the geographical environment // Vestn. LSU. 1968. No. 12; Gumilev L.N. the relationship between nature and society according to data from historical geography and ethnology // Vestn. LSU. 1970. No. 24. P. 39.

Genghis Khan of the entire Great Steppe. But even after this, Yasa was supplemented and expanded. This happened in 1218, before the war with the Khorezm Sultanate, and in 1225, before

conquest of the Tangut kingdom.803 But elements of a new stereotype of behavior began It must have been formed before 1206, which caused sharp resistance from all the zealots antiquity.

Indeed, why create new laws instead of codifying them? old, familiar? Just to ensure the existence of a new stereotype behavior that is unusual but appropriate. This means that every law prohibits what

what was previously considered acceptable or excusable. Yasa was the new law.804

The laws of Genghis Khan punished murder, fornication of a man and infidelity of a wife by death,

theft, robbery, buying stolen goods, hiding a runaway slave, witchcraft aimed at

harm to one's neighbor, triple bankruptcy, i.e. non-repayment of debt and non-repayment

weapons accidentally lost by the owner during a campaign or in battle.805 The same punishment was given to the one who

who refused a traveler water or food.806 Failure to provide assistance to a comrade in arms

was considered equivalent to the most serious crimes.

Moreover, Yasa forbade anyone to eat in the presence of another,

sharing food with him. In a common meal no one was to eat more than the other.807

The punishment for serious crimes was death; for minor crimes

corporal punishment or exile to remote places (Siberia) were imposed. Sometimes for

horse theft and murder were punishable by a fine for a Mongol: more for a Muslim than for

Chinese.

You might think that the new legislation does not contain anything new: so how

could it be otherwise? However, let us remember that Temujin himself was not executed for the murder of Bekter, that he

he had to recognize Jochi as his son in order to protect his beloved Borte from

accusations of infidelity that the horse thief Taichar was shot under the new law that

caused a campaign of the zealots of the old and a very bloody battle.

But the most significant innovation must be considered the law on mutual assistance, or more precisely,

mutual assistance. The average person, city, village or steppe, readily accepts prohibitions,

restricting his freedom, but he cannot even imagine that he is doing anything to anyone

obliged, especially if he sees no benefit in it. This is the principle of convicts.

But the members of the consortiums are groups of astronauts, the crew of the ship, the expedition to

deserted places, gangs of robbers, battalions of soldiers, etc. - are diametrically opposed

opposite behavioral stereotype. Without mutual assistance, they are doomed to death and

must be sure that their comrade in arms will not abandon them. Chingis made his

subordinates organization of the phase of ethnic upsurge with the social imperative: “Be

“who he should be.” It is inaccurate to call this phase of ethnogenesis “serfdom”808, because

803 See: Vernadsky G.V. On the composition of the Great Yasa... P. 6-7.

804 Ibid. P. 32-33.

805 See: Grumm-Grzhimailo G.E. Western Mongolia... P. 438-439.

806 “If anyone, while attacking or retreating, drops his pack, weapon or part of his baggage, then the person who is

"The one behind him must dismount and return what has fallen to its owner; otherwise he is put to death."

(Maqrizi; see: Berezina I.N. Essay on the internal structure of the Dzhuchiev ulus // Works of the Eastern Branch

Imperial Archaeological Society. Part 8. St. Petersburg, 1864. P. 440).

807 See: Vernadsky G.V. Op. cit. P. 18.

808 Ibid. P. 17-18.

"Everyone was enslaved", including the khan. The initial phase is clearly presented here

any ethnogenesis, expressed just as clearly in the Viking campaigns, the jihad of the early

Muslims, the sacrifice of the first Christians, the obedience of the Zulus to the leader - Chaka. The meaning

Yasa as a source is that its appearance marks not an incubation, but an obvious

the passionate rise of a new ethnic group - the Mongols.

132. The most important thing

No matter how significant the change in behavioral norms within the newborn

ethnicity, but this was not the decisive factor, but the relationship with neighbors, i.e. the ethnic environment.

The majority of Mongols categorically preferred the old, familiar forms of life.

The military democratic system did not attract them; on the contrary, it disgusted them.

The Merkits, an arrow-throwing tribe, were enemies of Genghis, as were the warlike Tatars.

The Jurchens opposed any ordering of the steppe people. The Naimans themselves laid claim to

primacy in the Steppe, and they were supported by the Oirats, a forest ethnic group in Western Mongolia.

The only ally of the Mongol Horde was the Kerait Togrul, who received from

the title of the emperor of the Golden Empire (Kin). The Mongols called him Wang Khan. However,

Togrul was not popular in his kingdom. Many of his subjects were so

hated their khan, that they preferred to give in to the Naimans. Togrul held on only

thanks to the help of the Mongols - first Yesugei, then Temujin. Naturally, the opponents

Togrul became enemies of Temujin. Therefore, the support of the Keraits was unreliable.

But there was unrest inside the Horde too. Subpassionaries do not like to obey

discipline. Therefore, during Temujin's absence, the number of warriors of his horde, which

ruled by his brother Khasar, was significantly reduced. Only Chingis's nuhurs remained faithful

and the Urut and Mangut tribes. The best solution would have been a peace treaty, but in those days

It was difficult to come to an agreement, because the concept of diplomatic immunity did not exist

existed all over the world. If an ambassador conveyed an unacceptable proposal, he was killed.

Sometimes war followed, but not always, and it was not seen as retribution for

a crime, but simply as a solution to a problem that could not be agreed upon.

The new social imperative of the Mongols - mutual assistance - included

a guarantee given to a comrade who has become a victim of betrayal. If he could not

save, then it was necessary to take revenge on the violators of the law of hospitality. Opponents

The Mongols objected to this, saying that people kill in war, and that deception, now called

disinformation, is allowed, and that those who did not kill the ambassador are not guilty, and therefore, not

are responsible for someone else's actions.

To this, the Mongolian legal consciousness objected that death in war is indeed

natural, because "one is not judged by one's daring in battle." Moreover, the most valiant opponents,

Those who were captured were offered not only mercy, but also acceptance into the ranks of the Mongolian army

with the right to seniority. The Mongols, like the Mithraists, divided disinformation into deception

the enemy, who must perceive the situation critically, and to betrayal or

deception of one who has trusted an oath, i.e. an agreement or a custom of hospitality. Traitors and

Guest killers were mercilessly destroyed along with their relatives, because, they believed, the tendency

betrayal is a hereditary trait.

And finally, the extermination of the population of the cities where the ambassadors were killed, from the point of view of

the Mongols was also logical. The people who support their ruler must share with

him responsible for his actions. For class societies where the people are oppressed, such

The opinion is absurd, but the Mongols could not imagine such an outrage as class oppression.

The Mongols called the cities where the parliamentarians were killed “evil cities” and

they destroyed them, believing that it was fair. Thus, Balkh and Kozelsk were destroyed, and

no one provided assistance to the latter, although Smolensk, Kyiv and Chernigov were nearby, and

Vladimir Prince Yaroslav went with his army to Lithuania. Apparently, they knew why

Kozelsk is perishing. And no one sympathized with him at all.

Later, due to the murder of ambassadors, the Song Empire perished and Hungary was devastated.

Catholic and Muslim authors attributed these destructions to a particular bloodthirstiness

Mongols, forgetting, or rather, keeping silent about the reasons for these wars. But in other cases the matter

things were different. “At the end of February 1221, the Mongols took Merv, allegedly killing some of the

partly taking its population captive; at the end of the same year Merv rebelled, was taken, and perished

over 100 thousand people... and a few months later Merv sent 10 thousand warriors to

wars with the Mongols. Apparently, hundreds of thousands of people were allegedly killed by the Mongols in

Transcaspia and Iran, existed only in the imagination of Eastern authors."809

No, of course, the Mongols were not good people! They could not act otherwise, because at all

On three fronts - Chinese, Western Asian and Cuman-Russian - they were opposed by forces

significantly outnumbered and outgunned them. They won thanks to

discipline and mobility, but both are only possible with high

passionarity, and the latter, in turn, gives rise to an original mentality and

behavioral stereotype. Mongol warriors did not calculate the consequences of their actions,

because there is no time to think in war. They behaved as their nature dictated,

changed by a passionate impulse. It never occurred to them to ask themselves:

Are they right or guilty of something? At the population level, the actions of an ethnic group

programmed by environment, culture and genetic memory.

personal - they are free. That among the Mongols, as, incidentally, among their

opponents, there were good and evil people, greedy and generous, brave and weak-willed, for

statistical regularity of ethnogenesis had no significance. What is important is something else:

the clash of different fields of world perception always gives rise to a violent reaction - death

excessive passionaries, bearers of different traditions.

But what remains is no longer similar to the original components of the process. The gray one survives

mediocrity, vegetating until the next passionate explosion. And since here

If a natural process is described, then moral assessments are not applicable to it.

133. Faith and Law

Above, three parameters were listed that form behavioral stereotypes:

geographical - environment, biological - heredity of traits, psychological

— a culture that includes ideological concepts, both religious and

atheistic. There have been no fewer atheisms on Earth than religions, and the differences between them

were often deeper than between religions. Thus, Confucianism, which recommends not

to waste time on useless thoughts; Chan Buddhism, which suggested only contemplation

your own fantasies and not upset yourself by observing the ugliness around you;

Gnosticism, which recognizes matter as non-existent (me on), and the source of existence

considering the impersonal Pleroma (fullness) and its emanations - zones; shamanism is a way

communication of our “middle” world with the “upper” and “lower” worlds, completely analogous

"middle"; Ismailism, which denies Allah but preaches anti-peace, the opposite

our world, - all these are types of atheism, although they and many others are not scientific atheism

are not at all similar. 8 10

But theistic ideological systems - Christianity, Islam, Hinduism and

Mithraism - have clear similarities and less profound differences. However, the cultures with

connected with them are original, which indicates the impossibility of unambiguous information

ethnological problems to theological ones: although taking the latter into account is important when

the study of ethnic contacts, but only as a kind of indicator of cultures.

809 Grumm-Grzhimailo G.E. Ibid. P. 430; literature cited.

810 For more details see: Gumilev L.N. Search for an imaginary kingdom. Pp. 279-304.

And in Mongolia in the 12th century there was a real junction of confessions. The Keraites were Nestorians,

Naimans - Nestorians and Buddhists, Tatars and Jurchens - shamanists, Tanguts

professed “red” Buddhism, the Uighurs professed Hinayana Buddhism and Nestorianism, “forest

The peoples of Siberia had their own clan cults, and the ancient Mongols professed the Bon religion

— the eastern version of Mithraism. In Rome, Mithraism was perceived as a cult of the Invincible

Sun and was distributed mainly among the legionaries, because Mithra condemned

breaking oaths, deceiving someone who trusted him, and betrayal. In the East, Mithra acted as

God White Light is a cosmic deity, Heaven, for whom the Sun is only the “Eye

Mithra." But he observed world justice in Mongolia as well. And since the most

Mithraists considered betrayal, including murder, to be a terrible, unforgivable sin

guest, then the retribution for the murder of the ambassadors was caused not only by practical

considerations, but also a deep conviction or the legacy of an ancient worldview,

absorbed into the flesh and blood of the Mongols.

It must be said that the Mongols complied with the law on the immunity of ambassadors so

consistently, that later diplomats had to chip in for a monument

Genghis Khan and his law, because in ancient times and in the Middle Ages the murder of a foreigner

was not recognized as a crime. Therefore, the people of the 13th century were sincerely offended by the Mongols,

forgetting the reason that caused the repressions.

The Huns and ancient nomads were unable to achieve such results. This is one of the

fundamental differences between the Huns and Uyghurs, who easily accepted foreign religions,

Mongols who observed Yasa. Other Mongols, opponents of Yasa and enemies of Genghis, loyal

old customs, added a tendency to robbery, the practice of betrayal

friends and guests.

Hungarian monk Julian, who made two journeys to Greater Hungary

(Trans-Volga region), in 1235 and 1236.8 1 described an ethnic group that changed its self-name from “Izmaelites” to

"Tatars".812

It is said that the Tatar ruler Gurgut8 13 had a warlike sister who, while committing

raid on a neighboring tribe, was captured. The chief of this tribe raped her and executed her.

Gurgut considered the double punishment unfair and declared war on this leader. The murderer "with

“with his own” he fled to the Sultan of Ornakh (Urgench814).

And after this,815 in the land of the Cumans, “the leader from the river Buz”816 Gureg, attacked another

leader, Vitut, defeated him and robbed him. Vitut and his two sons fled to the Sultan of Ornakh, but

he took it and hung it on the gate. The sons managed to run back, but Gureg grabbed

the elder and tore him to pieces with his horses. The younger one ran to Gurgut and begged for help and

justice. Gurgut agreed and defeated both Gureg and the Sultan of the city of Ornakh, after

who, “having subjugated the Persian kingdom,” attacked the Cumans and subjugated their country.

811 See: Anninsky S.A. News of Hungarian missionaries of the 13th-14th centuries about the Tatars and Eastern Europe //

Historical archive. Sh. M., 1940. Pp. 71-94.

812 Ibid. P. 83. The change in the name of the superethnos marks a fundamental difference in eras: a smooth transition from the phase

the phase is replaced by a break in tradition and the beginning of a new round of ethnogenesis.

813 Apparently, Julian's informant was Persian-speaking, which is why he replaced the name of his Mongolian ancestor - Burte-

Chino - "gray wolf" - in Persian "gurg" (wolf) with the Mongolian plural suffix - "ut". Therefore,

Gurgut is an ethnonym (meaning “wolves”, i.e. Mongols), and not the khan’s own name - Temujin.

814 See: Travels to the Eastern Countries of Plano Carpini and Rubruk. P. 209.

815 Date not established: apparently between 1208 and 1216.

816 Southern Bug, see: Anninsky S.A. Op. cit. P. 84.

From there they (the Tatars) returned to Greater Hungary and after 14 years conquered it.

134. Could it have been otherwise?

Of course it could! Temujin could have died from a random arrow or from illness,

while in Jurchen captivity. His brother Khasar was brave and strong, but had no other talents.

he was not there. Passionate people were among the opponents of Genghis in no less number,

than in his Horde. Chingis himself did not have the talent of a military leader. But he knew how to find and

attract talented people to their side, who became wonderful

commanders. And they never let him down. But since these noyons and nukhurs remained

are loyal to the descendants of Genghis, elected by the warriors themselves at the kurultais, then one must think that they

They served not the person of Temujin, but the legal order of which Yasa was an expression.

But if this is so, then we can assume that the creation of a world empire was

programmed by a passionate impulse and it simply could not help but arise. Not at all

No! The huge empire might not have existed if in 1201-1206 the Mongols of Genghis Khan had not

won several victories over their fellow tribesmen and neighbors. Only then the process

became an avalanche, although here too complete determinism is inappropriate: the Egyptian Mamluks, the Czechs

and the Japanese repelled the Mongol onslaught.

But the same could have been done by the Merkits, Keraits, Tatars, Naimans and, finally,

talented commander Jamukha. True, but what would have changed? There would have been less

victories in the fight against the Jurchens: in Central Asia and Iran, instead of the Mongols, the

Pechenegs and Karluks, and in Rus'... but more on that later. Because the small Horde

Chingis would have ceased to exist, Yasa would not have arisen, but would have continued to operate

common law. And that's it!

However, it was not possible to achieve a complete and final victory over the customs of Yase, so

just as the principle of “people – army” prevailed over the principle of “people – union of tribes” only

temporarily, until the tragic events of the late 14th century.

In China, Mongol warriors who were billeted in Chinese homes were slaughtered

in one night, after which the surviving Mongols with the Khan returned to the Steppe in 1369,

depopulated and bled dry, and went on the defensive, which was extremely unsuccessful. Then the defense

The steppes were led by the Oirats, backward tribes that retained their

initial passionary potential and old customs. They were not "kinder" than the Mongols, but

the area of their military operations was narrower. Because of this, European scientists did not honor them

the creation of yet another myth.

In the Golden Horde, after it became a Muslim sultanate,

"great confusion" followed by the political disintegration of the state and ethnic

division into Kazan, Crimean, Astrakhan, Siberian, Nogai and Kazakh Tatars.

All of them returned to the customs of their ancestors and in some cases restored the republican system.

- tribal unions, or juses.

In Central Asia and Iran, a Muslim reaction arose to the dominance of the nomads.

It was led by the Turkified Mongol (Barlas) Timur, who had restored the Khorezm

sultanate destroyed by the Mongols. Here Yasu replaced Sharia, Nuhurs - Ghulams, Khan - emir, freedom of religion - Muslim fanaticism. The Mongols in these countries, conquered by their ancestors, survived only as a relic - the Khazarians in the West Afghanistan. Along with Yasa, the stereotype of behavior, the ability to resist and own culture. Some of the descendants of the world conquerors became Buddhists, some - Muslims, the part that mixed with the Russians - Christians. And all this transformation nomadic world took place in just 200 years. How could it happen so quickly?

The average person is characterized by two extremes, often combined when ignoring logic: fatalism and voluntarism. He believes that either everything that happened was inevitable, either it happened due to the good or evil will of certain actors. The first This option is convenient because it eliminates the need to think and look for causal investigative connections, the second - Because it allows feelings to run wild and replace analysis sympathies or antipathies. Thus, ONE modern author titled his book as follows:

“The Life of Temujin, Who Thought to Conquer the World”817 (emphasis mine. - L.G.). Now here is someone who does not could even dream of the throne when he carried the Taijiut block on himself, when his his young wife was taken away by the Merkits when his uncle and brother abandoned him, he was betrayed by the rescued one them Van Khan and when a huge army of Naimans fell upon him. In these years Temujin

thought about how to save the life of his family and himself, and the fact that he managed to win over

powerful and ruthless enemies, is a question that must be asked correctly.

Of course, everything can be blamed on fate, which is now called “historical

"they won because they couldn't help but win" - this is often

can be heard, but it is not worth listening to. The course of events is statistical, but there are always

zigzags determined by the probability of deviations. For the history of mankind these are trifles, but for

there are no living people at all.

After these events, the history of Asia went as if Genghis Khan and his conquests

there was none. Only memory remains of them. “But,” the reader will ask, “why was it written?”

What is this book if it doesn't give simple answers and assessments?

And here's why. Ethnic groups arise as natural phenomena due to passionary

shocks - mutations. It is necessary to show how this happens. Ethnic systems are losing

energy charge due to entropy, which is why young ethnic groups are more potential

old. This explains the success of the Mongols in the 13th century and their rapid decline in the 14th century. Explanation

bloody events by comparing them with natural cataclysms removes

the desire to discriminate against certain ethnic groups experiencing a phase of growth

passionate tension. This is a protest against racism and Eurocentrism, because each

The now calm ethnic group has outlived its wild youth. And finally, the Mongols, Turks,

The Huns, Sarmatians and Scythians are no worse than the Hellenes, Romans, Arabs, French, Germans,

Englishmen, because the patterns of ethnogenesis are global. And the fact that each ethnic group has

the right to one's own culture, one's own way of thinking and one's own ideals, alas, has to be proven. And

The nomads of the Great Steppe are no exception. A book has been written for this purpose.

135. Scheme of the course of events

In the 12th century, political balance was maintained in the West and the Far East. The forces

the Crusaders, Byzantines and Muslims were almost equal, and the Jerusalem

the kingdom was able to maintain its existence thanks to this. On the shores of the Yellow Sea

The Khitan Liao Empire and the Tangut Xi Xia Kingdom coexisted peacefully. Uyghuria lived

quietly, growing rich from the caravan trade. The Kimak Khanate was peacefully falling apart,

corroded by enmity with the Guz and Kangl tribes, and the Great Seljuk - Sultan Sanjar

— kept Central Asia and Eastern Iran in order. Against this background, Ancient Rus', already

having transformed from a khaganate into a confederation of eight “semi-states,”8 18 could not

fear neither the eastern nor the western neighbors. But trouble came, everything got mixed up, blood

flowed and dried up on the deserted land, the cities flared up like fires in the night, and the wives and

mothers of Southern Siberia mourned their husbands and sons. In the Far East, from the Ussuri

to Selenga, a passionate impulse occurred.819

In the fateful twenty years (1115-1135) on the border of the taiga and the steppe two groups

disparate Siberian tribes united into two powerful ethnic groups: the Jurchens and the Mongols,

817 Kychanov E.I. M.: Vostokizdat, 1973.

818 See: Nasonov A.N. “Russian land” and the formation of the territory of the Old Russian state.

819 see: Gumilyov L.N. Ethnogenesis and biosphere of the Earth. L., 1989.

who fought to the death with each other. Military fortune smiled on the Mongols. This

allowed them to solve urgent foreign policy problems. If in the last century

historians had no doubt that the Mongol ulus of Genghis and his descendants was the fruit of

their desire to conquer the world, that the Mongol conquests were accomplished

in numerous swarms that moved like locusts, destroying in their wake

the paths of culture, enlightenment and for some reason powerless sedentary states, then in our

Over time, knowledge has accumulated about both the Mongols and their neighbors that contradicts the concepts

existing only as a result of habit.

There is a common belief that nomads are savages who destroyed cultural

cities and mercilessly exterminated the settled population. Indeed, in the theater of war

the actions of destruction took place as always and everywhere in war, but it was not about sedentarism

or culture. The ancient cities of Uyghuria are Turfan, Kharashar, Kucha, Kashgar, Yarkand and Khotan

- were not harmed, and the Mongols were destroyed by the Turkic mercenaries of the Khorezmshah

Muhammad in 1212, Ghazna in 1215, and Tbilisi by the same troops of Jelal ad-Din in

1225, and at the same time Georgia was devastated by them. The Mongols walked over the ruins. It is clear that the true

the criminal is hidden from the judgment of history, and his deeds are attributed to someone who did not know how to defend himself from

slander and, apparently, did not even imagine that he could be accused of anything. Let's try

figure out.

Mongolia waged war on three fronts for 80 years. Its main enemy was

Northern China, previously conquered by the Jurchens. Victory over them was achieved by the Mongols

only in 1234, when the last Jurchen fortress, Kaifeng, fell, and then

war broke out with southern China, the Song Empire, after the Chinese killed

Mongolian ambassadors.

The second most important front was the southwestern front, where in 1219 the Mongols waged war with

Muslims. There they maintained a permanent corps of between 30 and

60 thousand horsemen against the Seljuk Turkmens. Northwestern (Eastern European)

the front was in third place, and the main object of the Mongols' rage was not the Russians,

and the Polovtsians, allied with the Russian princes. In addition, the Mongols were forced every now and then

to make separate campaigns, sometimes to Tibet, sometimes to Siberia, sometimes against the Kama Bulgars, sometimes to

The Mongols could not have a numerical advantage anywhere, nor an advantage in technology,

because they did not have their own iron production. However, until 1260 they were everywhere

won victories, and by 1279 they had completed the conquest of Southern China.

How could this happen?

Apparently, not only the victors, but also

defeated. Only the exceptionally weak resistance of the Chinese can explain

victory of the Mongols over the Jurchen Empire. But this is understandable: the Jurchens in China

were just as much conquerors as the Mongols, and even more cruel rulers.

The Chinese were not keen to support either side. They sought refuge in the mountains.

forests and were not warriors, but victims of war. But in South China they resisted

desperately, the war there dragged on, and only a change in the balance of power decided it in favor

the Mongols, who attracted to their side the Man tribes: Miao, Yizu, Yao, Lolo, etc.

The Chinese conquered the territory south of the Yangtze slowly and methodically. The tribes,

those who lived in the jungles of Guangdong and Guanxi resisted courageously, sometimes

going on the counter-offensive. One day they created their own independent kingdom -

Nanzhao (649-902), but under the Song Dynasty, by 972 820 most of these tribes had fallen

under the rule of the empire, not by their own free will. They used the appearance of the Mongols to

liberation, and their help played a fatal role in the fall of the Southern Song Empire. The blame

Are the Mongols lucky that they have found allies?

820 See: Epic Tales of the Peoples of South China. Moscow; Leningrad, 1956. P. 149. Cf.: Its R.F. Ethnic History

South of East Asia. L., 1972. Maps on pp. 176, 278.

The longest and most stubborn war took place within the Great Steppe. It began in 1201.

with the formation of a coalition of tribes: Tatars, Oirats, Naimans and Merkits, to which

Five Mongolian clans joined: Taijiuts, Saljiuts, Khatagins, Durbens and Ikiras.

These tribes opposed the Horde (military organization.821) with the principle of confederation -

gur - and chose Jamukha as gurkhan. It is curious that Jamukha's own tribe -

the Jajirats did not join the anti-Genghis coalition, nor did the Khonkirats,

relatives of the Ikiras822

From an examination of the tribal composition of the coalition, it is clear that it is concentrated

old-type ethnic groups, untouched by the passionary impulse. They were the ones who fought against

a new, passionate association of “people of long will” united around

Chingis.823 The Keraits occupied a special position, first supporting Chingis, and then, in

1203, who opposed him and were defeated. But a split occurred among the Keraites themselves.

Some of them sympathized with Chinggis. And he saw the Keraits as opponents, but not enemies. Daughter

the deceased khan Togrul became the wife of Genghis's favorite son, Tolui, the Kerait

the heroes became noyons of the Mongol army, and the people “joined” the Mongol Horde.824

A year later, the Naiman Khanate fell, and the defeated were again accepted into the Horde.

Nevertheless, the clan system still had many defenders who fought both in the taiga and in

steppes against Genghis and his Horde. Only in 1206 did a pan-Mongol state emerge,

But many tribes continued to resist. The most indomitable were the Merkits.

Since 1182 the Mongols fought with the Merkits and in 1208 drove them out to the Irgiz Valley.

The Cumans who lived there accepted the fugitives, thus becoming enemies of the Mongols. In 1216

the Mongols exterminated the remnants of the Merkits825 and entered into war with the Cumans, which was

not needed at all.

The war between the Mongols and the Cumans dragged on for a long time because there was a conflict between them

ethnic barrier - Great Hungary, now called Bashkiria. This country

was located on the river. White, which the Bashkirs called Ak-Idel. Mongol-Bashkir

the war lasted 14 years, i.e. significantly longer than the war with the Khorezm Sultanate and

The Great Western Expedition. Only the Jurchen Empire resisted the Mongols for as long

Jin, whose passionarity was not inferior to the Mongolian; but the results of the Bashkir and

Jurchen campaigns were different. The Bashkirs repeatedly won battles and

finally concluded a treaty of friendship and alliance, 826 after which the Mongols united with

Bashkirs for further conquests.827

Let's calculate the dates of this war. In 1216 the Mongols were repulsed on the Irgiz River.

Khorezmians. They were able to resume the offensive only after defeating Khorezm and securing

821 Horde — a people-army; see: Gumilev L.N. Ancient Turks. P. 60.

822 See: Grumm-Grzhimailo G.E. Western Mongolia... T.P. P. 409.

823 For more details, see: History of the Countries of Foreign Asia in the Middle Ages. Moscow, 1970. pp. 205-218.

824 See: Grumm-Grzhimailo G.E. When did the disintegration of the Mongols into the eastern and

Western? // Bulletin of the State Geographical Society. 1933. Issue 2. Pp. 168-177.

825 This refers only to the ruling family, whose members were executed. The remaining Merkits were scattered throughout

throughout the Mongol Empire and as a "bone" (seok) found among the Teleses, Teleugs, Kireis, Torgouts, Bashkirs

(see: Grumm-Grzhimailo G.E. Western Mongolia... Vol. I).

826 See: Anninsky S.A. Decree. op.

827 Ibid. P. 85.

their left flank, i.e. in 1220-1221 the Mongols defeated the Kumans for the first time at Saksin in

1229; in 1236, the Hungarian monk Julian met the Tatar ambassador in Bashkiria; Means,

The war lasted from 1220 to 1234, after which the Mongol-Bashkir army conquered the “five

countries»: 828 Sascia (Saxinus), Fulgaria (Kama Bulgaria), Merovia (country to the north

Volga, between Vetluga and Unzha), Vedin (north of Merovia to the Sukhona River), Poidovia (?) and

"kingdom of the Mordans".

So, the Mongol army emerged from this difficult war not weakened, but

strengthened. Julian notes that the Trans-Volga “Hungarians,” i.e., the Bashkirs,829 did not have any

no agriculture, no religion, not even idols, but they were hospitable and warlike.

Both indicate a high level of passionarity, significantly exceeding

passionarity of neighboring ethnic groups. Apparently, it is connected with the Huns, who lived in

symbiosis with the Ugrians and were intensively mixed. The Hunno-Ugric mixture is usually called

"Huns". Thus, the Hunnic passionarity came to the Ugrians and was used by the Mongols.

The past often comes back to life in the hearts of descendants.

At the same time as the war against the Cumans began, the Mongols had to face

Khorezmians. Khorezmshah Muhammad, having Kangly and Karluks in his army, attacked Mongol detachment. The battle was not particularly bloody, but the Mongols retreated back, and the Cumans got a short respite.

Genghis Khan was extremely surprised by this turn of events. The negotiations between the Mongolian Khan and the Khorezmshah began in June 1215, when a contingent of troops arrived in Beijing, which had just been taken by the Mongols. embassy from Gurganj. Chingis said to the ambassador: “Tell the Khorezmshah: I am the ruler of the East, and You are the ruler of the West! Let there be a firm treaty of peace and friendship between us, and let merchants of both sides go and return, and let expensive goods and ordinary ones the goods that are in my land are transported by them to you, and yours... to me.”830

Among the gifts sent by the khan to the Khorezmshah was a gold nugget the size of camel hump (it was transported on a separate cart); caravan - 500 camels - carried gold, silver, silk, sable furs and other valuable goods. Apparently, the war was not planned.

It is curious that in 1218 the Khorezmshah sent a trade caravan to Mongolia, apparently not attaching any importance to the Battle of Irgiz. Genghis Khan again sent the Khorezmshah precious gifts in order to establish “relations of peace, friendship and good neighborliness.”831

The treaty was concluded and immediately violated by the Khorezmians, or more precisely, the Turkic sardars

(officers) of the Khorezmshah, who, however, approved of their arbitrariness in 1219. And for these three

The following happened in the year.

The Naiman prince Kuchluk, who fled to his fellow tribesmen, the Kara-Khitans,

taking advantage of the favorable situation, he seized power in 1211 and used it to

in order to strike the Mongols in the rear. In 1218, the Mongol corps scattered his army.

Kuchluk fled to the Pamirs and died there, and the Kara-Khitans, Uyghurs, Khotanese, Kashgarians and Turks were left without

the resistance recognized the Mongolian power, for which they were awarded various

privileges, especially trade ones.

All steppe rulers ruled over peoples who lived on a subsistence economy.

828 Ibid. P. 85-86.

829 The words “Baskardia” (Bashkiria) and “Sibur” (Siberia - the region near Tyumen) were already used in

KhSU c. (Anninsky S.A. Op. op. pp. 92-93).

830 Buniyatov Z.M. The State of the Khorezmshahs - Anushteginids. Moscow, 1986. P. 132.

831 Ibid. Genghis Khan's message stated: "I consider it my duty to maintain peace with you.

You are like my dearest son" (An-Nasawi Muhammad. Biography of Sultan Jalal ad-Din Mank-burna /

Translated from Arabic by Z.M. Buniyatov. Baku. 1973. Pp. 77-78). It was at the address “son” that the Khorezmshah took offense.

Therefore, there was nothing to take from the subjects. The funds necessary for conducting the world

politicians, were delivered by merchants who led caravans from China to Spain. They traded

silk and other luxury goods, 832 so that their activities were more like

currency transactions rather than trade in the modern sense.

The rulers received large profits from these merchants for the guarantee of safety. And suddenly

In 1219, a caravan that arrived in the city of Otrar from the Mongol possessions was plundered

the ruler of the city, and the merchants and their servants were killed on charges of espionage, clearly

fictional. 833

Chingis sent an embassy to the Khorezmshah to clarify the circumstances of the crime.

Khorezmshah executed some of the ambassadors and drove some of them out naked into the steppe. Not all of them died, and

Genghis received news of what had happened, after which war became inevitable.

The forces were unequal. The Khorezmshah had 400 thousand regular troops against 200 thousand.

Mongol militia. But the Mongols won. Khorezmshah died during the escape to

island where there was a colony of lepers, but his son Jelal ad-Din continued

war until 1231, when he was defeated and then killed by some Kurd. Then the war continued

Seljuk Turkmens and Ayyubid Kurds, descendants of Salah ad-Din. But the Mongols found success here too.

allies: they were supported by the Armenians and Syrians, as well as the Georgians, who then came out

against, but were suppressed.

Western Asia turned into a bloody hell. The remnants of the defeated Khorezm

troops - the Kangly, Karluks and Guzes - raged in Syria and Palestine, where they took in 1244.

Jerusalem, ceded by the Egyptian Sultan Camille to the Emperor Frederick II

Hohenstaufen. The Khwarezmians tried to find service in Egypt, but their willfulness and

Their cruelty forced the Egyptian Sultan to kill them.

The Ismailis sent fanatical assassins from their impregnable mountain castles against

people they didn't like. Neither Muslim nor Christian was at peace for a minute about their

LIFE.

The Caliph, having got rid of the Khorezmian threat, declared a holy war against

the Mongols, rightly believing that the union of the steppe Nestorians with the Armenian Monophysites

threatens all of Islam. The Mongols responded with the "Yellow Crusade," which

wiped off the face of the earth the Ismailis, the Caliphate and the Syrian Ayyubids. But could they have acted

otherwise?

In military science there is a concept of "development of success". Stopping, losing momentum always

threaten defeat, especially if the enemy has numerical superiority. Muslims

it was, and, besides, the Mongols fought on three fronts, and their troops were scattered.

Muslims had an advantage in material and spiritual culture, the latter

was more important, since the propaganda of Islam was carried out among the Mongols themselves, even the Khan's

the Borjigin family. Therefore, the Muslim super-ethnos had a chance to win.

However, it was not its creators, the Arabs, who saved Muslim culture, nor their teachers.

Persians, not the descendants of the ancient Egyptians - the Copts and fellahins, who were still Christians at that time, but

Polovtsians, bought at slave markets, brothers of those who, having remained in their native lands

steppes, were unable to defend their homeland from the Mongols. How could this happen?

A homeostatic ethnos, like any population with an average behavioral stereotype,

seeks to get rid of extreme individuals who stand out from the mediocrity

due to the level of passionarity. The Romans threw dreamers (Christians) into the arenas

circuses, the German inquisitors burned them, accusing them of witchcraft, the Byzantines forced

emigrate to Persia and China, Chinese legists buried readers alive

Confucius and Qu Yuan, and the humane Polovtsians sold them to Egypt. So, there on the shore

832 See: Gumilev L.N. Ancient Turks. P. 42-52.

833 See: Gumilev L.N. Search for an imaginary kingdom. P. 187.

one of the channels of the Nile Delta, wide as the sea (bahr), a colony has accumulated

passionaries, the remnants of the bearers of ancient Dinling valor. Compared to these

relics the Mongols were boys, and the Crusaders were youths. Both had

the future, while the Mamluk-Bahri had only inexorable entropy, which lasted until 1382,

when they were replaced by the Mamluk Burjits - Circassians and Georgians, whose camp was located in

Citadel of Cairo.

The Yellow Crusade in 1260 ended in disaster, the circumstances of which

are quite remarkable. The simple-minded Mongols, having moved from conquered Baghdad to

the liberation of Jerusalem, they believed that all Christians should become their allies.

The Armenians and Syrians turned out to be such, the Greeks and German Ghibellines were sympathizers, and

the worst enemies were the Guelph papists, including the influential Knights Templar. All

They brought harm to the Mongols, but in different ways.

Eastern Christians, extremely embittered against Muslims, began to use

The cruel methods of executing prisoners aroused the will to resist in Muslims.

The Greeks were busy liberating Constantinople from the Crusaders and did not help.

the Mongols to complete their campaign. The Antiochian prince Bohemond came out in support

Mongol army... and was excommunicated. Crusaders in Sidon, Tyre and Gaza

supplied the Egyptian Mamluks with provisions and fodder, which gave them victory at Ain-

Jalude, since the Mongolian horses were tired from long marches through the deserts, and in those

At that time, the condition of the horses meant a lot. The defeated Mongols retreated beyond the Euphrates, and

the era of Mongol victories was over. True, the crusaders of the "Overseas Land" paid for it

their betrayal in full. The Mamluks took all the Christian fortresses in Palestine and killed everyone

surrendered, they massacred the Eastern Christians in Syria and Armenia, and the fellahin of Egypt and

The Nubias converted to Islam.

The Muslim superethnos entered an inertial phase of ethnogenesis, which was disrupted in

KhSU in. with a new passionate impetus - the emergence of the Ottoman Turk ethnic group.

Mongol power was maintained in Iran, but only thanks to apostasy.

1295 Ilkhan Ghazan accepted Islam, which meant capitulation to the majority

population of the country. He had nowhere to expect help from. In the Mongol ulus from 1259.

a brutal civil war raged between the usurper Kublai and the zealots of nomadic traditions

olden times - by the Western Mongols, who were supported by the khans of the Golden Horde. War

ended in 1304 due to the extreme fatigue of both sides.834 In Mongolia

the ulus entered a phase of breakdown. The integration of nomadic ethnic groups into the "mongolosphere" was replaced

disintegration, as a result of which new independent ethnic groups emerged.

The intensive course of the ethnogenesis process during this period is distinguished by a wide

meridional strip - from Pskov to Bursa and further south, to Abyssinia: the same

increased activity in populations, mixing of ethnic groups, emergence of new social

forms - in short, another explosion of ethnogenesis, with the only difference that the areas

meridional shocks are always wider than latitudinal ones, apparently due to what is happening

blurring of boundaries due to the rotation of the Earth.

This phenomenon is of such great importance for our homeland that we have the right

shift attention from the east to the west of Eurasia and move on to a description of the decline and rise

Russia.

Part Five

From Zenith to Nadir

834 For more details, see: ibid. Pp. 209-229.

XXI. Search for the guilty

136. What does “the destruction of the Russian land” mean?

This is a strange title of one ancient Russian manuscript, of which only a few words have survived.

fragment. It is supposedly dated to the 13th century. It is believed that it was written by

on the occasion of one of the Mongol invasions - in 1223 or 1238.835

But let us leave this dispute to philologists - something else is more important to the ethnologist: the author of the treatise not only

suggests the possibility of the “death” of a large, strong and rich ethnic group, but is also confident in

that it happened in the 12th century. Why could he think so, even taking into account that in

In the Vladimir Principality, Batu Khan’s troops burned only 14 wooden fortresses in the winter of 1238.

cities (out of a total of about 300), and even these were rebuilt in the spring? At the same time,

his pathos, erudition and patriotism are beyond any doubt. One must think that in the lost

There was something so important in the text that it is difficult to imagine in our time.

We, people of the 20th century, are so accustomed to evolutionary theory that discreteness

(discontinuity) of historical processes is not perceived by us. In our time it seems that

Russians descend if not directly from Pithecanthropus, then at least from Scythians, of course

plowmen, and the ancient Russians of the 12th century were completely their own, like great-uncles. That's why everyone

talk about the aging of the ethnic group, about the culture of the “golden autumn”, about the loss of traditions and renewal

stereotypes of behavior are offensive to our great ancestors. Everyone is sure of this

ordinary people, many scientists and even writers, except for A.K. Tolstoy, who showed in his

ballads the depth of the difference between Ancient, Kievan, and Muscovite Rus. It is no less,

than between the Rome of the Caesars and the Rome of the Popes: in both places it is not in culture, but in morals and customs,

i.e. in behavioral stereotypes, therefore, in ethnogenesis, and not in modifications of institutions:

state, church, class, architecture, etc. Not to notice the deep crisis of the 13th century.

Scientists-historians could not, although it was extremely difficult to explain it from the standpoint of evolutionism.

But a solution was found and accepted by many. This crisis and the ensuing

"destruction" was long attributed to the southern neighbors of the Russian land. Only in the 20th century did this

The concept has been criticized. Let's try to understand the problem by taking a look at

historiography.

In Russian sources of the 12th-18th centuries, the Polovtsian steppe is called the “Unknown Land”.

This is surprising because before 1093, and even more so in the XV century, Russians traveled freely in

Tmutarakan and Crimea and even through the steppes of the North Caucasus to the shores of the Caspian Sea,

and suddenly in the Laurentian Chronicle under 1252 about Andrei Yaroslavich Vladimirsky

It is said: “He fled to an unknown land.” And the same is in “The Tale of Igor’s Campaign” and in “The Tale of

bygone years." D.S. Likhachev explains that this name is not used as

precise geographical term, but as an emotional definition of Polovtsian

steppes.836 But this is all the more strange, since the name was established for the southern steppe after

the victorious campaigns of Vladimir Monomakh and the sharp reduction of the Russian-Polovtsian

collisions. The thought suggests itself that the knowledge of ancient Russian geographers in the 12th century.

The Polovtsian steppes, previously well known, also diminished and became unknown lands.

Such regression is sometimes observed in science. Knowledge and oblivion change places.

137. Was there a “struggle between the forest and the steppe”?

835 See: Begunov Yu.K. Monuments of Russian literature of the 13th century. P. 110 et seq.

836 See: The Tale of Igor's Campaign. Moscow; Leningrad, 1950. P. 394. This is not quite true. In the Tale of Bygone Years, under

1093 unknown country (in the sense of "foreign land") is a truly emotional turn of phrase. And in the texts of the 13th century.

the same word sounds like a geographical term.

So, in the 12th century, the former steppe outskirts of Kievan Rus first turned into the “Land

"I don't know", then to the "Big Meadow" and finally to the "Wild Field", conquered by the Russians and their

Kalmyk allies only at the end of the 18th century. But then the study of this country had to be

start over. The steppe expanses of the Northern Black Sea region have always been convenient for

development of cattle breeding. Therefore, Asian nomads migrated to Eastern Europe.

Of course, these migrations caused clashes with the local population - the Slavs,

whose economy was linked to forests and river valleys. However, nomadic

the economy cannot exist without connection with agriculture, because the exchange

products are equally important for both sides. Therefore, we observe, along with the military

constant examples of symbiosis in clashes. The Pechenegs after the defeat at Leburne

settled in Dobrudja and became allies of Byzantium; the Torks settled on the right bank of the Dnieper

and supplied border guards for the Kyiv princes; the Cumans, strong and warlike

people, after the first clashes with the Rusichi, became allies of Chernigov

principalities.

And this is no coincidence. The economic and geographical unity of the region, which combined

zonal and azonal (river valleys) landscapes, determined the need to create

an integral economic system, where the parts do not oppose each other, but complement each other

another.837 Of course, this did not exclude clashes, sometimes bloody, and this is what

was striking to contemporaries of the events. Authors of the 19th-20th centuries created the concept

the eternal struggle of "forest and steppe". This idea was initiated by S.M. Solovyov, who believed that

that the flow of Slavic colonization followed the line of least resistance - to the north-

the east, where the Rostov land, populated by Finns, submitted to the Slavs without resistance,

while the warlike nomads were an insurmountable threat to the Slavic farmers

barrier. This concept was uncritically accepted by V.O. Klyuchevsky, P.N. Milyukov, A.E.

Presnyakov, G.V. Vernadsky and B.A. Rybakov, not to mention the historians of the “Ukrainian”

directions, such as, for example, N.I. Kostomarov, V.V. Antonovich, M.S. Grushevsky,

V.G. Lyaskoronsky and others. However, before agreeing with this concept, let us look at

historical and geographical facts, considering that the latter were outside the field of vision of S.M.

Solovieva.

138. Northern and southern neighbors of Rus'

Let's take a look at the recent past. There was no peace on the borders of Rus'. Yaroslav

The Wise Man made campaigns to the north: in 1030 – to the Chud (on their land he built a city

Yuryev, lost in 1224), to the Yatvingians - in 1038, to Lithuania and Mazovia - in 1040-

1041, again to Mazovia - in 1047, and he sent his son, Vladimir, to the pit in 1042,

Finally, in 1058, after Yaroslav's death, the Goliads, a Lithuanian tribe, were conquered

southwest of Moscow.

Vladimir Monomakh conquered the Vyatichi, the last stronghold of the Slavic people, in two campaigns.

paganism, but the Mordvins defeated Prince Yaroslav Svyatoslavich in 1104 at Murom and

stopped the advance of the Rus. Mstislav the Great raised the Novgorodians and Pskovians

against the Chud in 1116 and went to Lithuania in 1131, but after the death of the latter

In 1166, the Latvian Zemigola tribe defeated the sole ruler of Ancient Rus'

Polotsk princes. The losses of the Russian squad were estimated at 9 thousand warriors. The offensive on

north was stopped. This short list shows that the special attention paid

historians of military clashes on the southern border, prompted by literary

reminiscences rather than a sober comparison of facts against a broad historical background.

In the south: in 1036 - the defeat of the Pechenegs near Kyiv, in 1060 - victory over the Torks and their

837 See: Gael A.G., Gumilev L.N. Soils of different ages on the steppe sands of the Don and the movement of peoples

for the historical period // Izv. Academy of Sciences of the USSR. Ser. geogr. 1966. No. 1.

submission in 1064, in 1068 - defeat by the Polovtsian prince Sharukan on the Alta and

a month later, revenge - his defeat at the river Snov by Svyatoslav of Chernigov. From 1092 to

1117 - war against the Polovtsians on the initiative of the Grand Duke Svyatopolk II and complete

the subjugation of their western nomadic camps by Vladimir Monomakh. The eastern "wild" Polovtsians

voluntarily enter into an alliance with the Suzdal princes. Then, for 120 years, from 1116 to 1236,

Polovtsian raids on Rus' - only 5; Russian campaigns on the Steppe - also 5, cases of participation

Polovtsians in civil wars - 16. And not a single large city taken by the Polovtsians! But in 1088

The Bulgarian foresters took Murom!

Let's move on to the geography of the economy. The host landscape of the ancient Rus was not

as much forest areas as forest-steppes, open fields and river valleys. With extremely rare

the population of Rus' in the 1st century (about 5.5 million) practiced fallow systems

agriculture, which required a semi-settled lifestyle; semi-nomadism was not excluded

based on livestock farming, especially in the steppe zone.838

The Turks were not nomads either (see above); agriculture developed near winter camps, as

among the Cossacks - Don and Zaporozhian - and among the Nogais. The difference between "forest" and "steppe"

was not so great, especially since in the 12th century the steppe was covered with islands of forest: groves and

pine forests. They were exterminated by people in the 19th century.839

And finally, in the 13th century, the Russians and Polovtsians jointly repel the Seljuk landing in

Crimea and the Mongol raid on the Don and both times they share the bitterness of defeat. No, it was not

so simple! However, before making a decision, let's look at the history of the issue, but not

a microscope, so as not to lose perspective, and a telescope, to see the picture of opinions and

doubts entirely, for all 200 years of posing the problem.

139. "State point of view" in the 19th century

Now we have to take a break from the narrative of events and understand

the problem of relations between the Polovtsians and the Rusichi. This problem has two solutions,

of which only one can be correct. Therefore, it is advisable to deviate from

chronological principle, in order to take into account all the necessary material and get rid of

transient errors that cause a lot of harm to science and everyday life. After all, what

from a layman's perspective it seems simple, but in reality it is complicated and not at all like

appears at first glance.

In the 19th century, it was axiomatically assumed, and even included in high school textbooks, that

"knightly Rus' and the disturbing, unkind steppe, spreading like a boundless sea from the Volga

to the Danube", 840 were eternal antagonists. In our time this opinion is disputed as

biased and not in accordance with the facts as recorded strictly and impartially.841 B

in fact, the optimal conditions for the development of culture and the prosperity of the economy

were not in the dense forests of the Trans-Volga region and Siberia and not in the sunny desert of Kazakhstan, but on

landscape border of forest and steppe zones, as well as in azonal landscapes - river

valleys. The natives of the forest and steppe learned to live in ethnic symbiosis, exchanged

838 See: Shennikov A.A. Agricultural partial sedentarism and the “theory of vagrancy” // Ethnography

peoples of the USSR. L., 1971. S. 88-89.

839 See: Gribanov L.N. Changes in the southern boundary of the pine range in Kazakhstan // Bulletin of agricultural science (Alma-

Ata). 1965. No. 6. P. 78-86.

840 Rybakov B.A. "The Tale of Igor's Campaign" and its contemporaries. Moscow, 1971. P. 8.

841 See: Belyavsky V.A. Regarding the “eternal antagonism” between the agricultural and nomadic population

Eastern Europe // Slavic-Russian Ethnography. L., 1973. P. 101-108.

surplus products of labor and did not form chimeras, despite frequent mixed

marriages. At the same time, both ethnic groups - the Rusichi and the Cumans - each lived at the expense of natural resources

their region and were therefore limited by the boundaries of their landscapes. But then why

the concept of the eternal antagonism between Rus' and the Steppe emerged and strengthened, and to what extent it

corresponds to the undoubted facts of history? This question will have to be given special attention

attention.

For Russian historians (not only chroniclers) in the 15th-17th centuries, the Polovtsian problem

was irrelevant. The war on the southeastern border was ongoing, but the opponents

Russia had states that were part of the Muslim superethnos: Crimea, Kazan and

The Ottoman Empire, because already during the “great turmoil” in the Golden Horde of the steppe

the superethnos in Western Eurasia disintegrated into its constituent parts and disappeared as a whole. When

Kalmyks, a true steppe ethnic group, migrated from Dzungaria, and appeared in Russia

entered into an alliance with them and with their help conquered Crimea.

Therefore, when at the end of the 18th century interest in the past forced us to turn to antiquity,

historians encountered the chronicle tradition and accepted it as material for their own

theoretical constructions in the spirit of his time.

Pre-revolutionary Russian historiography - from V.N. Tatishchev to G.V. Plekhanov, for

with rare exceptions, solved the problem of Russian-Polovtsian contact in a uniform manner, not

confused by the obvious contradictions in the sources themselves and the inconsistency of their

conclusions with geography and world history.

V.N. Tatishchev wrote: “The Polovtsians and Pechenegs were more than many hundreds of years behind the Russians

by raiding, capturing and robbing the borders, they caused great harm... to which disagreement and

the civil strife of the Russian princes was a considerable reason..." Vladimir Monomakh decided to marry

his sons on the Polovtsian princesses, "but very little peace and benefit is gained through that

acquired".842

Vladimir Monomakh himself wrote that he had concluded “19 peaces” with the Polovtsians. It seems that

he knew better where the benefit was, especially since it was he who was the first to lead the Polovtsian army to

Rus' to defeat the Polotsk principality.

N.M. Karamzin called the Polovtsians “tireless villains” and claimed that “peace with

such barbarians could only be a dangerous truce.”843 Why did the Russian princes

1223 went to rescue the Polovtsians on Kalka?

N.G. Ustrialov, although he cited facts of the Polovtsians’ participation in civil strife as

mercenary troops, calls them "fierce villains."844 Less emotional S.M. Solovyov

believed that “Russia ... had to fight with the inhabitants of the steppes, with the nomadic Asian

peoples... .».845 This idea was developed following Solovyov by V.O. Klyuchevsky. They gave

this war has the character of a "struggle between the forest and the wall" 846 than the thesis of the "eternal antagonism" of Rus'

and the Steppe was given a kind of geographical meaning, but the point was different: the creators of this

The concept considered it its duty to justify Russia's "backwardness" compared to Western European countries

and prove to the ungrateful Europeans that “Rus', with its steppe struggle, covered the left

flank of the European offensive.”847 That is, the historical merit of Ancient Rus' before

842 Tatishchev V.N. Russian History... Book 1. P. 271-274.

843 Karamzin N.M. History of the Russian State. St. Petersburg, 1892. Vol. 1. P. 159; Vol. 2. P. 46-47.

844 In Stryalov N.G. Russian history. St. Petersburg, 1837. Part 1. P. 143-144.

845 Soloviev S.M. History of Russia... Book 1. P. 57.

846 Ibid. P. 647; Klyuchevsky V.O. Course in Russian History: Works in 9 volumes. Vol. 1. Part 1. Moscow, 1987. Pp. 68–84.

847 Klyuchevsky V.O. Decree. op. T. 1. Part 1.

world civilization is that the Russians, without sparing themselves, covered up the Catholic

monasteries where our ancestors were excommunicated for belonging to the schism;

knightly castles, from where feudal lords came out to plunder Byzantium, our co-religionist; city

communes that traded in Slavic slaves and rogue usurers expelled by the people from

Kyiv. And the funniest thing is that this sincere admiration for the West for some reason

was called patriotism!

140. Another point of view

N.I. Kostomarov presented the southern Russian situation somewhat differently,

who considered the Ukrainian people, if not eternal, then very ancient and always unlike

Great Russians. In his opinion, the basis of Russian history was the struggle of two principles -

appanage-veche and monarchical. The South was republican, monarchical -

Great Russia. And the nomads delayed the development of civilization in Ancient Rus, even the Torks

and the Berendeys, who mixed with the Slavs and fought under the banners of the Kyiv princes.

"Rus' was surrounded by foreigners ready to interfere in its affairs. From the East, like clouds,

one more gloomy than the other, hordes of nomadic steppe peoples of Asia came out, greedy for

robbery and extermination", 848 and, even helping the southern Russian princes, the nomads brought

harm, because due to the mixed population, “no stable state could be formed in Rus'

princely power, no clan aristocracy, no... popular rule", and frequent Polovtsian

The raids forced the "Southern Russians" to move to the north, where they apparently turned into

Great Russians. The final blow to Kyiv was dealt by the Mongol invasion.849 But for some reason

Southern Rus' was conquered not by the Tatars, but by the Lithuanians!

The views of N.I. Kostomarov appeared in the 60s of the XIX century and found followers

among Ukrainian nationalists, for example M.S. Grushevsky and others,850 but 120 years later

this militant provincialism seems frivolous. After all, the Russians were much

stronger than the steppe dwellers: Oleg Svyatoslavich used the Polovtsians, and Monomakh defeated them.

However, N.I. Kostomarov's psychology is understandable: it is more pleasant to blame others for one's own troubles

neighbor than yourself.

Both directions - state and "regional" - seem irreconcilable,

have one thing in common: their representatives considered numerous and

the diverse steppe ethnic groups of Eurasia as a homogeneous gray mass of barbarians, hostile

any and, most importantly, European civilization. For Western Europe, this is a long-standing traditional

opinion. The Seljuk Turkmens and the Mamluks of Egypt stopped the Crusader armies and

expelled the knights from the "Overseas Land," or Palestine. The Polovtsians dealt a fatal blow

the blow of the Latin Empire, after which its death throes lasted for half a century, and the vanguard was pretty battered

Catholic West - Hungary. Therefore, the antipathy of Europeans to steppe Asia is understandable.

But why do Russian historians root for the states that organized the Crusades in the 13th century?

campaign against Rus'?

The onslaught to the east, which began in the 11th century, continued in the 13th and 14th centuries, when there were

Kyiv and Chernigov were conquered by the Lithuanians, and in the 17th century, when the Poles burned Moscow; in the 19th century,

The French did the same thing and the Germans wanted to do the same in the 20th century. And the Polovtsians only asked

peace or defended themselves against the victorious squads of Vladimir Monomakh. But historians of the 19th century,

with an excellent knowledge of the chronicles, they pretended that “the forest is fighting with the steppe” and this

848 Kostomarov N.I. Historical monographs and research. St. Petersburg, 1903. P. 112.

849 Ibid. P. 112, 116, 133, 158.

850 See: Mavrodina R.M. Kievan Rus and Nomads. L., 1983. Pp. 19-20.

naturally.

Finally, in 1884, P.V. Golubovsky convincingly proved that in the southern Russian steppes

there lived three different Turkic peoples, hostile to each other, and each of them had its own

history and their destiny. These were the Pechenegs, descendants of the Kangly, the Torks, a branch of the Guzes

and the Polovtsians, or Cumans, are a people of ancient culture. Polovtsian beauties were mothers

many Russian princes, including Alexander Nevsky.

And yet P.V. Golubovsky wrote: Rus' “borne this struggle on its shoulders (with

Cumans) and covered Europe with her chest.”851 He repeated the theses of N.I. Kostomarov and his

teacher V.B. Antonovich. This is what hypnosis of preconceived opinions gives. 852

And yet, P.V. Golubovsky should be considered the founder of scientific Kumanology. S.A.

Pletneva quite rightly points out that “the works on the Polovtsians that came out before the work

P.V. Golubovsky, as a rule, are written extremely tendentiously, sometimes simply

amateurish and only testify to the fact that scientific interest in the Polovtsians arose back in

first half of the 19th century."853 But this "interest" characterized not so much the subject

study, how much the tastes and moods of the historians themselves. P.V. Golubovsky did not speak out

against the prevailing prejudice about Russia's subservient role in relation to

Western Europe, but his research gave 20th century historians the opportunity to open a series

genuine scientific research, without unnecessary and intrusive bias.

The merit of a scientific monograph is determined by the degree of completeness of reliable information.

material on the given topic and at the given level of research. One person such

the task is beyond our power. Therefore, it is entirely legitimate to have a succession in which the relay

scientific achievements are passed down from generation to generation. Today, the synthesis of archeology with

history, after repeated attempts by various researchers, most fully

implemented by S.A. Pletneva and G.A. Fedorov-Davydov.854

But while the trial was ongoing, speculative historiosophy in the pre-revolutionary years

developed on a new basis, borrowing ideas that were still in the air of London

fogs, Parisian boulevards and quiet streets of German university towns. Our

Historians, displaying Slavic spontaneity, sometimes caught up, but sometimes got ahead

European philosophical thought, which was not always beneficial to the cause.

141. "Even the old breathes newness"

Increased attention to Russian-Polovtsian relations gave rise to many private

concepts, more or less witty and always contradictory. To analyze them would take us out of

ethnology into the field of historiography.855 But this gives rise to a characterization of non-Slavs and

Turks, but Slavists and Turkologists, which is not the objective of our research. Therefore

we can limit ourselves to an analysis of two concepts: political science and economics. The first

851 Golubovsky L.V. Pechenegs, Torks, Polovtsians before the Tatar invasion. Kyiv, 1884.

852 See: Mavrodina R.M. Decree. op. pp. 23-24.

853 Pletneva S.A. Polovtsian land // Old Russian principalities of the 10th-12th centuries. P. 260.

854 See: Pletneva S.A. Pechenegs, Torks, Polovtsians in the southern Russian steppes // Materials and research on

Archaeology of the USSR. 1958. No. 62; Fedorov-Davydov G.A. Nomads of Eastern Europe under the rule

Golden Horde khans. M., 1966.

855 The abundance of research into Russian-Polovtsian contacts had two consequences. On the one hand, there was

a wealth of factual material has been accumulated, on the other hand, individual constructions intersect, involuntarily

became eclectic (see: Mavrodina R.M. Op. cit. pp. 25-39).

formulated by A.E. Presnyakov,856 thereby anticipating the “challenge and response” theory of A.

Toynbee, 857 the second - N.A. Rozhkov, 858 the continuation of whose views was the theory

"commercial capital" and the struggle for trade routes M.N. Pokrovsky.859 This side

Pokrovsky's views are not organically connected with his other statements, although both

others were rejected by further research.860

When explaining major historical phenomena, such as the emergence or

the disappearance of one or another “civilization” (we call it “culture”), there is always a

the question "why?" A. Toynbee rejects all natural influences, biological and

geographical, and offers his original concept: “Man achieves

civilizations not as a result of higher biological talent (heredity) or

geographical environment (meaning easy living conditions), but as

response to a challenge in a situation of particular difficulty that inspires him to do

"an unprecedented effort" (Or. sn. R. 570). That is why one of the chapters of his work is called

"The Virtues of Misfortune."

What are these challenges? Sometimes bad natural conditions: swamps along the banks of the Nile,

tropical forest in Yucatan, sea around Hellas, and in Russia - snow and frost. Yes, yes, and

Perhaps the reason for England's prosperity is the London fog? The author is silent about this.

The second group of challenges is attacks by foreigners, which, according to A. Toynbee, is also

stimulates the development of civilizations, because attacks must be repelled. As an example

Austria appears, which allegedly overtook Bavaria and Saxony because it was

In the 17th century the Turks attacked. But, as is known, the Turks first attacked Bulgaria, Serbia,

Hungary, Byzantium, to which they responded with capitulation. And the Turks were driven away from Vienna by Jan's hussars

Sobieski, whom the Turks at that time "did not call". The example does not confirm

concept, but contradicts it.

This long digression is due to the fact that A.E. Presnyakov, independently of Toynbee and

even earlier than him (1907-1908) he gave the same explanation for the flourishing of the Kyiv principality:

the threat from the nomads from the southern steppes led to the creation of a "military

princely-squad organization... But for his service to the cause of European culture

The Kiev region paid with an early strain on its strength...”861 Another version of the concept

"the eternal struggle between the forest and the steppe."

In A.E. Presnyakov's interpretation, much, if not everything, is unclear. Kyiv was captured not

Pechenegs, and Varangians, the Pechenegs were for a long time allies of Igor and Svyatoslav,

whose tragic death is an episode deserving separate study.

And then, the Pechenegs support Yaropolk and Svyatopolk against Vladimir and Yaroslav, 862

856 See: Presnyakov A.E. Lectures on Russian History. Vol. 1. Moscow, 1938; Vol. 2. Moscow, 1939.

857 Topbee A.T. And Zshadu oh Nisiogu. Abgiyretepi oґ uishtes 1—YI Bu O.S. Botegue!. M.U.; Togopyu, 1946. R.

570. For a critique of the “challenge and response” theory, see: Gumilev L.N. On the anthropogenic factor of landscape formation

(“Landscape and Ethnos”, UP) // Vestn. LSU. 1967. No. 24. P. 104-105.

858 See: Rozhkov N.A. Russian history in comparative historical light (the foundations of social

speakers), 4th ed. L.; M., 1930. T. 1.

859 See: Pokrovsky M.N. Russian history in the most concise outline. Moscow, 1933.

860 See Grekov B.D. Kievan Rus and the problem of the origin of Russian feudalism in M.N. Pokrovsky //

Against the historical concept of M.N. Pokrovsky. M.; L., 1939. Part 1. P. 112.

861 Presnyakov A.E. Op. cit. P. 143.

862 Ibid. P. 145

i.e. they participate in civil strife, nothing more. The attack on Kyiv in 1036 is connected with the change of religion,

and at that time this meant a change in political orientation.

The Torks ask Vsevolod I for an alliance and a place to settle. The Polovtsians a month later

accidental victory on the river Alta were utterly defeated by Svyatoslav of Chernigov at Snov,

and 3 thousand Russians were enough against 12 thousand Cumans. War of 1093-1116.

occurred on the initiative of the Russians, and in the 13th century the Russians went to Kalka to save the Polovtsians from

Mongols. Why is that?

And the principle itself?! If necessity alone is enough to create a strong

state, then why are they created so rarely? Why hasn't the same been created?

state in the 13th century, when the need for it was even more acute? And why did the Kyiv princes

it was not the Pechenegs and Polovtsians who were conquered, but the Slavs? And how cruelly! Apparently, the Slavs

a strong state was not needed in Kyiv, although Kyiv was the center of trade with Europe.

Furs and precious items, expensive fabrics, wines and spices were transported to and through Kyiv. 863 A

What got to Kyiv?

Here the economic concept of N.A. Rozhkov, accepted by A.E., enters into dispute.

Presnyakov without criticism. 864 This is not a condemnation. Rozhkov is apparently quite right when he writes:

“The foreign trade of that time was characterized by two distinctive and significant

features of prime importance: firstly, trading activity was an occupation

exclusively of the social elite - the princes, their warriors and a small

groups of wealthy citizens; the mass of the population did not take any part in it,

because she did not sell, but gave away for free, as a tribute, the products of hunting and beekeeping;

secondly, foreign trade did not affect... the urgent... needs of even these,

the upper classes of the population who governed it; they received everything they needed in kind,

sending only the surplus to the foreign market and exchanging only luxury items there."865

Yes, but it is similar to the "trade" with the Indians of Canada and the Zulus of South Africa.

a way to enslave a country by deceiving and getting the natives drunk. This is a program

colonizers of the era of "primitive accumulation of capital", destructive for the peoples,

who became its victims. And N.A. Rozhkov shares it. He, like all those listed

the authors, claims that "in the 11th century, with the fall of the Khazar kingdom and the triumph of the Polovtsians in

in the southern and southeastern steppes, trade with the Arabs weakens and finally completely

ceases because the Polovtsians cut and destroy what existed before

the way for this trade."866 From here N.A. Rozhkov concludes that the Polovtsians represented

the greatest danger to the Old Russian state. 867

Rozhkov should have taken an interest in the affairs of the Caliphate, which in the 10th-10th centuries

divided between the Qarmatians, the Daylamites and the Seljuks. The war there was incessant. There was no one

and nothing to trade with! You should know that merchants in the Steppe, from China to Germany, used

inviolability, for which they paid duties.

But the main thing is not this, but why did the Russians need deficit trade? This is not “forest and

863 Ibid. P. 146.

864 Ibid. P. 65.

865 Rozhkov N.A. Review of Russian history from a sociological point of view. Part I. Kievan Rus. 2nd ed. Moscow,

1905. P. 24-25.

866 Rozhkov N.A. Russian history in comparative historical perspective (fundamentals of social dynamics).

T. 1. P. 152.

867 Ibid. Vol.2. Pp. 5-6.

steppe", and the worship of mammon.

Since the beginning of the 20th century, a number of historians have begun to admire deficit trade.

is becoming an obsession inherited by some Soviet historians from

of the past era of historiography of the problem. P.I. Lyashchenko saw in the nomads "wild

steppes of the south" the reason for the slow historical development of the Eastern Slavs.868 How is this

understand? Did the Eastern Slavs really need to give away their goods for free, as a tribute?

furs through princes to merchants and moneylenders?! S.V. Yushkov mourns the defeat of the Khazar

Khaganate - a state of predatory slave traders and speculators - as "negative"

phenomenon in the economic development of Russia.869 P.P. Tolochko points out that defense and “protection

trade routes were headed by the Kyiv princes and were conducted in the interests of all of Rus'.”870 A

why was Kyiv plundered - first by the Suzdal people in 1169, and then

Chernigov residents in 1203?

Even V.V. Kargalov, who was very unkind to the small peoples of our

Rodina, writes that in the 12th century, “rarely did a civil strife occur without one or another prince

did not invite the pagans to help him.”871 Consequently, the Polovtsians and Russians already

constituted a single ethnosocial system, with the number of Russians reaching 5.5 million, and

Polovtsians - several hundred thousand.872 And of course, trade relations between Rus' and the East in

The 12th century came to a halt: oriental beads disappeared from the inventory of ancient burials.873

It's a pity, of course, but Russian furs have stopped coming to the East. And foreign merchants

lost most of their income. But the tax burden on the population was reduced:

It was easy for the Slavic men to feed the prince and his retinue, but it was difficult to satisfy the world

the market is probably beyond its power. Therefore, in the 11th century in Rus' there were people who sympathized

Polovtsians, and there were also those who hated them.

But if you think about it, this point of view is not so original. It was shown above,

that the Chernigov and Seversk princes learned to find a common language with the Polovtsians.

Vladimir Monomakh spoke to the Polovtsians from a position of strength. On the one hand, he suppressed them

independence and included the western nomadic camps into the Russian land, on the other hand,

concluded "19 peaces" with the Polovtsians, i.e. used them as allies against others

Russian princes. Both positions excluded injustice towards the Polovtsians. With them

the princes knew how to come to an agreement, and perhaps even better than among themselves. To their contemporaries

Monomakh's interpretation of the events of the 12th century by historians of the 19th-20th centuries would seem

unreal.

But, as was indicated above, there was also a third program, though only in Kyiv, at court.

Grand Duke Svyatopolk Izyaslavich. It was carried out by the "young" (young) companions

Svyatopolka P. The name does not indicate their true age; it is simply the name of the party,

based on merchant capital and had a Polish-German orientation. It was this

the party pushed the Grand Duke to war because prisoners were sold into slavery to merchants,

who took them to Regensburg and Venice for further resale in Egypt. The Greeks were

868 See: Lyashchenko P.I. History of the Russian National Economy. Moscow; Leningrad, 1927. Pp. 25, 60.

869 See: Yushkov S.V. Feudal relations and Kievan Rus // Uchen. zap. Saratov state University. Vol. 2. Issue.

4.1924. P. 9-10.

870 Tolochko P.P. Kyiv land // Old Russian principalities of the 10th-18th centuries. P. 6.

871 Kargalov V.V. Foreign policy factors in the development of feudal Rus'. P. 49.

872 See: Popov A.I. Kipchaks and Rus // Uchen. zap. LSU. Series of historical sciences. Issue 14. 1949. P. 98.

873 See: Kargalov V.V. Decree. op. P. 58.

competitors of these merchants, and therefore the metropolitanate was in opposition to Svyatopolk II, and Kiev-

The Pechersk Lavra, a rival of the metropolitanate, supported Svyatopolk. In the Lavra, he worked

Nestor - the orientation of the chronicler is obvious. 8 74

So, the Kumanophobia of the 12th century was a program of foreign merchants and their hangers-on.

in Kyiv. It was beneficial to them, and their position is understandable. Historians of the 18th-20th centuries have not yet

managed to study the history of the Great Steppe and fantasized about it. But for 20th century science

These fantasies are inappropriate. The views of this very party are repeated by the authors listed.

It cannot be said that Russian science of the pre-revolutionary period was backward, but

it was not advanced. The law school merged with the economic school in the most acute

question of the history of Ancient Rus - the problem of eastern neighbors. And the conclusion of both schools was

one: "Beat the savages!" How does this coincide with the famous solution to the Indian problem:

"A good Indian is a dead Indian!" And how disgusting this decision is today!

Americans are ashamed that their ancestors gave bounties for an Indian's scalp, as if it were a tail

wolf. Fortunately, we have no reason to be ashamed of the past. Our ancestors were friends with

Polovtsian khans, married "red Polovtsian girls", accepted baptism

Polovtsians into their midst, and the descendants of the latter became Zaporozhian and Sloboda Cossacks,

replacing the traditional Slavic suffix of possession “ov” (Ivanov) with the Turkic one —

"enko" (Ivanenko).

Ethnic groups arise and disappear in historical time; therefore, in order to

to understand the geographical problem of ethnogenesis, it is necessary to study historical science -

the history of events in their connection and sequence. The history of not texts, not institutions, not

cultural influences, but actions, and only then can reliable material be obtained,

which would not shock a reader who is able to understand what he reads and critically evaluate it

perceive.

142. Let's hear the other side too

The above mentioned historians cannot be accused of being inattentive.

to the chronicle information, to the acts, glosses and Old Russian literature. No, they are all

knew very well, and their research does not lose its value... with one indispensable

condition: we must remember that the chroniclers themselves were people of their time and recorded

their attention to extraordinary events, dedicated bright pages to them. But it would be

it is a mistake not to notice the general background, which for the chroniclers and their readers was so

It's obvious that they weren't paying attention to him.

That is why the most careful, detailed study of the chronicle information can

give only a distorted picture of events. However, the use of a wide range of material from

the history of the surrounding countries allowed A.Yu. Yakubovsky to take a critical attitude to the banal

understanding the history of Rus' and the Polovtsian steppe as an eternal war not for life but for death.

As early as 1932 he wrote: “Historiography, filled with stories of military clashes with

Polovtsians (Cumans), failed to notice the fact that for relations between Russians

principalities and the Polovtsian steppe are more characteristic and normal than wars

and raids, but intensive trade exchange."875

Other researchers expressed even greater confidence on this matter.

whose competence does not raise the slightest doubt.

“The idea of the eternal fundamental struggle of Rus' with the steppe is clearly artificial,

874 See: Gumilyov L.N. // Russian literature. 1974. No. 3. P. 171-172.

875 Yakubovsky A.Yu. Feudal society of Central Asia and its trade with Eastern Europe in the 10th-15th centuries.

// Materials on the history of the Uzbek, Tajik and Turkmen SSR. Issue 3. Part 1. L., 1932. P. 24.

of fictitious origin,” writes V.A. Parkhomenko.8 76 V.A. Gordlevsky is even more

categorically: “...the official, church-inspired idea of a people living outside

cities where the Christian faith was established, and in the steppe, it comes... from the West... through the Catholic

missionaries; cultural ties between Kyiv and the West brought with them a view of the Polovtsians as

on the “rod of God” — the scourge of God.”877 V.A. Gordlevsky points out that as mutual

the political relations between the Polovtsians and the Russians were changing as a result of the adaptation;

in the 12th century they become increasingly close and friendly, “growing into everyday life

everyday life”, especially through mixed marriages in all strata of society.878 So, before us are two

mutually exclusive concepts, solidly argued on both sides, as a result

which leaves the problem open. Let's try to solve it using the "panoramic" method, since

We have carried out an analysis of the chronicle texts in a special work, 879 thanks to which

reliable information on which to base broad conclusions has been peeled away.

Kumanophobia is based on unconditional trust in the assessments of the author of "The Tale of the Campaign"

Igor". However, although the genius and antiquity of the poem are beyond doubt, critical

its perception, like any source, is mandatory. Assessments are often based on personal

the author's sympathies, his connections, tastes and goals, which are unknown to us, descendants.

The reliability of information can only be established by the ratio of judgment

ancient author with indisputably established facts. It is enough to do this

comparison to make sure that the author of The Tale of Igor's Campaign was biased.880

But the second concept corresponds to undoubted facts. From the 10th to the 13th century,

trade routes functioned from Kyiv to the Black and Azov Seas and in the middle of the steppe

there were Russian cities: Belaya Vezha on the Don and Belgorod in the lower reaches of the Dniester, what would have happened

impossible with the constant military clashes that took place within the

Rus (princely civil strife).

As for the political unity of the steppe peoples, supposedly capable

to confront the Kievan state in the 10th-12th centuries, then this is a myth. Constant clashes due to

pastures were aggravated by the institution of blood feud, which left no room for reconciliation, and

especially unification. The steppe khan could more easily come to an agreement with the Russian prince, who believed

that “one is not judged for daring in battle” than with another steppe dweller, completely bound by family ties

traditions. That is why the Hungarians, Bulgarians and Alans abandoned their native steppe, having given in

a place for the Asians - the Pechenegs and Torks, who were being pushed back in the Siberian and Aral steppes

the Cumans at the very time when the mighty Kiev Khaganate was gaining strength in the Russian land. So

can one think that this sovereign state could be threatened by disparate groups

fugitives, especially since the nomads did not know how to take fortresses? And raids and counter-raids are

a small war typical of the Middle Ages.

When Vladimir Monomakh brought order to Rus' and in 1111-1116 he endured the war

into the steppe, the Polovtsians were defeated, split into several tribal unions and found themselves

the use as allies of those princes who hired them for a fee. Independent,

or "wild", the Polovtsians remained beyond the Don and became allies of the Suzdal princes.

876 Parkhomenko V. Traces of the Polovtsian epic in the chronicles // Problems of source studies: Collection 3. M.; L., 1940.

P. 39.

877 Gordlevsky V.A. What is a “barefoot wolf”? // Selected Works. T.P.M., 1961. P. 487.

878 Ibid. P. 487. Cf.: Kshibekov D. Nomadic society: genesis, development, decline. Alma-Ata, 1984. P. 38.

879 See: Gumilev L.N. Do Humanities Students Need Geography? // Slavic-Russian Ethnography. L., 1973. Pp. 92-100.

880 See: Gumilev L.N. Can a work of fine literature be a historical source? //

Russian Literature. 1972. No. 1. P. 73-82.

Indeed, if the Polovtsians had not capitulated in time, but had continued

war against Rus', they would have been completely destroyed. Carts harnessed to oxen,

They move across the steppe at a speed of 4 km per hour, and even slower across rough terrain.

But the Russian cavalry could cover 15 km at a trot, and 8 km at a fast pace.

10 km. This means that the nomad camps were practically defenseless against Russian attacks, especially since

the light Polovtsian cavalry could not withstand the onslaught of the heavily armed Russians, and

maneuverability was of no importance when defending wives and children in carts. Finally, the Polovtsian

the winter quarters were neither mobile nor fortified, whereas the Russian fortresses were reliably

protected their inhabitants, and the forest is always a convenient shelter for fugitives. The Polovtsian khans were

would be unwise if they did not take all these circumstances into account. But they were smart and

preferred alliances with the princes of Chernigov, Galicia and Suzdal against

Kyiv, since they relied on the Torks, who were hostile to the Polovtsians. That is why

Kievan chronicles are so unfavorable to the Polovtsians. It must be assumed that the Chernigov

The chroniclers wrote the same thing about the Torks and the "black hoods", but their writings, to

Unfortunately, they have not survived.

The steppe inhabited by the Polovtsians is cut by wide river valleys, where

the local population, who did not submit to the aliens and did not merge with them. These were

descendants of the Christian Khazars - the Brodniks. Their presence deprived the Polovtsians of a reliable rear and

made their position extremely unstable. And the very order that the Polovtsians brought

with them from Siberia, did not correspond to the situation they found themselves in in Europe.

The decisive role in weakening the Kumans was played, on the one hand, by their too

widespread - from Altai to the Carpathians, and on the other hand - widely practiced

emigration, for example to Georgia, where Khan Atrak left in 1118 at the invitation of David IV

45 thousand warriors. The Cumans appeared no less frequently in Bulgaria, Hungary and Byzantium, and many

they were sold in the slave markets of Iran and Egypt, where they were turned into ghulams -

guards-slaves of Muslim sultans. Among the passionate, indomitable Turks

At home there was no chance of success, because for militant mediocrity talent is the main thing

enemy. The steppe inhabitant is no different psychologically from the village or

urban. It is therefore not surprising that among the nomads there were people

who preferred to be sold into slavery to a boring and hopeless life on their own

homeland. Here is an example, one of many.

In the 12th century, the Polovtsians sold slaves in batches of 20 heads, and the buyer of the batch was given

another one for free, as a prize. Around 1137, a merchant buying goods,

offered as a prize a boy, skinny and plain, named Ildegiz. The merchant

refused and released the child, but he asked the merchant to take him as a slave. Good

The merchant fulfilled the boy's request and put him on a cart, since he was traveling from the Don steppes

to Iran. They traveled for a long time, from spring to spring. Ildegiz got tired and fell asleep on one of the

crossings and fell sleepily from the cart. He was picked up, but when he fell a second time, the merchant

ordered not to stop and to go to the resting place.

They reached the spring, made a stop, lit a fire and began to cook food for themselves and

for slaves. And then Ildegiz appeared from the darkness. The merchant was surprised, laughed and ordered

feed the boy. So the boy came to Azerbaijan. The merchant sold it profitably for himself.

muscular, broad-shouldered Polovtsians to the vizier of this country, Sijirumi, but he refused

buy Ildegiz. Ildegiz begged and said: "Oh, good lord, buy me, I

"I'll be useful." "Are you asking for it yourself?" asked the vizier. "Well, then I'll buy it." And for pennies

bought a slave he didn't need.

Ildegiz first got into the kitchen and began to cook pilaf so well that when the sultan

Masud ibn Muhammad came to visit his vizier and tried Polovtsian pilaf, he

asked to sell him the cook who cooks food so well and enrolled him as a warrior

on a general basis.

Once at the Sultan's court, Ildegiz found a way to gain favor

mother of the Sultan and thanks to her he received an appointment to the army, already as a sipahsalar.

managed to defeat the Georgian army, after which he became the ruler of Arran, a significant part

Azerbaijan, and an important nobleman - atabek, i.e. guardian and educator of his son

Sultan. From 1161, Ildegiz and his descendants ruled northwestern Iran, skillfully and sometimes

successfully conducting palace politics, intrigues and foreign wars. They were deposed only in

1225 by the Khorezmshah Jelal ad-Din, who relied on the enemies of the Cumans - the Kangly.

The conclusion is obvious: the “Muslim” civilization has been extracting from the world for 300 years

homeostatic Steppe free energy and extinguished it within itself. The process was

spontaneous, uncontrollable and not obvious to contemporaries aberrations of proximity. However,

he weakened both superethnoses and made them victims of the Mongols, who were in the phase of the 13th century

rise.

And the Polovtsians themselves? An ethnic group that has gone through all phases of development and has not lost its original

integrity, “not falling apart”, finds itself in a state of homeostasis,

unstable equilibrium with the host landscape, which is disturbed by

clashes with neighbors, the effects of climate change or natural disasters. But if

such impacts do not lead to the death of the ethnic group, then it restores its inherent character

life and fights all attempts to change it. In stable conditions, to pull so

it can last a long time, but with the appearance of predatory neighbors such an ethnic group is doomed. This is what happened with

Polovtsians.

143. Justification

There is little doubt that Rus' was stronger than the Polovtsian alliances, but it

I refrained from unnecessary conquest. Everything went on its own.

In the context of peace treaties and marriage contracts concluded almost every year, many

The Polovtsians began to convert (often entire families) to Christianity already in the 11th century. Even the son and

Konchak's heir Yuri was baptized. V. T. Pashuto calculated that, despite the discord

Russian princes, Polovtsian raids affected only 1/15 of the territory of Rus', 881 while

Russian campaigns reached the Don and Danube, bringing the Polovtsian camps to submission.

The process of ethnic aging among the Cumans was steady but slow. This

leaves the possibility of finding their place in the balance of political forces. The enemies of the Cumans are

In the 11th century, the Pechenegs readily accepted Islam and were friends with the Seljuks. This means that the Cumans

found themselves in a controversy with the Muslim world, and were thus forced to seek

alliance with Byzantium and Russia. Until the middle of the 13th century, the Polovtsians served as a barrier against

the onslaught of the Seljuks from the east and, in addition, were on the side of Rus' in clashes with

Hungarians and Poles (everything changed only in the 14th century).

When collecting information about Russian-Polovtsian clashes according to Lavrentievskaya

The chronicles show that over 180 years (1055-1236) the Polovtsians attacked Rus' 12 times,

Rusichi against Polovtsians - 12 times, and joint Russian-Polovtsian operations in internecine

There were 30 wars.

But if we consider the period after the campaigns of Monomakh, who conquered the steppes from the Don

to the Carpathians, then the nature of the clashes will change significantly, and it is appropriate to analyze and

check the examples given as evidence of the "cruel enmity" between "their own

"pagan" and Russian princes. 882

1120 “Yaroslav went to the Polovtsians beyond the Don and, not finding them, returned” (line 292). So

Is it possible to travel 1000 km through enemy territory without encountering the enemy?

881 See: Pashuto V.T. Foreign policy... P. 213; and also: Kononov A.N. History of the study of Turkic

languages in Russia. Moscow, 1982. Pp. 19-23.

882 See: Dmitriev L.A. On the controversy over the dating of “The Tale of Igor’s Campaign” (regarding the article by L.N. Gumilyov) //

Russian Literature. 1972. No. 1. P. 83-84.

1125 "Battle with the Polovtsians of Yaropolk" (lines 285-296) - in fact a raid of the Polovtsians

"to the damned Torks", the blood enemies of the Polovtsians, to whom Yaropolk Vladimirovich rendered

HELP.

1152 “Then God helped Mstislav Izyaslavich against the Polovtsians: he drove them out, and

their land, and their horses and cattle, and many Christian souls were taken away" (line 339). This

“then” happened during the campaign of Yuri Dolgoruky against Izyaslav, when in 1149

Yuri called for help from the Polovtsians (p. 331, 323-324, 328). In 1152, Izyaslav's son

Mstislav dealt a blow to the allies of his enemy, i.e. the usual participation of the Polovtsians in

civil strife (stb. 330-335).

1153 “Izyaslav sent his son Mstislav to the Polovtsians to Pesl, because they were doing mischief

then along the Sula, he did not reach them and turned back” (line 340).

1154 “That same spring the Polovtsians came and fought along the Ros” (line 345). In fact

Gleb Yuryevich brought them, “quickly” defeated the Volyn princes (line 342-343), but the Berendeys

They defeated the Polovtsians, who had quarreled with Yuri Dolgoruky and left for the steppe.

1169 "The Polovtsian campaign against Kyiv and Pereyaslavl" (pp. 357-361). There was no campaign!

3 thousand Polovtsians came to conclude a treaty with Gleb Yuryevich, but some of them were on the way

carried out robberies and was routed by 1,500 Berendeys. Let us take into account that the average armies of that

time - up to 50 thousand; this means that the Polovtsians this time were 6% of the normal army.

1171 “That same winter the Polovtsians came to the Kyiv side and took many villages”

(p. 362). When the Polovtsians retreated, they cut down the Torks and Berendeys and freed the captives - 400

man (p. 363).

Historians rightly note the cruelty of the Polovtsians as an active force in

internecine strife. I won't justify them, but were the Russian warriors kinder? And it has

Is this the attitude towards political conflicts, when Russian princes used not only

Polovtsians, but also Torks, Livs, Yatvingians as mercenary troops? It must be assumed that the question of their

the kindness of the princes was not of interest. After all, in 1216 in the Rostov-Suzdal land, without

participation of the Polovtsians, “the sons went against their father, the fathers against their children, the brother against his brother, the slaves against their master,

and the master against the slaves.”883 And on the banks of the Lipica in one day, April 21, 9,233 Russians fell

warriors killed by Russians. Obscuration is a cruel phase. It is ethnic old age, and nothing

It doesn't age you as much as age does.

144. The verdict on the Polovtsian case

Let's try to find the reason for the transient scientific error. Apparently, the usual

for the inhabitants of Muscovite Rus', the situation lasted from the 14th to the end of the 18th century, i.e. until

conquest of Crimea, was extrapolated into antiquity. The Three Hundred Years' War in the south-

the eastern border of Russia obscured phenomena of a completely different nature, for Crimea and the Nogai

The hordes were able to hold out for so long only because they had the mighty Ottoman Empire behind them.

empire. But the Polovtsians and Torks did not have such a handcuff.

Even in the high school textbooks that shaped the thinking of future historians,

the fictitious term “steppe nomads” was used, although in fact the ethnic groups

inhabiting the Great Steppe, differed from each other in their methods of farming, and in their way of life, and

by religion, and by historical destinies. It was enough not to take this into account, so that the faithful

the conclusion became unattainable.

And the sluggish Ancient Rus' of the 12th-13th centuries bore little resemblance to the energetic Moscow,

hardworking, swelling with new passionarity. We, people of the 20th century, are accustomed to the rhythms

acmatic phase - the youth and maturity of the ethnos. Therefore, it is difficult for us to imagine that

our ancestors, who gave way to us in life, “lived to a ripe old age,” in which

It also has its own charm, but not the one we expect.

883 Soloviev S.M. History of Russia. Book 1. Vol. P. P. 592. Note. 411. P. 710.

The discreteness of ethnic processes is difficult to imagine for people brought up on evolutionism, but even for them it was difficult to overcome medieval ideas about history as a simple change of rulers. However, if we overcome the innate inertia thinking, we will be able to get rid of many misunderstandings, avoid many strains and to move from answering the questions “what?” and “how?” to answering the questions “why?” and “what to

“to what?” both in Rus' and in the Polovtsian steppe.

All the authors mentioned above and those omitted looked at the problem from one side — Russian, i.e. biased. And if the same thing and in the same way were written by a miracle a surviving Polovtsian historian? Everything would have turned out the other way around and just as incomplete!

For example, V.V. Kargalov lists the operations of the Suzdal and Chernigov princes,

in which the Polovtsians participated...884 and concludes that the Polovtsians are bad people. And M.S.

Grushevsky writes about the disastrous campaigns of the Suzdal and Smolensk people against Kyiv...885 and condemns

"katsaps". What is this: two equally valuable sycophants or Science?

But it is possible to do without profaning the problem. B.D. Grekov suggested abandoning from the traditional simplistic view of nomads as a purely “external force”

in relation to Russia.886 The power of Rus' in comparison with the scattered hordes was

undoubtedly, and therefore they acted as mercenaries and federates, gradually becoming Russified and

being drawn into the general life of the Kievan state.887

S.A. Pletneva made a great contribution to solving the problem by introducing periodization

Polovtsian history.888 Indeed, if someone wanted to compare the relations

If Russia and France had written that they had always been friends, it would hardly have been approved.

Relations between states are changing, and the patterns of change are not simple. Coarsening gives

not only a scientific error, but also a reason for chauvinism and racism, which is completely stupid and

bad. Therefore, we will try to offer a solution that eliminates violations of scientific

historiographic methodology.

The transition of three passionate groups that emerged from three steppe peoples: the Kangly

(Pechenegs), Guzes (Torks) and Cumans (Polovtsians), in a clash with the Kyiv Khaganate

created a situation of ethnic contact. But since both the steppe dwellers and the Slavs had their own

ecological niches, a chimera did not arise, but a symbiosis was created, which gave rise to another zigzag

stories.

Mixing at the border took place, but as miscegenation, i.e. a process that did not take place on

population, but at the organismic level. Children from mixed marriages were included in that

the ethnic group in which they were raised. At the same time, racial conflicts were excluded, and

Confessional ones, thanks to the dual faith that existed at that time, were resolved painlessly.

The merging of peoples, i.e. the integration of ethnic groups, was not needed by anyone, since the Rusichi did not

they wanted to live in the watershed steppes, without a river or forest, but the Polovtsians would have found the forest too much

it was difficult to graze cattle. But the Polovtsians needed carts, ax handles, and utensils, while the Russians had

it was convenient to get meat and cottage cheese at cheap prices. Barter trade, which did not provide profit,

connected the steppe dwellers and the Slavs of the forest-steppe zone into an economic-geographical system,

which led to the formation of military-political alliances, characteristic of the left bank

principalities and Ryazan. The zigzag of the historical process gradually straightened out by the 13th century.

884 See: Kargalov V.V. Decree. op. pp. 49-54.

885 See: Grushevsky M.S. Kievan Rus. St. Petersburg, 1911.

886 cm: Grekov B.D. Kievan Rus and the problem of the origin of Russian feudalism in M.N. Pokrovsky.

887 See: Grekov B.D. Kievan Rus. P. 462-466.

888 See: Pletneva S.A. Polovtsian land... P. 260-300.

The ethnic age, or phase of ethnogenesis, of the Rus and Polovtsians was different.

Rus, the same age as Byzantium and the Polabian Slavs, was aging, and the ancient people

the Kipchaks, the same age as the Scythians, homeostasis set in. What's better or, more precisely, what's worse? To

To answer this question, let's return to Rus'.

145. At the end of ethnogenesis

On the eve of Batu's campaign, the "semi-states" that made up Ancient Rus were

populous (about 6 million in total) and rich, especially Novgorod. The population consisted of

healthy, courageous people. These people were capable of perceiving the Byzantine

culture: painting, music and ethics. Unlike Western Europe, Rus' had a lot of

literate, since religious books in understandable Slavic language were available

readers; and in the West, knowledge of Latin was required for the same purposes. And yet

less Western people in the 13th century went on Crusades, sought charters from kings,

which provided the townspeople with rights and the feudal lords with irremovability, they argued in universities about

the essence of ideas: are they realities or just names, titles. States expanded their borders,

i.e. local processes of ethnic integration were underway, and despite the ongoing

wars, the integrity of the super-ethnos was obvious to everyone, regardless of who could

to lead: the emperor or the pope. And the Russians, as we have already seen, spent their energy on civil strife,

weakening their own military power. Catholic Europe in the 13th century was terrible

Orthodox Rus', and Rus' was unable to respond to the blows inflicted on it since then.

since the Pope declared a Crusade against the schismatics - the Greeks and Russians.

The 13th century French diplomat Wilhelm Rubruck wrote that “the brothers of the Teutonic Order...

would have easily conquered Russia if they had set about it.”889 (But, as is well known, this was not

happened.)

Rubruk uttered this maxim in 1253, 13 years after the fall of Kyiv, but it is necessary

to think that his assessment of the balance of power reflected the situation of the preceding era - from

Batu's campaign before the death of Guyuk in 1248. The Mongol raid in the 13th century, and later carried out

made a strong impression on all historians who considered the “invasion of the Tatar hordes” so

so devastating that the country that suffered from it could not recover.

It was easy to prove, almost too easy. At the most general level

The research noted the sudden emergence of a huge power,

which lasted 240 years. From this followed the declaration: the evil Mongols killed everyone and

celebrated on the corpses.

At the “minor” level—selecting quotes from primary sources—it turns out

a similar conclusion, since you can select any quotes, and omit the contradictory ones. This

this method can “prove” anything that a historian or his customer wants, and the orders were different,

from praise to vilification, with many gradations.

The scientific method should be recognized as the “middle way” - the application of a system

approach to history. In systemology, not individual facts-elements are considered and not

biased assessments, and connections between events that are invisible to the eyewitness and unknown to the later

interpreter. But they are visible to a broad-based historian who generalizes not quotes, but

facts, separated from the emotions of informants and interpreters. Of course, at the same time

the researcher "chokes on his own song", but this must be done in order to obtain

a reliable result, and also for the sake of historical justice.

XXII. A string of troubles

889 Travels to Eastern countries... P. 108.

146. The First Misfortune. 1201

For almost a century (1115-1201) glorious Ancient Rus' did not experience any invasions

foreigners. Princes, citizens and commoners are so accustomed to this that they cannot even imagine

could be touched, much less offended. That's why they stopped

to be interested in the diverse world that bordered the Russian land, and concentrated

attention to internal squabbles, which gradually escalated into interstate wars.

Meanwhile, the Romano-Germanic Catholic West was overflowing with power.

passionarity, which overflowed into Palestine, Andalusia and the Baltics. If

the first two theaters of aggression were far from Rus', but the third was of the utmost importance to it

direct meaning. However, for now the heroic Bodrichi, the fierce Lyutichi,

the enterprising Pomors and the steadfast Suomi Finns held back the iron onslaught on the East,

In Novgorod, Pskov, Polotsk and Smolensk people felt calm and confident,

believing that the events in the Baltic did not concern them. Oh, how frivolous they were!

In 1184, the Bremen Archbishop Hartwick II sent Canon Meinhard to the Dvina,

to establish an archbishopric on Russian lands.890 The Livs refused baptism, and

then Pope Celestine III (1191-1198) proclaimed the Crusade, "giving absolution

to those who will go to restore the first church in Livonia"891

The Germans, on 23 ships, stormed the mouth of the Dvina, captured the Zemgolsk harbor and

built the fortress of Riga. In order to have a permanent support, Archbishop Albert in 1202

founded the military-monastic order of the Swordsmen. And the conquest of the Baltics by the Germans

it has begun.

The Riga Archbishopric and the Order of the Sword-Bearers themselves are for the vast Rus

did not pose a danger. But Riga became a springboard for the entire Northern European

knighthood and the merchant Hansa, and this could not help but be a threat to Rus'. However,

the Polotsk prince was left to his own devices. Worse still, quarreling with the owners of the volosts

Kukenos and Yersike, the Polotsk prince Vladimir left these lands without help, after which

The Germans captured them without difficulty. The Principality of Polotsk itself survived, but two decades later

submitted to the Smolensk Principality. This untied the hands of the Germans.

It would seem that the rich and turbulent Novgorod Republic should have spared no effort

in order to stop the German onslaught. Apparently, the Novgorod boyars understood this, but

acted sluggishly, which gave the Germans the opportunity to attract the Livs to their side and break

resistance of the Estonians. Other strong princes - Vladimir, Smolensk,

Chernigov - behaved as if the German invasion of the Baltics did not concern them.

But what if they were right? After all, it follows from this that the Russian land as a unity

ceased to exist. This means that the subethnoses of the 10th century in the 13th century turned into separate

ethnic groups that have lost political ties and ethnic integrity, retaining only one

the force that still held back the decay - the Orthodox Church and its culture. However, such

the state of affairs is more likely to characterize a super-ethnos, whose inertia lasted for another year and a half

centuries. It's good that the Germans advanced slowly, and the Estonians resisted valiantly, and

then the onslaught on the East could have been crowned with success.

147. The Second Misfortune. 1204

The only natural and therefore sincere friend of Rus' was Byzantium.

The Russians did not like the Greeks. They were considered "flattering", i.e. deceivers, and

greedy. But the culture of Constantinople did not depend on the rogues who traded in

890 See: Alekseev L.V. Polotsk land // Old Russian principalities of the 10th-13th centuries. P. 237-238.

891 Pashuto V.T. Foreign policy... P. 228.

Chersonesos, and from the latifundia of Nicaea and Thessaly. The Rusichi did not communicate with these, but

philosophy, literature and art were received from educated and talented people,

of which, however, there were few left in Byzantium in the 13th century.

As already noted, this culture served as cement, somehow holding together

Russian land even with the decline of the passionate tension of the system. Only thanks to

the Novgorodians conversed with the Suzdalians, the Chernigovians spared the Kievans, and

did not sell him into slavery to the Polovtsians, the Galician boyar defended his city from the Hungarians and

Poles, and the Smolensk knight repelled the Yatvingians. The source of this healing culture was

Constantinople... and on the terrible day of April 13, 1204 it fell, captured by the French.

by the Italian crusaders, enemies of Orthodoxy. This loss was perceived in Rus' as

sudden death of a loved one. It was clear to all thinking people that neither

there is no mercy to be expected from the Ghibellines (in Riga) or the Papists (on the Bosphorus). Rus' has ceased to exist.

part of a grand world system, but found itself isolated; caught in the pincers of two

crusader armies, from the north and south, it could have perished at any moment... but then they intervened

Polovtsians. They came to the aid of the Bulgarian Tsar Kaloyan and in 1205 defeated

Crusaders at Adrianople. The real danger had disappeared, but the feeling of bitterness

loneliness remained and began to push certain individuals to search for a way out... into a dead end. They

tried to find a common language with Catholic Europe.

Let's take a break from the presentation of events and talk about cultures. Cultures of different countries and

centuries are diverse. They influence each other, sometimes attracting, sometimes repelling those people, with

with which the bearers of a particular culture are in contact, for all people

are attracted by the ideals of truth, goodness and beauty, which are manifested in different ethnic groups

to his own. The strength of this attraction - attractiveness8 92 - depends on the level of passionarity

tensions of the ethnic system and complementarity, allowing one to make a choice between

different cultures.

Thus, in the 10th century, the Russians bowed before the experienced beauty - Byzantium, and in the 13th century,

when she grew old, they turned their attention to the young Romano-Germanic Europe,

of course, excluding those who dared to remain faithful to the past. Thus began the schism

ethnic system of Ancient Rus, and it ended in the 14th century, when in place of the former unity

two fraternal ethnic groups emerged, “related on the mother’s side” – Ancient Rus' – and therefore in the 18th century.

reaching out to each other. But before unity could be restored, it was necessary

survive five difficult centuries, and in 1205 no one could guess what this rift was about

will end. And troubles came one after another.

148. The Third Misfortune. 1205

Roman, Prince of Volyn and Galicia, was born from the marriage of Mstislav Izyaslavich with

daughter of the Polish king Boleslaw the Wrymouth and was brought up in Poland at the court

Casimir the Great. This circumstance determined much in his fate. Roman was brave,

energetic, cruel, treacherous and very enterprising. All his life he fought "against", but not

"for", excluding himself. He began by reigning in Novgorod and won a brilliant victory

over the Suzdalians and their allies in the same year 1169, when Andrei Bogolyubsky took Kyiv

from his father and gave the “mother of Russian cities” to his warriors for three days of plunder.

In 1173, the Novgorodians "showed the way" to Prince Roman. He had to leave for Volyn,

on the way he married the daughter of Rurik Rostislavich of Smolensk. From that time on he did not

knew neither peace, nor fidelity to his word, nor success. He then took part in the civil strife of his Polish

relatives, then, having captured Galich, he fled from it from the Hungarians, then he quarreled with his brother

Vsevolod, because of Volyn, fought with the neighbors of Rus - the Lithuanians, Yatvingians and Polovtsians

or with the Russian princes Olgovichi, with his father-in-law Rurik and in 1197 with the Galician

892 See: Gumilev L.N. Biosphere and impulses of consciousness // Priroda. 1978. No. 12. P. 97-105.

boyars. Here he stained himself with such cruelties that the Russian chronicler preferred not to

mention these facts. Information about them has been preserved only in Polish chronicles.893 But he himself

Roman said about this: “Don’t eat honey without crushing the bees.” The only

His true friends were the Torks. They helped him defend Kyiv from the

Chernigov, Smolensk and Polovtsi. But Roman failed here too; after that he turned

look to the West.

And Western Europe was still drenched in blood. In Germany, the Ghibellines

The Hohenstaufen was led by Philip of Swabia, who relied on the Eastern and Southern

Germany, and his opponent, Otto IV, son of Henry the Lion and nephew of Richard the Lion

Heart, was popular on the Lower Rhine and in Westphalia; he was supported by Pope Innocent

Sh. The forces were equal, and the war was tense.

In this situation, any support was welcome. In 1204, the Pope offered Roman

the royal crown, but Roman preferred to negotiate with the Ghibellines. French

a chronicler of the 13th century wrote: “The King of Rus, named Roman, having gone beyond his borders and

wanting to pass through Poland to Saxony (to join Philip)... by the will of God he was killed

two brothers, the Polish princes, Leszko and Konrad, on the Vistula River."894 Leszko and

Conrad dedicated an altar in the Krakow Cathedral to Saints Gervasius and Protasius, on the day of their remembrance

which Roman was killed.895 This alone shows what importance was attached

the intervention of the Russian prince in German affairs.

In 1208 Philip was assassinated in Bamberg by Count Palatine Otto of Wittelsbach. The assassin

was executed, but victory went to Otto IV, and events took a different course; the same

the riverbed that fed the Hohenstaufens gradually dried up, despite the activity

Friedrich II and his heirs.

Southwestern Rus' also lost. Roman's son Daniil was four years old when his father died.

years. The pace of development of the political power of the Galicia-Volyn principality was lost.

Now let's move on to the ethnological analysis. The social aspect: both in Europe and in

Feudal wars were going on in Rus'. But the phases of ethnogenesis were different: Europe lived by 1205.

less than a third of the normal cycle. There passionarity was in the acmatic phase. All

fought for something. Some for the throne of St. Peter, others for the imperial crown,

others - for the freedom of their city commune, others - for the right to consider the world

creation of Satan, the fifth - for the Holy Sepulchre, the sixth - for the lilies of France, etc. And

Slavic princes fought against each other, and Roman Mstislavich is a striking example of this.

He "rushed upon the filthy like a lion, was angry like a lynx, destroyed like a crocodile, passed

their land, like an eagle, and was brave as a bull."896 But these "pagans" were neighboring Lithuanians,

Yatvigi and Polovtsian women whom Roman captured at a time when their men

went to the aid of the Bulgarian Tsar Ioannitsa, who was trying to conclude a treaty with the Greeks

decent peace (1201). Roman's raid was carried out in 1202, apparently to please him

loyal allies and sworn enemies of the Polovtsians - the Torks.

For the rest of his life he shed Russian blood, from Novgorod to Galich, betrayed

friends and family and never spared the weak. Roman was more like a Roman

the soldier emperor of the 3rd century or the Turkic emir of the 15th century, than the Count of Aquitaine,

Lombardy or Saxony. But he was drawn to them, and if he could establish contact with them,

893 See: Karamzin N.M. History of the Russian State. T.Sh. Notes 105 and 106; cited from: Pogodin M.

Alphabetical list of Russian princes before the Mongol yoke. 1854. Page 291.

894 The Tale of Igor's Campaign. Moscow; Leningrad, 1950. Pp. 444-445.

895 See ibid.

896 Ipatiev Chronicle, under 1201

Under the Hohenstaufen, Volhynia would have become a European kingdom like Bohemia or

Poland. But then the conversion to Catholicism would have been inevitable, and the loss of Old Russian

culture is predetermined, as it subsequently happened in Galicia.

149. The Fourth Misfortune. 1208

In the first half of the 18th century, a war unfolded in the territory of Eastern Europe.

a fierce struggle for political dominance between the Rostov-Suzdal land and

with the capital in Vladimir-on-Klyazma and the Seversk land with the capital in Chernigov. Vsevolod

The Big Nest extended its power to Kyiv, and its sphere of influence to

Novgorod.897 However, during the long war (1206-1210) he was unable to cope with

Vsevolod the Black of Chernigov. And during this war the following happened.

Ryazan was located between the warring parties, and therefore there were

supporters of both principalities. Since the ethnic substratum of the Ryazan people were the Vyatichi, part

which lived in the Chernigov principality, then the sympathies of the Ryazan people were rather on the side

Chernigov, as well as its allies, the Polovtsians. Back in 1177, the Ryazan prince Gleb

Rostislavich made a raid on Prince Vsevolod III, burned Moscow, but was defeated on the Koloksha River.

and was taken prisoner along with many Ryazanians; the Suzdalians did not take the Polovtsians prisoner.

at the demand of the people898 Vsevolod was forced to blind some of the Ryazan princes, but,

risking himself, he released the younger Ryazan princes, which led to further troubles. Execution

occurred after a second rebellion. Does this look like feudal skirmishes? Here

long-standing feud, no longer at the sub-ethnic, but at the ethnic level, and, no matter how

It's strange, the prince is more humane than the people.

In 1187, after another uprising of the Ryazan people, the Suzdal people “made their land desolate”

and burned everything down.”899 Ryazan weakened, and for some time the Ryazan princes supported

Vsevolod III, but in 1207, at the height of the war with the Chernigov Olgovichi, it became clear that

The Ryazan people have gathered to betray him and are just waiting for a convenient opportunity. Vsevolod arrested

six Ryazan princes, and he sent his son Yaroslav with a detachment to reign in Ryazan

Suzdalians. The Ryazanians swore allegiance to Yaroslav, but then began to seize him and put him in chains

people, and some were buried alive in the ground. In 1208, Vsevolod approached with his army

Ryazan, led the inhabitants out of the city, and burned the city. This greatly weakened the Ryazan principality, which

It had an effect even 19 years later, when the Tatars approached Ryazan.

It is hardly possible to condemn Vsevolod for cruelty. He briefly outlined his program

protection of Russian unity. “Having heard that the Olgovichi were fighting the pagans of the Russian land, he

he felt sorry for her and said: “Is the Russian land the fatherland for those alone, but for us it is no longer

fatherland? "900 But this last paladin of ancient Russian unity could not resist

the process of impending political disintegration. And when Vsevolod died on April 14, 1212

Sh Big Nest, things have gotten even worse on Russian soil.

150. The fifth trouble. 1211

897 See: Nasonov A.N. Mongols and Rus'. M.; L., 1940. P. 6.

898 “...There was a great rebellion: the boyars and merchants rose up and said: Prince! We want good for you and for your heads

we put together, and you keep your enemies simple; and here are your enemies and ours, the Suzdal and Rostovites" and

They demanded either the blinding or the execution of the captured princes. Gleb died in the blockhouse.

899 PSRL. T. 1. See under 1187.

900 Quoted from: Soloviev S.M. History of Russia... Book 1.V. P. 570-571.

Under Roman Volynsky, Galicia was the front line of Rus, but after his death it

became a battleground for Hungary, Poland and the Chernigov Principality, and the local population

- princes, boyars, townspeople - were forced to join one side or the other.

A detailed account of the course of events would take us far from the topic - the change of phases of ethnogenesis, and

Moreover, it is made at a high level and does not require revision.90! Let us limit ourselves to a brief

story and experience of interpretation.

In 1205-1206, Chernigov and Polish troops, with the help of the Polovtsians and Berendeys

attempted to seize Galicia, but were repelled by the Hungarians. But as soon as the Hungarian

the garrison left Galich, the local boyars expelled Roman's widow, Princess Anna, and the little

Prince Daniel to Krakow and invited the three sons of Igor of Chernigov, the hero

the famous "Word" and the initiator of the destruction of Kyiv, which he did not live to see

month. His children left behind a bad memory.

They immediately fell out with each other. Roman Igorevich, with the help of the Hungarians

expelled his brother Vladimir from Galich. Then he himself was expelled in 1210 by Rostislav

Rurikovich Smolensky and restored by the Hungarian king Andrew II. However, Andrew

P then sent an army that captured Roman and captured Galich. Meanwhile, the Poles

undertook the conquest of Volyn.

The regime of the Hungarian invaders caused indignation among the townspeople and some of the boyars in Galich.

The scribe Timothy called the city commandant, the paladin Benedict Bor, the antichrist,

for he "tormented" the boyars and citizens, dishonored their wives and even nuns. Roman Igorevich fled

from Hungary to his native Putivl to his brother Vladimir. The third brother also arrived there from Poland -

Svyatoslav and his brothers accepted the invitation of the Galicians to free them from Hungarian rule,

"they went in force", occupied Galich without difficulty... and then showed themselves.

The “liberators”, having seized power, exterminated over five hundred “great” boyars, their property

plundered and distributed the estates to their supporters. The surviving boyars fled to Hungary and

asked King Andrew to give them Daniil as a prince. Andrew agreed and sent him to Galicia.

a large army that occupied Zvenigorod and Galich, capturing Roman and Svyatoslav

Igorevichi. The Galician boyars ransomed the Igorevichi from Hungarian captivity and solemnly

They hanged those in Galich along with their relatives.

The massacre of the Igorevichs provoked the indignation of Princess Anna, who called upon the Hungarians

troops and the Volyn princes. The boyars were captured, but one of them, Volodislav, was

taken to Hungary, others bought their way out, the Volyn princes returned home to defend their

land from the Krakow prince Leszek. Power in Galich remained in the hands of the boyars, and in 1213

Volodislav "took the throne and sat on the throne." This was a brazen usurpation, which had never happened in Rus' before.

it never happened.

And finally the Hungarians entered into an alliance with the Poles, in 1214 they occupied Galich, and proclaimed

Prince Koloman as king, they returned the already mentioned paladin Benedict Bor and in

the following year, 1215, persecution began against the Orthodox clergy, since the Pope

Innocent III blessed the union of churches. Things became bad for Russians in Galich.

Galicia was saved by Mstislav the Bold in 1219. His first offensive failed, but

when he invited the Polovtsians to help, the Hungarian troops were defeated, Galich

liberated, King Coloman taken prisoner, and the Hungarian warriors killed by the townspeople and

villagers, none of them managed to escape. However, Mstislav not only spared the boyars,

but also attracted to his side. Thanks to this, he remained in Galich, which only in

1234 returned to the legitimate prince Daniil Romanovich, who had previously sat in

Vladimir-Volynsky. But this is already a different period of history.

Now let's try to understand the Galician tragedy, the culmination of which was

the fateful year 1211. It is difficult to say who was to blame here, rather one can conclude that

none of the victims were right. Galicia was on the outskirts of Rus' and for that reason alone

901 See: Pashuto V.T. Essays on the history of Galicia-Volyn Rus. Moscow, 1950. Pp. 194-203.

had to take into account the problem of contact at the super-ethnic level. Poles and Hungarians

In the 13th century they supported the Guelphs, i.e. the supporters of Pope Innocent, who blessed

reprisals against Byzantium and the creation of the Latin Empire. Prince Roman died as a supporter

the opposite party, but what do Russian people care about German-Italian squabbles?

However, they were drawn into this great war and suffered cruelly from the Hungarians, although

tried to get along with them in 1208-1210. When it became clear that a compromise

impossible, the Galicians invited their own - Chernigovites, Orthodox descendants

Vladimir and Yaroslav the Wise. And instead of defending the country, they began to massacre

boyars they did not like, which forced them to seek protection from foreigners. Having won,

the boyars executed the princes "for the sake of revenge", which led to the division of Galicia between the Hungarians and

by the Poles in 1214 and the persecution of Russian culture.

The logic of events was inexorable and irreversible, but neither the princes could spare the boyars nor

boyars - princes, because they were all weak. It turned out that Rus' was not able to defend its

borders, although before that it had expanded its possessions. Deeds were replaced by deeds,

patriotism is short-sighted egoism, heroism is selfishness, nobility is

cruelty. This shows that the phase of ethnogenesis has changed, that obscuration has set in.

Of course, in Rus' in the 13th century there were still valiant knights, but they did not determine the course of events.

events, since they were paralyzed by the sluggish majority of princes, warriors and serfs.

Mstislav Udaloy was forced to invite the Polovtsians, since homeostasis is better than

obscuration, because zero is greater than negative values.

The same picture was observed in Constantinople, in late imperial Rome and in

China at the end of the Han Empire and then at the fall of the Ming Dynasty. Having lived more than

millennia, any ethnic system weakens, as at the organismic level the noble

old age, equivalent to the phase of inertia, is replaced by decrepitude, i.e. obscuration.

The only difference between an ethnic system and an individual is that an ethnic group can become

a relic, and man is only a corpse. The ramified system of a large ethnic group, and even more so

superethnos, protected by the culture accumulated over past centuries, and therefore the decline of Rome

decorated with the names of Ammianus Marcellinus, Sidonius Apollinaris and Julian Apostate, and in

In Byzantium in the KhSU century, Gregory Palamas preached, despite all the horrors that surrounded him.

So in Rus' in the 13th century, culture, both material and intellectual, continued to shine.

gold against the dark backdrop of political disintegration.

151. The sixth trouble. 1223

The decrease in the level of passionary tension of the ethnic system is reflected primarily

all on the behavioral stereotype not of the masses, but of the ruling elite. In our case

An indicator of the process was the numerous descendants of Rurik, or more precisely, Yaroslav the Wise.

Gone are the knights who launched crushing attacks at Berdaa and Dorostol, and

Following them, the disciplined warriors of Vladimir Monomakh sank into oblivion.

A century after the death of the unifier of the Russian land, disintegration began, and

the fighting capacity of Russian soldiers has noticeably decreased. The armies have become 5 times more numerous, 902

but encounters with opponents showed their weakness. And the reason was not in the rank and file, but in

commanders.

As long as the Russian princes fought against each other with Polovtsian help,

the onset of a new, final phase of ethnogenesis was ignored by contemporaries and

later historians. But in 1222 two unexpected conflicts arose in the southern

the outskirts of the Polovtsian land: in Crimea and the Caucasus. The Rusichi intervened in both as allies

Polovtsians. And then the “disease of Christians,” as the author of “The Word on the Perdition” called it, was revealed.

"Russian lands."

902 See: Pashuto V.T. Foreign policy... P. 283.

In 1221, the Seljuk Sultan Ala ad-Din Keykobad accepted the complaint of a merchant,

robbed "at the Khazar crossing." The Sultan decided to restore order and sent to Crimea

army that defeated the Polovtsian-Russian army at Sudak. When did the Russian prince appear?

with reinforcements, he had to limit himself to negotiations on the ransom of Russian prisoners;

The Polovtsians were abandoned to their death. Sudak fell. 903 It is not possible to establish who the “Russian prince” was.

he succeeded, but that is not what is important, but the lack of principles and disloyalty to his allies that he demonstrated.

Previously, princes behaved differently.

For a long time the Polovtsians fought with the Mongols on the Yaik line, holding them with the help of

Bashkir Mongol troops beyond Emba and Irgiz. Steppe warfare usually consists of raids

and skirmishes, as a result of which it is usually ineffective. But then the Mongols had

the opportunity to strike the Polovtsians from the rear. Having defeated the Khorezmshah Muhammad in 1219-1221,

who owned all of Iran, the Mongols entered the Caucasus, defeated the Georgians, and in

In 1222, bypassing the impregnable Derbent, three tumens904 marched into the steppe expanses

Northern Caucasus, inhabited at that time by the Alans.

The Alans, or Yases, the ancestors of the Ossetians and descendants of the warlike Sarmatians, were a people

numerous, but very old. In the phase of ethnic upsurge, the Roxolani stopped

Roman legions in Pannonia; in the phase of collapse the Alans were defeated by the Huns and partly

retreated to Spain, partly dispersed across the foothills of the Caucasus and waited out the difficult period there

time; during the inertial phase the Alans accepted Greek Christianity and suffered for it

Khazar kings; in the 12th-13th centuries, they, quite naturally, entered a phase of obscuration,

which was described by the Hungarian monk and traveler Julian, who visited the Caspian region in 1236.

in search of the ancestral homeland of the Hungarians. In Alania, "there are as many leaders as there are villages... There

There is a constant war... village against village."205 "All the villagers went to plough

weapons, as well as for the harvest, and for any other work, except Sundays, when murders

neighbors are not produced. In general, human murder does not entail any punishment or

blessings... They show such reverence to the Cross that poor people, local or

newcomers... walk safely among both Christians and pagans if they mount a spear with

the cross as a banner and they will carry it, raising it up."906

Even from this brief description it is clear that the Alans have lost the passionarity of their ancestors.

so much so that they could not maintain their former culture and statehood, while preserving

veneration of the cross not as a symbol, but as an amulet. Therefore, they could not be a threat to

neighbors, nor organize defense against enemy invasion. It must be assumed that among them

the gene carriers were preserved because some part of the Alans, who had retreated to the slopes

Caucasus ridge, has survived to this day.

The Alans had no state organization and therefore were not capable of

resistance. The Mongolian army went to the Don, naturally taking from the local

population everything they needed for themselves. In the Middle Ages, all advancing armies behaved this way.

The Polovtsians did not come to the aid of the Alans, since, apparently, the Mongol raid caught them

taken by surprise.

On the Don, the Mongols found allies. This was the ethnic group of Brodniks, descendants of

Orthodox Khazars and the ancestors of the lower Cossacks.907 The Brodniki inhabited the Don floodplain and

903 Ibid. P. 276.

904 These tumens were commanded by Jebe, Subutai and Tugarach (Kungrat). Taking into account the losses during the war in

There were about 20 thousand fighters in the Tumens.

905 Anninsky S.A. P Historical archive. T. 3. M.; L., 1940. P. 79.

906 ibid. P.79.

907 See: Gumilyov L.N. Discovery of Khazaria. pp. 176-177.

coastal terraces, leaving the dividing steppes to the Polovtsians. Both of these ethnic groups were at odds

among themselves, and therefore the wanderers supported the Mongols. Thanks to the help of the wanderers

the Mongols struck at the Polovtsian rear and defeated Yuri Konchakovich, and Khan Kotyan,

Mstislav the Bold's father-in-law was driven beyond the Dniester.

The Polovtsians began to beg the Russian princes for help. Although Rus' had no reason to

wars against the Mongols and, moreover, they sent an embassy with peace proposals,

The princes, having gathered “at snem” (council), decided to come out in defense of the Polovtsians and killed the ambassadors.

The rest has been described many times: the Russian-Polovtsian army numbering about

80 thousand warriors pursued the retreating Mongols to the Kalka River, forcing them to accept

the battle was utterly defeated, after which the Mongols went east, but when crossing the

The Volga suffered a defeat from the Bulgarians. Few were able to break out of the encirclement and

return home. Reconnaissance in force cost the Mongols dearly.

The reasons for the defeat of the Russian-Polovtsian army have also been clarified. It turns out that

the Russians did not have a common command because there were three Mstislavs - Galitsky (Udaloy),

Chernigov and Kiev were in such a quarrel that they could not bring themselves to

act together. Then the instability of the Polovtsians, which by the way has long been known, is noted.

Finally, the chieftain of the Brodniks, Ploskinya, who persuaded Mstislav, was accused of treason.

Kyiv to surrender to the Mongols so that they would release him for ransom. Let's assume that the prince ransomed himself

what about his warriors, who had no money?! What would have happened to them? They would certainly have been killed,

which is what actually happened.

But for the characterization of the phase of ethnogenesis, details that were not paid attention to are important.

due attention. Historians, except for G.V. Vernadsky, 708 mention the murder of ambassadors

in passing, as if it were a trifle, not worthy of attention. But it is vile

crime, hosticide, betrayal of one who trusted! And there are no grounds

to consider the Mongol peace proposals a diplomatic trick. Russian lands covered

dense forest, were of no use to the Mongols, and the Russians, as a sedentary people, could not threaten

the native Mongol ulus, i.e. they were safe for the Mongols. The Polovtsians were dangerous

— allies of the Merkit and other opponents of Genghis. Therefore, the Mongols sincerely wanted

peace with the Russians, but after the treacherous murder and unprovoked attack, peace

became impossible.

However, the Mongols did not begin to show hostility and vindictiveness towards all Russians.

Many Russian cities were not damaged during Batu's campaign. The city was declared "evil"

only Kozelsk, whose prince Mstislav Svyatoslavich of Chernigov was among those

"great" princes who decided the fate of ambassadors. The Mongols believed that the subjects of the evil

the ruler are held accountable for his crimes. That was exactly how it was with them. They

They simply could not imagine the prince outside the "collective". That is why Kozelsk suffered.

And Mstislav Svyatoslavich himself fled the field on May 31, 1223, together with the Chernigov army.

battle. Of course, he himself was killed, and his son, and the “hero Alexander Popovich with

“seventy brothers.”209 Russian losses reached 90% of the fighters.

Mstislav Mstislavich Udaloy captured a wounded Tatar soldier even before the battle.

the knight Gemyabek, whom the Tatars left “in the mound”?!0 because he could not mount a horse.

Well, okay, I would have killed him myself; no, he handed him over to the Polovtsians to be tortured! And after the battle,

Having reached the Dnieper and boarded a boat, he ordered the other boats to be cut down instead of

908 See: Vernadsky G.V. Were the Mongol ambassadors of 1223 Christians? // Sermipanist Kopaakouiapim. 3.

Rgaha, 1929; Gumilev L.N. Searches for a fictional kingdom. P. 324.

909 Soloviev S.M. History of Russia... Book 1. T.P. P. 642.

910 Ibid. P. 641.

organize the crossing of his comrades who were riding behind him. Panic? Yes! But also

irresponsibility and ruthlessness... Is it good?

Each “actor” of the historical process is the fruit of his time, or phase.

ethnogenesis. Nowadays such commanders are judged, but we are not in the phase of obscuration.

Of course, one can attribute these outrages to feudalism, but not all feudal lords behaved like that.

thus, and by no means the feudal lords - the Novgorodians showed a year later what the

patriarchal republic, which is in the same phase of ethnogenesis.

152. The Seventh Misfortune. 1224

Much more formidable was the iron onslaught of the crusader West on the Baltics.

Brave and freedom-loving Estonians since 1210 - after the peace between the Livonians and the Polotsk prince

Vladimir - experienced the full power of crusading knighthood. It was a direct

an attempt on the zone of influence of the Novgorod Republic, which was occupied until 1216

struggle with the Vladimir-Suzdal princes. The Novgorodians destroyed 9,233 Russians

war on the Lipitsa River, and the Germans in the same year captured part of Southern Estonia and built

Odenpe fortress. In 1217, the Novgorod-Estonian army recaptured Odenpe, where there was

A truce was concluded, but the order received constant reinforcements from Catholic Europe.

The Estonians were defeated near Veden, and Russian assistance in 1218 yielded nothing.

And then Denmark intervened. In 1219, the Danes, having captured a piece of Estonia, built a fortress

Reval. The Estonians were caught in a German-Danish pincer movement. In 1220, the Danes captured northern

part of Estonia and in 1221 they united with the Germans who were advancing from the south, from Riga. In 1222

The Estonians rebelled, and the Russians came to their aid. In 1223, the Danish king Voldemar II

entered into an alliance with the Order "against the Russians and against the pagans." The knights defeated the Estonians on the river.

Imereti and Fellin were taken, and all the Russian prisoners were “hanged in front of the castle for fear

other Russians."91 1

The Estonians asked the Russians for help, and Prince Yuri Vsevolodovich sent them in the autumn of 1223.

a 20,000-strong army led by his brother Yaroslav went to the Baltics.9 12 Bishop

Adalbert, supported by the Livonians, took the Russian city of Yuryev in 1224, and did not spare it.

not a single Russian. The Germans won this stage of the war and reached the border of indigenous Rus'.

The fall of Yuryev, on the site of which Dorpat was built, was less well known.

but of greater significance than the Battle of Kalka. It was even argued that the defeat

the three Mstislavs reflected on the situation in the Baltics and, therefore, “objectively

the Mongols played the role of allies of the Crusaders in the Baltics.”913 It seems that this opinion

wrong.

In fact, the culprit of the defeat, Mstislav the Bold, commanded the Novgorod

army at Lipitsa, where the select troops of Yuri and Yaroslav Vsevolodovich perished.

It was here in 1216 that the power of the Grand Duchy of Vladimir was undermined,

Novgorod's only ally in the war with the Crusaders. And it is unlikely that Mstislav the Bold

would come to the aid of his enemies, the Vsevolodovichs. And if he had appeared with an army on

on the banks of the Narva, then given his character he would only increase discord, and perhaps

a massacre similar to the one on Kalka would have been repeated.

No! The causes of the disasters suffered by Russia in the 13th century lie deeper than they are usually

are looking for. They are not in the mistakes of the rulers, but in the nature of things. Therefore, studying the course of events, we

911 Pashuto V.T. Foreign policy... P. 228-234.

912 See: Shaskolsky I.P. The struggle of Rus' against the crusader aggression on the shores of the Baltic in the 12th-13th centuries. L.,

1978. P. 123-124.

913 Pashuto V.T. Foreign policy... P. 233.

we will discover in it the breath of the biosphere.

Fortunately for Novgorod, the Germans were not unanimous either. The Order fell out with the Riga

bishop, the pope's nominee, and refused to obey him. Frederick II gave

the knights a charter that freed the order from subordination to the Bishop of Riga and established

him into direct subordination to the German king.9 14 Thus, the struggle of the Guelphs

with the Ghibellines, due to participation in which Roman Volynsky died, gave Novgorod and Pskov

an important respite, maybe even salvation. Over the past 10 years, they have managed to become more active

Lithuanians who defeated the Livonian knights at Memel, forcing

Livonian Brothers of the Sword to ask for help from the Teutonic Order in Prussia. Master of the Teutons

Heinrich Salza did not want to accept these violent people for a long time, but in 1237, giving in

the Pope's wish, agreed to unification. A constant threat hung over Russia,

postponed only by the heroic resistance of the Prussians and Lithuanians. Novgorod, squeezed

Swedes, Danes and Germans, awaited his fate.

153. The Eighth Misfortune. 1235

Considering the situation that developed on Russian soil after the death of the Grand Duke

Vsevolod Sh., we have to make two sad conclusions: 1) the Russian state as a whole

at that time there was no 2) opposition between the Russian land and the Polovtsian field

lost its meaning. The heirs of the mighty Vsevolod, Yuri P and his brother Yaroslav, did not

enjoyed no authority either in the Novgorod Republic or in the south, where their descendants

the princes who died on Kalka continued senseless wars, buying up aid

Polovtsian khans. The latter willingly "traded their sabres", because the passionate

the tension was no longer the same for them. They learned to get rid of all their fellow tribesmen,

violating the traditions of militant mediocrity, which was the ideal of the Polovtsian

ethics. And this meant that not only cowards, thieves, traitors, fools were expelled from society,

but also geniuses, enterprising brave men, dreamers, ambitious people, i.e. all those who could or wanted

to disturb the harmony of the Polovtsian with his beloved steppe.

But the Polovtsians established contacts with their neighbors who inhabited the edge of the forest zone, as

economic - exchange of surplus natural products, and dynastic - khans

married Russian boyars, and small appanage princes - "red girls"

Polovtsian". And so in 1235 these mestizos, equally close to the Polovtsians and Russians, under

with the banners of the Seversk prince Izyaslav Vladimirovich, the grandson of the famous prince Igor, they took

and once again plundered Kyiv, and thoroughly. Izyaslav's rival was Daniil Romanovich

Volynsky also knew how to get along with the Polovtsians. After the victory, the Chernigov prince Mikhail

wanted to develop his success in Volyn, but the Polovtsians "did not want" to go against Daniil. Apparently, their

was more satisfied with the political balance in Rus', because in this decade the Russian princes

They did not dare to fight without outside help.

So, in the 13th century, the Rusichi considered the Polovtsians “their own”, especially the baptized ones; the Polovtsians

stopped acting as opponents, which cannot be said about the Mordvins and especially the Kama people

Bulgarians, who captured Ustyug in 1219 and were recaptured at Unzha.

The Bulgarians who accepted Islam entered the system of another super-ethnos and for a long time

tried to push the Russians away from the Volga. In these wars the Polovtsians fought on the side

Russians. And, as we have seen, the Russian princes in 1223 came out in defense of the Polovtsians and laid down

their heads on Kalka. The worst enemies are not protected at the cost of their lives.9 15

Conversely, the clashes between the fragments of the Kievan state were much more serious.

914 See: Weber G. General History. Vol. UP. P. 237.

915 See: Belyavsky V.A. Regarding the “eternal antagonism” between the agricultural and nomadic population

Eastern Europe.

cruel character, and to the ferocity was often added treachery. Thus, he suffered in

1178 Torzhok from the rampage of the warriors of Vsevolod III contrary to the prince's will, since the warriors

They said that the besieged could not be trusted because “the Novgorodians kiss the cross on the same day

and break the oath."916 For this the Novgorodians repaid by massacring the Suzdalians on the Lipitsa River in

1216. The murder of six of his own by Gleb Vladimirovich Ryazansky was disgusting.

brothers invited to the feast, as well as the boyars and servants accompanying them (1217). The murderer

fled to the Polovtsians and died there in madness. But where did such a pathology come from, if not from

the impact of the social environment? After all, it wasn't just the madman who was to blame for the murder of the guests

the prince, but also all his accomplices.

So, the desolation and “destruction of the Russian land” occurred not through the fault of evil neighbors, but

as a result of the natural process of aging of the ethnic system, or, what is the same,

reduction of passionary tension. S.M. Solovyov came to a similar conclusion,

who gave a brilliant characterization of the last paladin of Kievan Rus - Mstislav

To the brave: “...the prince, famous for his glorious but useless exploits, who clearly showed

the failure of the old, Southern Rus', its inability to continue to be a state

development: Southern Rus' began to live out its days in endless quarrels between the Monomakhovichs and

Olgovichi, Rostislavichi and Izyaslavichi.”9 17

And Northern Rus', called Zalesye Ukraine, “lagged behind” Southern Rus' in

process of decomposition. It still retained elements of the inertial phase, because passionarity,

as a recessive trait, it moves to the outskirts of the range and disappears later than in the center.

Thanks to this regularity, the Grand Duchy of Vladimir extended its

existence until the middle of the 13th century, i.e. until the incubation phase of the new passionary

impetus that manifested itself in the 14th century. Here the culture, material and spiritual, has been preserved,

inherited from Ancient Rus', because cultural genesis always lags behind ethnogenesis,

which makes it possible to pass the baton to a new ethnic group. But the latter learns its

heritage only as far as it suits him; much remains lost and

can only be revealed by sciences - archeology and philology.

The period of timelessness, or rather, the intertemporal period, is always difficult!

154. The Ninth Misfortune. 1237-1240

In the autumn of 1236, the Mongol troops took Great Bulgar, and in the spring of 1237 they attacked

Alans and Kipchaks. In the Volga delta, the "bravest" of the Polovtsian leaders, Bachman, died, and

Khan Kotyan's troops retreated beyond the Don. However, the frontal attack of the Mongols to the west

choked.

The Mongols then applied the tactics of outflanking and encirclement. Without releasing the pressure on

Polovtsians in the North Caucasian steppes, they moved a detachment to the north and in the autumn of 1237 subdued

Burtases, Erzya and Moksha, approaching the borders of the Ryazan Principality. The campaign against Rus' began.

At the head of the Mongolian army stood the grandson of Temujin Genghis Khan - Batu (Batu), and the southern

The army was commanded by his cousin, Monke (Munke).

Batu's campaign has been described many times, from different points of view and to varying degrees.

details. Therefore, repetition here is unnecessary. It is enough to note that Batu

defeated the army of the Ryazan Principality, took the Grand Duchy of Vladimir on the 14th

cities and defeated the army of Prince Yuri II on the river Sit, then, after a two-week siege on March 5

1238, took Torzhok. Batu turned south and besieged Kozelsk for seven weeks, with help

which was not submitted to by either the Smolensk princes, or Mikhail of Chernigov, or Yaroslav

Vsevolodovich, who succeeded his deceased brother Yuri II in Vladimir, although everyone

916 Soloviev S.M. History of Russia... Book 1. T. P. P. 577.

917 Ibid. P. 606.

these princes had troops; for example, during the siege of Kozelsk, Yaroslav Vsevolodovich

made a victorious campaign against Lithuania. In the summer of 1238, Batu crossed into the steppe and united

with the southern army, after which the Polovtsians began to retreat to Hungary. In 1239 the Mongols took

Chernigov, and in 1240 - Kyiv; along the way, the "black hoods" (Karakalpaks) were defeated.

In addition, a significant part of the Mongol army was withdrawn to the Caucasus and Crimea.

In 1241, the Mongols attacked Hungary, spending only 4 months on the way through Volyn.

the Russian stage of the war ended, but the Mongol campaign continued until 1242. The only difference

in the fact that the ninth wave of disaster has already rolled through Hungary and Poland.

The Mongol "western campaign" is an unusual phenomenon, and therefore its interpretation

was varied. In the 19th century it was believed that the heroic resistance of Rus' to the Mongol

"hordes" weakened and bled them dry, which saved Western Europe from ruin, for which

this "Europe" should be grateful to Rus'. However, there was no gratitude, but

the Pope blessed the Crusade against the schismatics (Orthodox). Oddly enough,

contemporaries did not regard this event as a betrayal. Apparently, the Russians

Politicians didn't expect anything good from the pope.

Soviet historians who have studied the problem in depth provide interesting details.

“Despite the immediate danger of invasion, there was no noticeable change in Southern Rus'

no attempts to unite to repel the enemy. Princely feuds continued;

the chronicler next to the story of the defeat of Pereyaslavl and Chernigov by the Mongols calmly

tells about Yaroslav's campaign, during which he "took the city of Kamenets, and the princess

Mikhailov and many other captives were brought to his home. The civil strife continued in the

Kyiv. The Kyiv prince Mikhail Vsevolodovich fled "before the Tatars in Ougry", and

The vacated Kyiv throne was quickly seized by one of the Smolensk princes, Rostislav

Mstislavich, but was soon expelled... by Daniil Galitsky, who did nothing for

preparing the city for defense; he did not even remain in Kyiv, leaving behind a "tysyatsky"

Dmitry"... Kyiv did not receive any "help from other southern Russian principalities." 918

It is customary to blame the feudal princes for the defeat, however, the rich Volga cities,

that were part of the Vladimir Principality - Yaroslavl, Rostov, Uglich, Tver and

others entered into negotiations with the Mongols and avoided defeat.

According to the Mongol rules of war, those cities that submitted voluntarily,

were called "gobalyk" - a good city; the Mongols collected taxes from such cities

a moderate contribution of horses for the repair of the cavalry and provisions for

warriors. But other cities that did not manage to surrender in time did not suffer for long. Since

The Mongols did not leave garrisons anywhere, so the "submission" was purely symbolic

character; after the departure of the Mongolian army, the inhabitants returned home, and everything went as usual.

old.919

Poor Torzhok suffered only because its residents were waiting for help from

Novgorod, which is why they did not have time to capitulate. But according to Mongolian law, after

The first arrow was fired, negotiations ceased and the city was considered doomed.

Apparently, there were intelligent and knowledgeable people in Rus' who managed to explain

"rules of the game" to fellow citizens and thus saved them from death. But then the cause of the defeat

Vladimir, Chernigov, Kyiv and other large cities were not feudal

fragmentation, and the stupidity of the rulers and their boyar advisers, who did not know how and did not

who sought to organize defense. When stupidity becomes an element

behavioral stereotype, then this is a symptom of the final phase of ethnogenesis - obscuration,

after which the ethnic group enters homeostasis, even if it is not fragmented into parts and not

subjugated by the enemy. But Rus' was neither subjugated nor conquered by the Mongols.

918 Kargalov V.V. Foreign policy factors in the development of feudal Rus'. For bibliography, see pp. 378-415.

919 See: Nasonov A.N. Mongols and Rus'. P. 36-37.

The plan of the Mongol command was that at the time when the Polovtsians

held the defense on the Don, go behind them and strike at the unprotected Dnieper

nomads. The Chernigov principality was in alliance with the Polovtsians, therefore, it was necessary

go even further north - through the Vladimir Principality. It seems that Batu did not expect

active resistance from Yuri P, but, having met such, he broke it and paved the way

to his army.

It is noteworthy that the Mongolian troops were dispersed into small detachments, which

in case of active resistance they would have been easily destroyed. Batu went to such lengths

a risky move, obviously knowing that these troops were not in serious danger. And so it is

it turned out.

And indeed, why would Russian people, not only brave but also smart, become

expose their heads to an enemy who will leave on his own? Even the brother and heir figured that out.

Yuri - Yaroslav. He did not come to him on Sit, although he had enough troops, which he

used in campaigns against the Lithuanians and Chernigovites, as mentioned above. Then in 1240—

In 1242 he needed these regiments to save Novgorod from the Swedish-Germans.

crusaders, and in 1243 he came to bow to Batu and received from the khan a yarlyk for the great

reign. In essence, it was an alliance treaty, formalized according to the etiquette of the time.

The diplomatic flexibility of Yaroslav Vsevolodovich saved North-Eastern Rus' from

unnecessary disasters and from the desolation that Kievan Rus suffered. But it is still unclear,

Why did things get so bad in the south? It is generally accepted that it is because of the Tatars. Is this true?

155. On the "desolation" of Kievan Rus

Banal versions have the appeal that they allow one to accept them without

critics a decision that is difficult and undesirable to think about. So, it is indisputable that Kyiv

Rus' in the 12th century was a very rich country, with excellent crafts,220 and a brilliant

architecture92! and in the KhSU this country became so desolate that in the 15th century it began to be populated

again by immigrants from the north, i.e. from Belarus.922 In the interval between the eras of prosperity and

Batu's army passed through these lands during the decline - which means it is to blame for everything.

It was as if the flawless solution, upon closer examination, began to cause

doubts. M.N. Pokrovsky.923 and B.D. Grekov924 quite reasonably believed that the decline

Kievan Rus began in the second half of the 12th century or even in the 13th century, when the trade route “from

"Varangians to Greeks" lost its meaning due to the Crusades, which opened an easy road to

the riches of the East. And the Tatar invasion only contributed to the desolation of the region,

which began 200 years ago. Important additional information on this topic was given by the Ukrainian

archaeologist V. O. Dovzhenok, who studied a number of ancient settlements on the banks of the Middle Dnieper%25

Having rightly noted that the Mongols were cruel for their time and took

The role of the rear in the Middle Dnieper region, in which the possibility of military actions should

920 See: Rybakov B.L. Crafts of Ancient Rus'. Moscow, 1948. P. 521.

921 See: Karger M.K. Ancient Kyiv. T. 1. M.; L., 1958. P. 238.

922 See: Klyuchevsky V.O. Works. Vol. 1. Pp. 282-286.

923 See: Pokrovsky M.N. History of Russia from Ancient Times. Vol. 1. P. 120.

924 See: Grekov B.D. Kievan Rus. P. 500.

925 See: Dovzhenok V.O. Middle Dnieper region after the Tatar-Mongol invasion // Ancient Rus and

Slavs. M., 1978. P. 76-82.

was to be excluded, and what the chronicler says about the cities taken by the Tatars, “they have no

numbers" (Ipatiev Chronicle), an author who knows the physical geography of his region,

indicates that the Tatars could not stop at every city to destroy it.

They bypassed many fortresses, and “forests, ravines, rivers, and swamps hid them from the Tatars.”

cavalry and villages and people." Of course, "many material and

cultural values... and many people died, but life went on." And in

He cites as evidence a number of settlements on which there are traces of fires dating back to

1240, but there are no human skeletons, and no valuable things. According to V. O. Dovzhenko, people left

from these cities, taking with them valuable treasures, and after the danger had passed, they returned and

restored their homes. They had places to hide: the Dnieper floodplain is cut up

a great number of lakes and swamps, channels and branches, and is also covered with forest and bushes.

Not all Russian cities perished during Batu’s raid, as is “commonly believed”

accepted because “this reflected the prevailing view of historians about the fates

edges”, i.e., prejudice, the most cruel ulcer of science.

Why did Batu's tired army, which had the goal of attacking the Polovtsians from the rear,

wasting time and men on destroying well-fortified castles, which in the sources

113 are mentioned (and this is far from all), and in total 2092926 of them are noted in Rus' No, even if

The Mongols were aiming for the total extermination of the Russians, but this would have been beyond their power.

Moreover, the further campaign of the Tatars was aimed at Hungary, where they had taken refuge.

the retreating horde of Khan Kotyan, and "Alemannia", i.e. the German Empire. In order to

to operate in countries so far from their homeland, they needed a secure rear and

supplies. Therefore, they looked for friends in Southern Rus' by all means, not enemies, and found them

them in the Bolokhov land, which is in the Upper Bug region. These small princes, as if not

The Rurikovichs, a relic of the ancient Slavs, supported the Galician boyars in the fight against

Daniil Romanovich, and they quickly came to an agreement with the Tatars. The Tatars freed them from recruitment

their army on the condition that the Bolokhovites would supply their army with wheat and millet.

It turned out that it was not necessary to quarrel with the Tatars.927

The fate of this ancient and rich land was sad. Daniil Galitsky,

flirting with the papacy in 1256, destroyed the Galician “boyar-traitors”,728 destroyed

cities and devastated the ancient Slavic land.929 By this he undermined the supply

Mongol troops, and at the same time their Galician principality, which became easy prey

Poland. However, who should be considered "traitors": those who sought a compromise with

Tatars, or those who subjugated Russian lands to the Pope, the Germans and their satellites? Opinions on

disagree on this matter. Science should not be based on personal opinions and tastes, but

on the consistent version that needs to be found.

156. Someone else's misfortune. 1241-1242

The hurricane, which raised the "ninth wave" from the east, reached the Adriatic. On its way, it swept away

Poland and Hungary are fiefs of the German Empire. These European countries suffered much

more crushing defeat than the Russian princes. Those, possessing solid military

926 See: Tikhomirov M.N. Old Russian cities. M., 1959. P. 12-42.

927 See: Nasonov A.N. Mongols and Rus'. P. 24-25.

928 Pashuto V.T. Op. cit. P. 286.

929 The author, participating in the archaeological expedition of Professor M.I. Artamonov in 1946-1947, discovered in

Podolia pre-Scythian, Scythian and early Slavic settlements, after which new ones were built on empty sites

Polish castles, now serving as museum premises. Daniel devastated the Slavic land for 300 years.

forces, skillfully avoided decisive battles with the Mongols, obviously realizing that what

fewer battles, less devastation, and the Mongols will leave anyway and everything will go on as usual

as before. They were wise and right.

Those princes who wanted to fight the Mongols even more wisely fled.

to the west, where the Polish-German army of Henry the Pious met the Mongols at

Liegnitz on April 9, 1241, and the Hungarian-Croatian army of Bela GU decided to strike another

the Mongol corps at Chaillot on April 11, 1241. Both armies were utterly defeated, and

The population, especially in Hungary, suffered greatly.

The question arises: why did Batu invade Hungary? This campaign was carried out

according to the Mongolian principle: "The friends of our enemies are our enemies." Can this be considered

principle short-sighted?

Bela IV accepted the Polovtsian horde of Khan Kotyan. The Polovtsians, according to the agreement,

were baptized into Catholicism and formed a strong force subordinate to the king. But the Hungarians

the magnates, worried about the strengthening of the crown, treacherously killed Kotjan and others in Pest

neophytes. Upon learning of this, the Polovtsians rebelled and went to the Balkans. Later, the surviving

The Polovtsians entered the service of the Emperor of Nicaea, John III Vatatzes.

The Russian princes who asked Bela for help were also met with inhospitability.

and marriage union - Mikhail Vsevolodovich Chernigovsky and Daniil Romanovich Galitsky.

“If there weren’t love between us.”930

Bela GU got rid of many of the allies that were his and his magnates'

unsympathetic. The Hungarian people paid for this, abandoned by the king to be slaughtered

Mongol warriors, enraged by the death of their comrades in battles and sieges

cities. "Many were killed in Poland and Hungary," the pope's ambassador reported.

Mongol Khan, Plano Carpini.931

The major cities of Hungary are Pest, Varadin, Arad, Pereg, Egres, Temesvar,

Gyulafehervar fell. Then Slovakia, Eastern Bohemia and

Croatia. Western Europe was in a panic, fear gripped not only Germany but also

France, Burgundy and Spain and brought about a complete stagnation of England's trade with

continent.

The only exception was Emperor Frederick II, who corresponded with Batu.

overt and secret. Batu, speaking in accordance with the etiquette accepted at that time, demanded from

Friedrich's submission, which translated into business language meant a non-aggression pact.

Friedrich joked and replied that, as an expert in falconry, HE COULD become a falconer

Khan.932

However, along with the jokes between the Ghibellines and the Mongols, secret negotiations were conducted,

the result of which was the isolation of Guelph Hungary and its defeat and the victories of Frederick II

in Lombardy, which led to the flight of Pope Innocent IV in 1243 to Lyon, where he was able to betray

Anathema of the Emperor and the Khan.933

So Christian Europe was divided in half. The Ghibellines and the Nicaean Empire

sought an alliance with the Mongols; Yaroslav Vsevolodovich, the Grand Duke, followed in their footsteps

Vladimirsky, and Getum, the king of Lesser Armenia (Cilicia). Guelphs, headed by the Pope

930 cm: Pashuto V.T. The Mongol campaign into the depths of Europe // Tatar-Mongols in Asia and Europe. Moscow, 1970. P.

204-206.

931 Journey to the Eastern Countries... P. 47.

932 See: Pashuto V.T. Foreign policy... P. 287.

933 "Five Sorrows" of the Catholic Church: 1) Tatars; 2) Orthodox; 3) Cathar heretics; 4) Khorezmians; 5)

Friedrich II (see: Osokin N.A. The First Inquisition and the Conquest of Languedoc by the French. P. 222).

Innocent GU, and the southern Russian princes Daniil Galitsky and Mikhail Chernigovsky all

They tried their best to create an anti-Mongol coalition, but to no avail.

The Muslim world was also divided. The Sunnis stood up against the Mongols, the Shiites

treated them loyally, as a result of which they were not harmed during the Mongol offensive

Baghdad and Jerusalem (1258-1260). But the Ismailis were mercilessly exterminated,

Everyone - Christians, Muslims and pagans - considered them to be bearers of evil, murderers.

Against the backdrop of this extremely difficult situation, the Supreme Khan died on November 11, 1241.

Ogedei, military actions on the fronts were suspended until a new khan was chosen. Batu,

Having confirmed the destruction of the Polovtsian Horde, he considered his task accomplished and left

with all his army through Bosnia, Serbia and Moldova to the banks of the Lower Volga. From 1243

a new period of history began, i.e. a new alignment of forces and goals emerged.

The reason for such a rapid end to the war is explained in different ways, as is its

consequences and "assessments". The greatest ambiguity is rooted in the extremely superficial

historians' ideas about the character, possibilities and culture of the Mongol ulus of the 13th century,

about the phase of Mongolian ethnogenesis and the goals of its rulers. This subject will have to be given some attention

special attention.

XXII. Search for a consistent version

157. Ambiguities

There is an opinion, probably correct, that in a military conflict the winner is

the strongest, if there are no additional circumstances. It is permissible to make an amendment to

the chance of military fortune, but only within the limits of one battle or skirmish; for a large

wars are of no great importance, because the zigzags on a long road are mutually

are compensated.

But what about the Mongol conquests? The numerical superiority, the level of military

technology, familiarity with local natural conditions, and the enthusiasm of the troops were often higher

opponents of the Mongols than the Mongolian troops themselves, and in the bravery of the Jurchens, the Chinese,

The Khorezmians, Cumans and Rusichi were not inferior to the Mongols. Of course, the Mongols had several

talented commanders, but Vanyan Khada, Jelal ad-Din, Evpatiy Kolovrat and many

others were not inferior in abilities to Jebe, Mukhuli, Burundai, Elchiday, Chormagan and all

other than perhaps Subutai; but one swallow does not make a spring. Besides that,

the few Mongol troops fought simultaneously on three fronts - the Chinese,

Iranian and Polovtsian, which in 1241 became Western European. How did they

could win victories in the 13th century and why did they begin to suffer defeats in the 14th century?

There are various assumptions and considerations on this matter, but the main reasons

some special malice of the Mongols and their hypertrophied inclination towards

robbery. The accusation is banal and, moreover, clearly tendentious, because it

is presented at different times to different peoples. And not only ordinary people are guilty of this, but also

some historians.934

As you know, we live in a changing world. Natural conditions of the regions of the earth

lands are unstable. Sometimes the habitat of an ethnic group suffers a century-long drought, sometimes -

flood, even more destructive. Then the biocenosis of the host region either dies or

changes, adapting to new conditions. But people are the top link in the biocenosis.

This means that everything noted applies to them as well.

But this is not enough. The historical time in which we live, act, love,

hate, differs from linear, astronomical time in that we discover

934 See: Gumilyov L.N. Apocryphal dialogue // Neva. 1987. No. 3, 4.

its existence is due to the presence of events linked in cause and effect

chains. These chains are well known to everyone, they are called traditions. They arise in

in various regions of the planet, expand their ranges and break off, leaving their descendants

monuments, thanks to which these descendants learn about extraordinary, “strange” people,

who lived before them.

And where did these chains begin? Surely not in the Lower or even the Upper Paleolithic? As we

you saw that the beginning of the process is a mutation, not any, but a certain one, causing an explosion

passionarity, which is then slowly extinguished by entropy, after which ethnicity remains

relic. These are the three parameters of ethnogenesis. This is, as it were, the theoretical background against which

the events under study are developing. And everything said relates to the Mongols of the 13th century.

It has been noted many times that the Mongols had no idea about their

predecessors in the Great Steppe, but there was no explanation for this. Now it can be

suggest. The drought of the 10th century made the Steppe uninhabitable: the Xiongnu tradition, which began in the 3rd century.

BC, in the 10th century, having grown old, it died out, and the Mongols experienced an explosion of ethnogenesis, i.e. they

entered world history as a young ethnic group. And this happened in the 11th century, when the ancestors

The Mongols came to the green steppe from Siberia.

158. Turning Points

The methodology we have adopted for distinguishing research levels allows us to make an important point

observation: ethnic history moves unevenly. In it, along with smooth

entropic processes of rise, flourishing and gradual aging are revealed

moments of radical restructuring, breaking old traditions, something new suddenly appears,

unexpected, as if a powerful shock shook the usual set of relationships and everything

shuffled, like a deck of cards. And after that, everything settles down and goes on its way for a thousand years.

in turn.

In too detailed a presentation of the course of events, these turning points in time are not visible.

it is impossible; after all, people do not see the processes of mountain formation, since, in order to

It takes thousands of years to discover, and moths don't know that there is winter, because they

active life fits into a few summer days. And here Science comes to the rescue,

synthesizing the experience of generations and working where personal and even national memory

fades away under the influence of destructive time.

Turning points are not fiction. There were three of them in the Great Steppe, and we have already written about all of them.

It was said. The first era, the most ancient and therefore vague, should be considered the 10th-11th centuries.

BC. Then the Scythians appeared and Ancient China arose. The second era is the 3rd century BC. This

a powerful outbreak of ethnogenesis can be traced to its end, i.e. to the complete loss of inertia,

when only "cooled crystals and ashes" remain. The third flash is Mongolian

takeoff of the 12th century. Its inertia has not yet dried up. The Mongols live and create, as evidenced by their

art.

In fact, there is nothing new in the thesis presented. It is simply dialectical-

materialistic interpretation of ethnic history. Facts of spasmodic development

are observed by many sciences and do not cause mistrust anywhere, just like the smooth

becoming stable in the intervals between leaps.

And in all countries and among all ethnic groups the same picture is observed. In the 8th century BC it was like this

the ethnic groups that created and carried out the ancient culture emerged - Rome and Hellas, and then,

almost simultaneously (on a historical scale), went out. In the 1st-1st centuries, the Goths began the Great

migration of peoples, the Dacians perished in the struggle with Rome, and the tiny Christian communities

grew into a “golden Byzantium”; and inertia also lasted for 1200 years, except for those cases where

The process was interrupted by external forces. In the UG-UP centuries, Arabs and Rajputs declared themselves

(an ethnic group consisting of aborigines and migrants: Sakas, Sogdians, Hephthalites), Tibetans,

medieval Chinese and Japanese. In the 9th century, Viking raids began in Western Europe,

feudal wars, the Reconquista and the formation of "nations" of which only a few survived

until the 20th century. In the 19th century, Great Russians, Turks, and Abyssinians appeared - now these are young nations,

the future is before them. We omit other examples, because the idea is clear: ethnogenic explosions are

one of the natural phenomena that dialectical materialism studies.

To answer the question that interests us about the relationship between Rus' and the Great Steppe

It is necessary to understand what the Steppe, united by the Mongolian Empire, was like in the 13th century.

ulus. Events there developed rapidly, sources are contradictory, details

are numerous. Apparently, to solve the problem at hand, a concise generalization is needed,

comparable to the well-studied history of Europe. Since the preliminary

We have already conducted the research, 935 we will limit ourselves to a brief summary.

159. An Experience of Analysis and Historical Criticism

As was said above, Rus' was a super-ethnos of eight

"semi-states" that are steadily isolating themselves from each other and fragmenting within themselves.

The Novgorod Republic, Polotsk, Smolensk and Turov-Pinsk principalities were not

affected by the Tatars. Ryazan suffered greatly, but more from the Suzdal people than from the Tatars.

The northern part of the Grand Duchy of Vladimir survived thanks to timely

coups and capitulations with the provision of provisions and

horses. The damaged cities, including Vladimir and Suzdal, were quickly rebuilt, and

life was restored in them. The massacre of 1216 at Lipitsa took more Russian lives than

Burundai's defeat of Yuri II at the City. This battle on March 4, 1238, is given special attention

only because the Grand Duke was killed there.936

And did the Mongols have the means to destroy a large country?

Ancient authors, prone to exaggeration, estimate the size of the Mongol army at

300-400 thousand fighters. This is significantly more than there were men in Mongolia in the 13th century. 937

V.V. Kargalov considers a more modest figure to be correct: 120-140 thousand, but it too

seems too high? 38 After all, one rider required at least three

horses: riding, pack and fighting, which were not loaded so that they would not get tired

decisive moment of the battle. To feed half a million horses concentrated in one

place, very difficult. Horses fell and became food for the soldiers, why did the Mongols demand

all the cities that entered into negotiations with them, not only provisions, but also fresh horses.

Is N. Veselovsky's figure of 30 thousand warriors real?39 and, therefore, about 100 thousand.

horses. But even this number was difficult to feed. Therefore, part of the army, under

935 See: Gumilev L.N. Search for an imaginary kingdom.

936 VV Kargalov provides information that is interesting for the characterization of Yuri Vsevolodovich. Having learned about

After the defeat at Kolomna, the prince left his family in the capital, although he could have evacuated them in time.

The garrison was insufficient, and the people who had fled to the city were not used for defense. Because of this, on February 7

In 1238 the impregnable city fell. Yuri stood on the City "without a guard" and was taken by surprise.

The Russian regiments did not even have time to line up and “fled before the foreigners.” The Mongols themselves did not give any attention.

this battle is of great importance. Rashid ad-Din believes that it was simply a pursuit of a fugitive and

the prince in hiding. The fact of psychological degeneration against the background of ethnic obscuration is obvious (see:

Kargalov V.V. Foreign policy factors... P. 94-100).

937 See: Munkuev N.Ts. Notes about the ancient Mongols // Tatar-Mongols. M., 1970. P. 367 et seq.

938 See: Kargalov V.V. Decree. op. P. 73.

939 The total number of Mongolian troops for the war on three fronts was 129 thousand people (Rashid ad-

Dean. T. 1, book. 2. P. 266) and 2 more tumens: Jurchen - for servicing military vehicles - and punishment

Khitan. A thousand Jurchens (Khin), a thousand Manguts and auxiliary troops were sent to Rus'.

under the command of Monke, waged war in the Polovtsian steppe, recapturing winter quarters from the Polovtsians

hay reserves.

The same problem is connected with the arrival of reinforcements from Mongolia, where from each

one young man from the family was mobilized.940 The journey of 5 thousand miles with the necessary rest days

took from 240 to 300 days, and to use the conquered as comrades in arms is

the best way to commit suicide.

Indeed, the Mongols mobilized the Hungarians, Mordvins, Cumans and even the Ishmaelites.

(Muslims), but they formed shock troops, doomed to perish in the vanguard battle,

and placed behind them a blocking detachment of loyal warriors. The Mongol forces themselves

exaggerated by historians.

The destruction caused by war is also exaggerated. Of course, wars without killings and

There are no fires, but the scale of disasters varies. Thus, in the spring of 1238, Yaroslav

Vsevolodovich returned to his damaged principality, “and there was great joy

Christians, and God delivered them from the great Tatars”, who actually went to Chernigov

principality and besieged Kozelsk. Then Yaroslav put one brother in Suzdal, allegedly

wiped off the face of the earth, another in Starodub, and the relics of the murdered brother were placed in the church

Our Lady in Vladimir-on-Klyazma 41 (contrary to popular belief, after

this monument remained intact during the invasion).

And he had quite a large army. He immediately made a successful campaign against Lithuania, and

he sent his son Alexander with a select squad to Novgorod, which was threatened

Crusaders: Germans, Danes and Swedes.

G.M. Prokhorov proved that in the Laurentian Chronicle there are three pages devoted to

Batu's campaign, were cut out and replaced by others - literary cliches of battle scenes

HE-HI century 942 Let us take this into account and remain on the basis of verified facts, and not random quotes.

The Chernigov Principality suffered the most. In 1238, Kozelsk, the "evil

city", and its population was exterminated. Mikhail of Chernigov did not come to the aid of his

city, rejected the peace proposals of the Mongols, abandoned his land and fled to Hungary,

then to Poland, to Galich, and after the capture of Kyiv he returned to Poland. When the news came that

foreigners "came down from the Russian land", he returned to Kyiv. Upon his return

the Mongols from the campaign in 1243, Mikhail fled to Hungary through Chernigov. In 1245 he

appeared in Lyon, where he asked the Pope and the Council for help against the Tatars, for which, upon his return,

was executed in Rus'. And the principality he abandoned was subjected to constant ruin and

deserted.943

In 1240 Batu took Vladimir-Volynsky “with a spear” and “killed the people without sparing them”, but

the Church of the Virgin Mary and others survived, and the population, as it turned out, managed to escape into the forest and

then it came back. 944 The same thing happened in Galicia; there were killed during this war

12 thousand people, 945 almost as many perished in one day on the river Lipitsa. But on Lipitsa

940 See: Veselovsky N. The Golden Horde // Encyclopedic Dictionary of F.A. Brockhaus and A. Efron. St. Petersburg,

1894. Vol. 24. P. 633-635.

941 See: Munkuev N.Ts. Decree. op. P. 369.

942 See: PSRL. Vol. 25. P. 130.

943 cm: Prokhorov G.M. Codicological analysis of the Laurentian Chronicle // Auxiliary

historical disciplines. L., 1972. P. 77-104; ditto. The Tale of Batu's Invasion in Laurentian

chronicles // TODRL. T. XXUSH. L., 1974. S. 77-98.

944 See: Nasonov A.N. Mongols and Rus'. P. 23.

945 See: Pashuto V.T. Essays... P. 229.

warriors died, and the number of women raped, old people robbed and orphaned

children are not taken into account. Based on these data, it should be recognized that Batu's campaign in terms of scale

the destruction caused is comparable to a civil war, which is common for that

turbulent times. But the impression it left was grandiose, for it became clear that

Ancient Rus, Poland, supported by German knights, and Hungary could not resist

a bunch of Tatars.

If the behavior of the Russian princes left much to be desired, then perhaps the people

showed steadfastness in the fight against foreigners? Not at all!

My late friend Professor N.V. Timofeev-Resovsky told me about it in childhood

memories that near Kozelsk there is a village called Pogankino, whose residents supplied

provisions for the Mongols who were besieging the "evil city." The memory of this was so prominent in the 20th century

alive, that the Kozlyans did not woo Pogankin girls and did not give their own in marriage to Pogankino.

The Mongolian army needed reinforcements, so the Mongols offered

those captured to buy their freedom at the price of joining their army. In the chronicle of Matthew

Paris cited a letter from two monks, which reported that in the Mongolian army

"many Cumans and pseudo-Christians" (i.e. Orthodox. - L.G.). The first recruitment among

Russians were produced in 1238-1241.946

Such a decline in patriotism indicates a decline in the passionarity of the ancient Russian ethnic group.

even below the zero mark - homeostasis. 947 The time has come for negative values -

obscuration, which was to lead the people to degeneration and destruction, like the ancients

Romans, or to enslavement by foreigners, like the Polabian Slavs and Prussians. But not

neither happened; on the contrary, the new Russia achieved greater glory than

Ancient Rus. But between these two turns of ethnogenesis lay a dark century, which

had to be lived through. And it was possible... thanks to the genius of Alexander Nevsky.

160. Second Wind

In those terrible years (1239-1241), when the bones of the Cumans littered the Black Sea coast

steppe, when Chernigov, Pereyaslavl, Kyiv and Vladimir-Volynsky were burning, and Poland and

Hungary has already felt the first crushing blow of the Tatars, the Pope, supported by his

mortal enemy - the emperor, blessed the Crusade in the Baltic.

From the point of view of rational politics, the alliance of the Guelphs and Ghibellines was nonsense.

Economic unification of the merchant cities of Northern Germany with Denmark and Sweden

was extremely disadvantageous for both sides. In the religious aspect, devout Russians did not

deserved condemnation, which cannot be said of Friedrich Hohenstaufen, who declared that

"there were three great deceivers: Moses, Christ and Mohammed." But, according to ethnological

understanding of the anthroposphere, the countries of Western Europe constituted a super-ethnic

integrity, opposing other super-ethnoses: Muslim, Orthodox and

Mongolian, which united the entire Great Steppe. And when it came to a clash on

super-ethnic level, the Guelphs united with the Ghibellines, the Sunnis with the Shiites,

the Mongols with the Tatars, Keraits, Naimans and even the Merkits. Left behind were

only anti-systems: Cathars-Albigenses, Carmatians-Ismailis, Bogomils-Manicheans and evil

the sorcerers of Siberia, whom the Mongols sentenced to death; they treated the same

Russians to the Magi. But it was difficult to catch them all, as a result of which they existed

across the continent, trying not to catch the eye of either the authorities or historians.

Against this background, the Crusade against Eastern Orthodoxy began.

946 See ibid. P. 138.

947 See: Nasonov A.N. Decree. op. pp. 54-55.

Political intelligence in the kingdoms of Western Europe was well organized.

German and Scandinavian diplomats received information about the complete destruction of the Russian land

Tatars in 1238 ... and believed them (as later historians, based on sources without

critical assessment of them). Therefore, it is natural that they considered Novgorod defenseless and

decided to take it in pincers: from the side of the Gulf of Finland - the Swedes, and from the side of Chudskoye

lakes - Germans. The task seemed easy to accomplish to them.

Their only mistake was that the Grand Duchy of Vladimir, having missed

through their lands, the Tatar army retained its military potential and was able to provide

assistance to Novgorod. The Germans, Swedes and Danes did not take this into account.

The organizer and coordinator of the anti-Russian campaign was the papal legate Wilhelm,

having received from Pope Gregory [X (Count Ugolino di Segni, 1227-1241) the task of forcing

Novgorod to convert to the Catholic faith.948 The chances for this were considerable. Among

Novgorodians and Pskovians were Germanophiles who retained their hatred for the "lower classes" and

who preferred profitable trade with the Hansa to a bloody war. Most of the Chud,

Vodians, Izhorians resisted the introduction of Orthodoxy among them, and Sum and Em (Finns) already

submitted to the Swedes.

It should not be thought that in one or another phase of ethnogenesis all people are equally active

or inert. Phase is a static concept, it is a background against which not only are possible, but also

bright sparks of passionarity are inevitable. Such a "spark" was Alexander Yaroslavich,

appointed Novgorod prince and arrived in Novgorod "with a small squad". He gathered

a small number of volunteers, replenished it with Novgorod passionaries and showed

ancient Russian valor June 15, 1240

The Swedish army entered the mouth of the Neva on many ships (augers) and landed troops,

But Earl Birger, confident of victory, was in no hurry to advance, which is why he lost momentum.

Prince Alexander managed to send his infantry down the Volkhov to Ladoga, and his horsemen along the shore to

the mouth of the Izhora, where the Swedish camp was located. The Swedes did not expect an attack. Therefore

The sudden attack by Russian troops did not meet with adequate resistance. The Swedes did not

Even the numerical superiority helped, because the select Russian squads did not miss

initiative of the battle, which lasted from morning until nightfall. Under cover of night

The Russians retreated, and the Swedes buried the dead, some in the ground, some by loading the bodies onto

boats. These boats sailed along the Neva and then sank into the sea.

The Battle of Izhora was won not so much tactically or even more so strategically,

how much morale: the military spirit of the Swedes was undermined. Alexander's small army,

also having suffered losses from the “Suzdal and Novgorodians”, it could not have held back the planned

the Swedish offensive, if it had been carried out. But Russian courage, although "in small

squad”, again overcame the Scandinavian force, as was the case in 1023 at Listven, and then in

1709 at Poltava.

Meanwhile, the German offensive was developing successfully. In 1240, the Livonian knights

took Izborsk and Pskov, the gates of which were opened for them by the head of the Germanophile party, the boyar

Ivankovich repeated.949 The Novgorodians in the winter of 1240 “thanked” Prince Alexander,

kicking him out.

This is the phase of obscuration - simplification of the system - with all its characteristic

948 the fact of internal restructuring of the ethnosystem is determined either by accumulation or waste

biochemical energy of living matter of the biosphere, and the stability of a heterogeneous system is the law

unity and struggle of opposites. Discreteness of ethnogenesis and ethnic history, or, what is the same,

the existence of “beginnings” and “ends” is a direct manifestation of the law of negation, according to which birth and

the death of any system is inextricably linked with each other.

949 On the coordination of military actions of the Germans and Swedes, see: Shaskolsky I.P. The Struggle of Rus' against

Crusader aggression on the shores of the Baltic in the 12th-19th centuries. L., 1978. P. 156-157. Pro-German, Western

The group in Pskov existed since 1229 (see: Pashuto V.T. Foreign policy... P. 294).

symptoms - selfishness, ingratitude, greed, self-will and political

myopia. At the organismic level, such a change is attributed to sclerosis, and at the

Ethnically, this is the first sign of insanity.

In 1241, the Livonians with detachments of mercenary Lithuanians, Estonians and Livs who were always ready to fight

occupied Koporye, Tesov on the Oredezh River and approached Novgorod. Already 30 miles from

Livonian patrols captured merchants from the Novgorod walls, took away livestock from the population and did not

allowed the peasants to plow.

Then the Novgorod authorities came to their senses and went to Yaroslav for help. Alexander

returned to Novgorod with the “lower” army and showed himself to be a master of maneuver warfare.

He immediately took Koporye, where he hanged the traitors from the Vod and Chud. At the beginning of 1242 he

liberated Pskov, and on April 6 won a famous victory on Lake Peipus. Then in

As a result of a series of successful operations in 1245, Alexander Nevsky defeated the Lithuanians and drove out

their troops from Rus'. At the same time, Bishop Thomas (an Englishman) fled from Finland from the rebellious

emi, supported by the Russians. The crusade in the Baltic was drowned out.

Now, having laid out the course of events, let us proceed to the analysis in order to reveal the mechanism

process.

The Novgorod land, untouched by the Tatar invasion, showed complete

inability to repel an external enemy, and there were even people ready for a state

treason. But 30 years before that, the Novgorodians on the Lipitsa River showed undoubted heroism.

What has happened over these years? Nothing! Well, no, a generation has changed, or, in other words,

speaking, the factor of historical time came into play: the grandchildren did not look like their grandfathers, but

the ethnic system, having retained (within tolerance) its internal structure, lost

a large share of energy.

Novgorod was saved by the "lower" regiments that came from the Vladimir Principality

— a country allegedly scorched and massacred by the Tatars. The very fact of such a campaign

makes one think that the stories about the complete destruction of Rus' in 1238 suffer

exaggeration.

And here's something else that's strange. The Russian principalities that weren't touched by the Tatars are Polotsk,

Smolensk, Turov-Pinsk - no assistance was provided to Pskov and Novgorod, as well as

a year before this Kozelsk. How to explain such inertia of the population of the original regions

Ancient Rus'?

I don't see any other explanation than that this is a pattern of ethnogenesis. Peers

Eastern Slavs - the Byzantines behaved no better in the 13th century. The exception was

subethnoses that lived on the outskirts of the area and therefore did not lose their ancient

passionarity - the Nicenes (analogous to the Suzdal people) and the Epirotes (similar to the Carpathian highlanders).

As the comparison continues, it becomes clear that these exceptions (at the sub-ethnic level)

confirm the rule.

161. In the Carpathians

Compared to North-Eastern Rus, South-Western (Galician-Volynian

principality) suffered much less from the Tatars.950 The Tatars were unable to take a number of cities, and

the cities they captured were little destroyed, and their population managed to take refuge. Moreover,

the population of the south-eastern lands - from Putivl, Ryazan and others, deprived of protection

defeated princely squads and suffering from the anarchy common to border

regions, fled to Volyn, where Daniil Romanovich established order after the departure of the Tatars.

But, alas, the Galician boyars continued their opposition to the princely power. This took more

blood than an external war.

950 M.V. Vladimirsky-Budanov, M.S. Grushevsky, A.E. Presnyakov, B.D. Grekov; see: Pashuto V.T. Essays...

P. 229.

The Galician boyars were the most reactionary force in Rus'. They carried the most ancient

tradition - the ancient Slavic tribal fragmentation. For the boyars, the Rurikovichs

were usurpers, while for the townspeople they were natural defenders from the boyars

tyranny. The political ideal of the Galician boyars as a persistent convict was

weak power, even if foreign; for the townspeople, on the contrary, strong power, why do they

supported the Volyn Monomakhs. But they, to their misfortune, turned out to be natural

opponents of the princes of Vladimir and Chernigov, and therefore the Galician boyars, and

The Volyn princes sought allies among their neighbors.

In 1243-1244 a complex balance of power arose. Rostislav Mikhailovich

After much trouble, Chernigovsky married Bela GU's daughter and brought her into the fight for

Galicia of the Lesser Poland King Boleslaw the Chaste; Daniel united with Conrad

By the Masovian and Lithuanian prince Mindaugas.951 And about the Tatars who left through Bulgaria and

Moldova on the Volga, both sides... simply forgot.

A tense and very brutal war, which ended with Daniel's victory over the Polish

by the Russian-Hungarian army under the walls of the city of Yaroslav on August 17, 1245, described

quite thoroughly, 952 but its place in history requires further analysis. War

in the Carpathians was fundamentally different from the war in the Baltics. Alexander Nevsky

defended his super-ethnos and its culture from the iron onslaught of Catholic Europe, or,

which is the same, from colonial enslavement. Therefore, he rejected any cultural

exchange with the West, even from allowing religious disputes.

In the southwest the war had a different character. Bela IV of Hungary, Boleslav

The bashful Malopolsky and Rostislav of Chernigov who joined them were members of

Guelph bloc. Konrad of Mazovia invited the Teutonic Order, which stood

on the side of the Hohenstaufens; Daniil Romanovich continued the tradition of his father, who became

an ally of the Ghibellines, and Mindaugas, a pagan, was ready to beat the Catholics wherever possible.

Thus, it is obvious that in the Carpathians the issue was not about protecting Orthodoxy from

Catholicism, of course not in a religious but in an ethnic sense, but about the participation of Southern Rus'

in Western European politics, the axis of which was the struggle of emperors against popes.

The Chernigov princes joined the papists and took part in the Council of Lyons in 1245, and

Daniel of Galicia turned out to be an ally of Frederick II, excommunicated by the fleeing pope

Innocent IV. And Rus'? It had nothing to do with this war.

And then suddenly Prince Daniil received a short letter from Khan Batu: “Give Galich.”

The conqueror of the Hungarians, Poles and seditious boyars was horrified. War with the Tatars

was very unprofitable, even hopeless, because the Volyn army was winning victories

by extreme exertion of forces and, naturally, was tired. Warriors are not figures on

a chessboard where, having won one game, you can start another.

There was only one way out - to go and bow to the khan, and Daniil went to Sarai,

having previously secured a letter of protection. The Khan received the prince kindly, and allowed him

to drink wine at the feast instead of kumiss, which was the highest courtesy, and gave him a label953 for

power in his principality, making Daniel his "peacemaker". For both of them, this was a big deal.

political success.

Batu secured his western border from a sudden attack by the Crusaders, for

Pope Innocent IV at the Council of Lyon in 1245 declared a Crusade against the Tatars, and

After his trip to Sarai, Daniel declared his rights to the succession of the Kyiv princes and appointed

951 See ibid. P. 230-231.

952 See ibid. P. 231-234.

953 The label is a pact of friendship and non-aggression. It did not imply any real dependence. Batu sent

labels to the rulers of Rum, Syria and other countries independent of him.

his "printer" (keeper of the seal) by the metropolitan, in 1246 he sent him to

confirmation to the patriarch in Nicaea and made peace with Hungary, which refused to support

Rostislav.

It would seem that Daniel should have been pleased, but he was a man of his time and his sentiments that were pro-Western in Volyn. That is why the chronicler wrote the fatal phrase: “Oh, more evil than evil is Tatar honor,” thereby determining the future of his people, of their country, their culture. The successful treaty in Volyn caused "cries of resentment prince."954 The prince could do nothing against such categorical antipathy towards the Tatars. to undertake, even if he wanted to. But, apparently, he was in cahoots with his people.

162. Searching for a way out

The compromise policy of Daniil Romanovich did not produce those positive results results that could be expected from it. Let us not forget that the ruler a small power depends on its subordinates no less than they do on it. The order can be fail to fulfill, escape from the ranks of the army, distort the diplomatic mission, do not to praise, but to condemn or ridicule. Feudal opposition is varied and elusive; It is only important that people have the opportunity to choose between political programs and directions, and here there were three of them.

In the Rostov-Suzdal land, the Tatars were treated positively. The appanage princes

they went to Batu's headquarters, where they were granted their own possessions and were sent off in peace

houses. In Great Russia they agreed that the Russian land became the land of "Kanovi and

Batuyev", i.e. they recognized the suzerainty of the Mongol Khan (although the throne at that time was

vacant) and Batu as the eldest in the Borjigin family, and that "it is not proper to live on it

"having bowed down to them."955

This decision was justified by the foreign policy situation. In the West

There was a brutal war on the border, and the Livonians were hanging Russian prisoners. The force was on the side

the crusaders, who had unlimited resources in the European knighthood, supplied

merchant Hansa and led by experienced politicians - prelates of the Catholic

churches. Submission to the papacy was a necessary condition of peace. For

The second front of the Vladimir Principality in these circumstances would be ethnic

suicide. And on the contrary, Batu wanted to establish a sincere relationship with the Russian princes.

friendship.

The Mongols had qualified intelligence from among the foreigners accepted into

army. The Hungarian monk Julian tells of a Tatar follower who knew Hungarian,

Russian, Cuman (Turkic), Teutonic (German), Saracen (Arabic) and,

naturally, Tatar (Mongolian) languages.956 Tatar leader taken prisoner

Czechs at Olmütz, turned out to be an English Templar named Peter. The Mongols knew about

the moods of the "Christian world" and supported the Orthodox countries - Nicaea,

Georgia, Uyghuria, Monophysite Lesser Armenia and Rus' - against the Catholics who began

Crusade against the Mongols and "schismatics".

And in Rus', the Grand Duke Yuri II forbade Dominican monks to preach.

Catholicism to the pagans and in the winter of 1237/38 he expelled them from his land.957 This

954 Soloviev S.M. History of Russia... Book. P. T. Sh. M., 1988. P. 170.

955 Nasonov A.N. Mongols and Rus'. P. 19-11.

956 See: Anninsky S.A. Decree. op. P. 81.

957 Ibid. P. 89.

the principled political line was supported not only by the masses

Suzdal residents who did not want to change their religion and lose the culture they had learned and accepted,

but also major figures. The former "printer" (chancellor) of Daniel, Metropolitan Kirill, "is not

agreed with the political course of the Kholmsk court and in 1250 joined the policy

Alexander Nevsky", 958 the most consistent fighter for Rus'. For this line he was

canonized in 1547, although his veneration as a saint began immediately after his death.

So, the ancient Russian mood split, and with it the ethnic group fragmented. At the same time

the division took place on the basis of complementarity, i.e. every Russian person could choose the one

the culture that suited him best: Western, Catholic, or Eastern —

Orthodox, Nestorian and Monophysite, which merged in Central Asia in 1142 with

Nestorian.959 It is clear that the leading role belonged not to dogma, but to worldviews,

nice to each other.

But there was also a third direction - the desire for unconditional unification with

Western Europe in its Guelph version. Mikhail Vsevolodovich Chernigovsky, the father of already

the aforementioned Rostislav, having ruled Kyiv for a very short time, was appointed metropolitan

his man - hegumen Peter Akerovich. Daniil Romanovich overthrew him and dispersed him

bishops, after which Rostislav waged an unsuccessful war with Daniil and remained to live in

Hungary, and Peter Akerovich, on the orders of his prince, went to Lyon to ask the Pope

Innocent GU assistance against the Tatars.

Michael lived for some time in Hungary, but, offended by the dismissive

attitude towards himself, returned to Chernigov. Apparently, he assumed that his negotiations with

the pope will remain unknown to the Tatars. No way! Batu had enough information

about the treasonous activities of the Chernigov prince. However, he gave him the opportunity

justify oneself. The Tatars had a kind of "lie detector": the suspect had to pass

between two large fires, and the sorcerers watched the fire and thus

established the veracity of the testimony.

It is difficult to say how effective this method is, but Prince Mikhail was not affected by the procedure.

refused and was executed. Of course, it is a pity for the prince, but what government would not punish a person

trusted, holding a responsible position and convicted of treasonous ties with the enemy!

This was a tragedy not only for Prince Mikhail, but for the entire Chernigov principality,

which from that time ceased to exist independently.960

163. Nadir 61

At the same time as Chernigov, Polotsk began to decline. Having lost the war with

Germans for the Dvina, the Polotsk Principality became a victim of Lithuanian raids that lasted from

1216 to 1246. The history of this period can be reconstructed very fragmentarily, but

it is clear that already in 1258 the Polotsk people were marching against Smolensk together with the Lithuanians, and

then the Polotsk land is considered as part of Mindaugas's inheritance.

Smolensk held out longer than any other Western Russian city, but in 1274 it too

958 Pashuto V.T. Essays... P. 271.

959 See: Bartold V.V. On Christianity in Turkestan... P. 11; Gumilev L.N. Search for an Imaginary Kingdom.

P. 133.

960 See: Zaitsev A.K. Chernigov Principality // Old Russian principalities of the 10th-13th centuries. P. 117.

961 Nadir — a point on the celestial sphere diametrically opposite the zenith. See: Alekseev L.V. Polotskaya

land // Ibid. P. 239.

preferred voluntary annexation to the Golden Horde over Lithuanian occupation. But

The Tatars did not even come close to Smolensk.

Against this general sad background of decay, a figure stood out for a while

Daniil Romanovich Volynsko-Galitsky, who became the leader of the Russian "Westerners". Daniil

understood that dependence on Catholic Europe obliges one to do many things, even dangerous ones

unpleasant, but apparently public opinion in the southwest was adamant. Not

by chance in 1254 Daniel accepted the crown and scepter from the Pope and “raised an army against

Tatars".962

In 1246, celebrations were held in Karakorum to mark the election of a new khan.

Once Guyuk, the son of Ogedei and the Merkit woman Turakina, Batu's worst enemy, was elected.

As early as 1238, when Guyuk and his young nephew Buri (grandson of Chagatai) served under

under Batu's command, they decided to quarrel with him: at the feast, when Batu raised the first

cup, they insulted him. Batu sent them from the army to their fathers. The Khan was terribly angry at

son, who dared to violate military subordination, but thanks to the intercession

his close associates forgave him and sent him back to Batu's army.963 Relations between

the princes did not improve.

And so Guyuk became a khan, the leader of 130 thousand warriors, while Batu and his brothers had only

4 thousand horsemen. Yaroslav began to choose a liege lord and ally. They flirted with him at a feast

he occupied the first place. Guyuk was a friend of Orthodoxy and an enemy of papism.964 It would seem that all

things were going well for Yaroslav, and therefore for Rus'. But suddenly it turned out that the great

the prince died from poison, allegedly given to him by the widowed khan Turakina, who received

a denunciation from the boyar Fyodor Yarunovich, who reported that Yaroslav had made contact with the Pope

Innocent IV and the Council of Lyon.

Turakina was a Siberian, i.e. she was trusting and impulsive. But even so

the accusation that she poisoned the guest was not confirmed. Plano reported this version

Carpini, a papal agent, i.e. an interested party. 965 But one way or another, the prince died, and his

Children Alexander and Andrey killed the informer.

So, the attempts of the Grand Dukes to lead the country out of a grave crisis come to nothing

they brought, and they couldn't bring, since the reason for the situation that had arisen was

the natural process of aging of the system, the reduction of the level of passionarity, in which no one

The Russian people were not to blame, although this did not make things any easier for them.

The iron onslaught of the West and the unexpected hurricane from the East collided on the territory

Kyiv state, and it ceased to exist. Why did this rich, healthy, beautiful

the country did not put up adequate resistance to its neighbors, who were not superior to it in either technology or

in economics, not in culture? The answer to this question was contained in the list of a series of troubles,

far from complete. However, there is no need to increase the number of facts mentioned.

The above is necessary and sufficient. Now we can state that inertia

the passionate impulse died down and the system fell apart, with part of it entering into

Western European superethnos, the other part preferred an alliance with the Great Steppe,

united by the Mongol ulus.

There was nothing else to choose from, because the revival of Byzantium did not inspire anyone

hopes, and the "rotting" of the Abbasid Caliphate continued relentlessly.

962 Quoted from: Pashuto V.T. Essays... P. 259.

963 Abbr. sk. $275,276.

964 “He invited priests from Sham (Syria), Rum (Byzantium), Ossy (Ossetia) and Rus'” (Rashid-

ad-Din. T. P. P. 121); cf.: Gumilev L. N. Search for an imaginary kingdom. P. 330.

965 See: Travels to Eastern Countries... P. 7.

It would seem that Rus' should have become the prey of predatory neighbors or, at best,

disintegrate into relics, barely resisting external blows and internal decay.

Instead, there was an explosion of passionarity and a new round of ethnogenesis began. As well as

Where did it happen?

And here we see the transition from history – the science of events – to ethnology –

the science of changing behavioral patterns. So far we have noted the political and

the state decline of Ancient Rus, the disintegration of a single system into eight "semi-states"

weakening of all-Russian patriotism, etc. But the impulses that gave rise to these phenomena were

still positive, although not sufficient for the prosperity of the entire country and culture. Now

negative phenomena appeared: betrayal, the worst thing that could happen, and corruption,

under which it is impossible to establish governance of the country.

It is unfair to attribute the introduction of these qualities to the Mongols. Firstly, they themselves

they did not possess them, and therefore could not teach them to anyone. Secondly, they were

interested in the loyalty of the Russian princes, and not in betrayals and deceptions. Since the Pope

declared a Crusade against the Tatars, then an alliance with the Orthodox Mongols was needed as

air.

Conversely, it was beneficial for the Catholics to raise the Russians against the Tatars in order to wage war

on Russian territory and by Russian hands. Therefore, it is clear that they are interested in the death

princes at the hands of the Tatars were precisely papal diplomats. And then it was possible to deal with

damned "schismatics" and build a second Latin Empire on Russian soil.

This is what happened in the 19th century throughout Western Rus', and Eastern Rus' survived thanks to

an original balance of power that provided Rus' with a half-century respite. This

It turned out to be enough to save the most valuable heritage - cultural tradition.

Part Six

By the way of grain

XXI. In the ulus of Dzhuchiev

164. Change of ethnic dominance

Patriotism is a sincere love for an ethnic or super-ethnic tradition, with

the difference is that at the level of the ethnic group there is a community based on signaling

heredity, and at the level of the superethnos - a common culture, even if

borrowed, but accepted sincerely and voluntarily.

At the turn of the 12th and 14th centuries, the Russians, despite the political fragmentation of the country,

were aware of their systemic unity in relation to the Poles, Swedes, Hungarians, Germans, but

not to the Greeks, Bulgarians, Georgians. Catholicism was an indicator of one super-ethnos, but

Orthodoxy is different. Of course, the Suzdalians or Volynians knew that they were not Byzantines.

or Bulgarians, the difference with them was an order of magnitude greater than between Russians in different

principalities, but the difference with Catholics and Muslims was two to three orders of magnitude greater.

Ethnic sympathy (positive complementarity) evoked sympathy in Rus'

to the Greeks in 1204, to the Bulgarians in 1205, to the Polovtsians, who had intermarried with the Russians, in 1223.

Izhorians in 1240

And vice versa, the victories of Alexander Nevsky in 1242 on Lake Peipus and Daniil Galitsky under the fortress of Yaroslav in 1245 was perceived as the joy of all Rus' insofar as the inertia of the passionate tension of the ethnic system has not yet died out.

But the above-mentioned series of misfortunes indicated the direction of the ethnic process.

1252-1257 entropy triumphed. Although the wars did not stop, they were no longer

for Rus',966 which for a whole century turned into an arena of struggle between three different and hostile countries

to another super-ethnos: Catholic, Muslim and steppe; the main dominant

The last one was not a religion, but the Yasa of Genghis Khan.

Batu's grand campaign in 1237-1242 had a stunning effect on his contemporaries.

impression. But it was just a big raid, not a systematic conquest, for

which the entire Mongol Empire would not have had enough people. Indeed, the Mongols could not

The Rus, neither in Poland nor in Hungary, left garrisons, did not tax the population

constant tax, did not conclude unequal treaties with the princes. Therefore

the expression "a conquered but unconquered country" is completely incorrect. Conquest is not

took place because it was not intended. Batu had the task of dispersing the Polovtsians, which

he did, and to conclude an acceptable peace with the settled neighbors, from whom it would be possible

not to wait for a counterattack. And he failed to do so.

Catholic Europe was in the acmatic phase of ethnogenesis. Passionary

overheating tore it apart, which hindered conquests, although they still took place. In 1250

the head of the Ghibellines, Emperor Frederick II, died, the empire fell apart, and Pope Innocent VI

could consider himself the head of the "Christian world". It was then that Daniil Galitsky accepted from the hands of

the Pope the royal crown of Little Rus'. For this he had to fight against the Mongols and

carefully prepare the union with papism. Galicia has turned from a citadel

Orthodoxy into a small European kingdom, a vassal of the Throne of St. Peter.

In other words, Little Rus' was forced to fight not for its own interests, but for others.

This ended in defeat in 12 59, when the Mongol noyon Burundai forced Daniil

to demolish their fortresses and provide their army as reinforcements for the campaign against Poland.

The alliance with the West led Galicia and its people to disaster. After 80 years, i.e. in 1339,

The Polish king Casimir the Great annexed Galicia to Poland "without firing a single shot".

How independent North-Eastern Rus' felt is evident from the fact that in

1248 the legitimate heir of the Grand Duchy of Vladimir Svyatoslav Vsevolodovich,

the brother of the deceased Yaroslav, confirmed on the throne by Batu, was expelled by Mikhail

Yaroslavich of Tver, having reigned for less than a year. He ended his days in the Horde, in vain.

seeking justice. But it was not Batu who was to blame for his fate, but the central

government in Karakorum, where Guyuk's widow, the Naiman Ogul Gaimish, ruled. She

gave power in Rus' to the children of the poisoned Yaroslav: to Alexander - the great reign and

destroyed Kyiv, and Andrey got the rich Vladimir principality.967

This section was based on another feminine frivolity. Andrey was a "Westerner".

He became related to Daniil Galitsky and prepared an alliance with Europe against the Mongols. For Rus'

this meant, even in case of victory, ruin, since on its territory there had to be

go through a war, the introduction of a union, i.e. the destruction of national culture, and in the end

the conquest of Vladimir and Novgorod lands by the knights-crusaders, similar to that,

what happened in the Baltics.

It is difficult to say whether Prince Andrei understood the inevitability of the consequences of his policy.

But Daniel's golden crown blinded him. But Prince Alexander, who ruled in Novgorod,

He had an excellent understanding of the ethnopolitical situation, and he saved Russia.

In 1251, Alexander came to Batu's horde, became friends with him, and then became his brother.

son Sartak, as a result of which he became the adopted son of the khan and in 1252 brought to Rus'

Tatar corps with the experienced noyon Nevryuy. Andrei fled to Sweden, Alexander became

the Grand Duke, the Germans stopped their advance on Novgorod and Pskov.

966 This refers to the ancient Russian ethnic integrity.

967 According to Mongolian law, the youngest son was considered the owner of his father's ulus, although he had to

in political affairs to obey the elder brother. It was assumed that the elder brother would have time to acquire

property, and the younger one should be provided for.

In helping Alexander, Batu was by no means selfless. He himself had

extremely difficult situation. In 1253, a kurultai was to be held in Mongolia -

a general military meeting - to elect a new khan. Passions ran so high that

the losing side not only risked its head, but had to lose it. The forces were

almost equal, and every extra friend could tip the scales in one direction or another. Batu

He needed a reliable rear. Daniel deceived him. He trusted Alexander, and he did not betray him.

Batu won: his friend Mongke became the Great Khan, and Batu became the head of the Borjigin clan.

In fact, these two divided the empire: Batu ruled in the west, Mongke in the east.

Alexander?

The conclusion suggests itself that Daniil and Alexander are worth each other. One adored the Germans,

another - Tatars. And who was for the Russians?

At that time there were also principalities with ancient Russian traditions - between the Dnieper and

Western Bug, between Pripyat and Dvina. These so-called White and Black? 68 Rus

did not submit to either the Germans or the Tatars. And what did they do, how did they glorify their name, how

defended their freedom from their Lithuanian neighbors? No way! Homeostasis preserves people,

which are considered normal. The descendants of the Krivichi, Dregovichi, Radimichi each

for a year they plowed the land, harvested the crops, wove shirts, and sometimes even pants, and did not allow the thought to enter their heads,

that their lives could change. So they lived until the 15th century, when an event occurred,

which marked the beginning of a new round of ethnogenesis.

165. The same at the mass level

In those decades when rulers chose advantageous allies for themselves, their peoples

chose friends for themselves with whom they could live together and not lead endless and

unnecessary wars. This problem was most pressing for the Mongols, who had won the victory,

but were unable to take advantage of it. Most of the victors returned home, and already in

In 1243 Batu's forces were insignificant.969

According to the will of Genghis Khan, his eldest son, Jochi, received 4 thousand Mongolian

warriors, 70 with permission to replenish the army at the expense of the population of conquered countries. Senior

The son of Jochi Khan, Orda-Ichen, had a headquarters on the banks of the Irtysh and by law received one

thousand warriors. It was the White, i.e. the elder, Horde. Horde-Icheng refused power. The third

son - Sheiban - wandered from Tyumen to the Aral Sea with the Blue Horde, in his

another thousand was at his disposal. Batu, the head of the Great, or Golden, Horde,

there were only 2 thousand: hins (mobilized Jurchens)9 71 artillery, i.e. service personnel

military vehicles, and manguts.

To this core was added the militia, the number of which N. Veselovsky determined, apparently,

correctly in 25 thousand 972 It is clear that without loyal friends such an ulus cannot exist for 240 years

could. Who were the supporters of the khans of the Golden, Blue and White Horde? - Kipchaks.

The most subtle and intelligent must be recognized as the brief description of the ulus of Dzhuchiev El-

968 White Rus' - the territory of the Polotsk and Turov-Pinsk principalities; Black Rus', i.e. conquered

neighbors - the outskirts of Grodno.

969 See: Tiesenhausen V.G. Collection of materials related to the history of the Golden Horde (hereinafter: Tiesenhausen).

T.I. 1884; T.P. 1941.

970 cm: Tiesenhausen. T. P. S. 33.

971 See: Gumilev L.N. Search for an imaginary kingdom. P. 313-314.

972 Brockhaus and Efron Encyclopedic Dictionary. Vol. 24. Pp. 633-635.

Omari: “In ancient times, this state was the country of the Kipchaks, but when the Tatars took over it,

then the Kipchaks became their subjects. Then they mixed and intermarried with the Kipchaks, and

the earth prevailed over their natural and racial qualities, and they all became exactly

Kipchaks, as if they were of the same clan.”973 This can be called geographical

determinism, but there is a rigid connection between the ethnic group and the landscape through economic methods

indisputable.

Being in an absolute minority, the Golden Horde Mongols had no opportunity

to create a despotic regime. Therefore, the Horde led a confederation of local ethnic groups,

kept within the state by the threat of attack. "The Circassians, Russians and Yases are not able to

resist the Sultan of these countries and therefore (live) with him as his subjects, although they have

there are kings. If they turned to him with obedience, gifts and offerings, then he

left them alone, otherwise he raided them and harassed them with sieges."9 74

The Mongols dealt much more harshly with their Asian opponents who lived

on both sides of the Ural Mountains. Julian, a Hungarian monk, was a witness

conquest of the Urals in 1236, reports: "In all the conquered kingdoms they kill

princes and nobles who inspire them with fear. They are warriors and villagers fit for battle,

armed, they send them into battle against their will ahead of themselves. Others... are left for processing

lands... and oblige those people henceforth to be called Tatars." 75 So the ethnonym "Tatars"

received an expanded, super-ethnic meaning.

Such cruel measures are apparently explained by the bitterness that accompanies

any protracted war. The Merkits fought the Mongols continuously from 1201 to 1216, and

Bashkirs - from 1220 to 1235, a total of 34 years, while the campaign through Rus' took only 3 years,

and already in 1243 a peace acceptable to both sides was reached. Frequent trips began

to the Golden Horde of Russian princes,76 from where they brought Tatar wives. The suppression

Alexander Nevsky's attempts to move to the camp of the hostile West led to that system

ethnic contact, which should be called symbiosis. This phase lasted until

1312 – until Khan Uzbek adopted Islam as the state religion.

People from all over the world traveled to the Horde and entered service there to make

a military career that was unattainable for ordinary soldiers and peasants in their

homeland.977 In the Golden Horde there were constant intrigues, and in 1273-1299 an internal

war between the usurper Nogai and the legitimate khans - the Genghisids. Russian princes

took the most active part in it. One son of Alexander Nevsky, Dmitry, and the son

Daniil Galitsky, Lev, supported Nogai, 978 and Andrei Alexandrovich and his uncle

Vasily Yaroslavich - the legitimate khans. In the conditions of this tense war, the Russians

the principalities had the opportunity to break away from the Horde, but they did not do so.979 On the contrary,

independent Smolensk asked to be accepted into the ulus of Dzhuchiev in order to receive help against Lithuanian encroachments, and for a time became Russia's shield. Tatar help

973 Quoted from: Tiesenhausen. T.I. P. 325.

974 ibid. P. 231.

975 See: Anninsky S.A. Decree. op. P. 87.

976 See: Poluboyarinova M.D. Russians in the Golden Horde. Moscow, 1978.

977 See: Gumilyov L.N. Decree. op. pp. 398-399.

978 See: Pashuto V.T. Essays... P. 296-297.

979 See: Nasonov A.N. Mongols and Rus'. P. 69-75.

stopped the onslaught from the west.

But it wasn't easy in the east either. In the 13th century, the Volga was not yet a "Russian river".

Nizhny Novgorod, built on the site of the border town of Rus' in 1220, became the border town of Russia.

Mordvin fortress, taken by storm. From the mouth of the Oka to Derbent and Khorezm stretched

a Muslim country conquered by the Mongols. The brilliant culture of Islam seduced

many Mongol khans and baturs, which greatly influenced the policy of the Dzhuchiev ulus.

The first Muslim on the throne of Sarai was Batu's brother, Berke, who entered the war with

his cousin, the Ilkhan of Iran, Hulagu. However, he did not risk quarreling with

Alexander Nevsky and even allowed the establishment of an Orthodox church in Sarai in 1260.

bishopric. But he oppressed the Nestorians mercilessly.

His successor, Mengu-Timur, was a follower of the traditional Mongolian religion.

Bon, like Telebuga and Tohga, are opponents of Nogai, who was a secret Muslim.

Nogai made his career thanks to the fact that Khan Tuda-Mengu, who ascended the throne in 1280,

was mystically inclined and in 1283 he became a Sufi dervish, releasing 80

power out of hands.

Finally, Prince Uzbek poisoned Khan Tokhta in 1312, defeating the Khan of the White Horde

Ilbasmysh (1313-1320) and declared Islam the state religion of the Golden Horde.

The princes and noyons who refused to betray the faith of their fathers were executed. The duty to change

religion did not extend to Russians, which speaks of the well-known independence of Rus'.

The pagans who lived in the Russian principalities were also not forced to accept Islam.

from all this it follows that the military victory was won by the Mongols - a steppe super-ethnos, and

ideological - Muslims.

It is difficult to overestimate the significance of Uzbek's reform. He transformed the steppe ulus into

merchant sultanate; thus, the Volga ethnic groups entered the Muslim

superethnos. The support of Uzbek was the population conquered by Batu, the townspeople, who in the 13th century

They were called the "Sartau people", and the Polovtsians who survived the massacre and formed Nogai's army.

Of course, not everyone submitted to the new regime. The passionate part of the Mongols told Uzbek:

“You expect humility and obedience from us, but what business is it of yours to know our faith and

confessions and how we will leave the law and yasak of Genghis Khan and convert to the faith

Arabs? 981 In response to this, executions of noyons, bakhshis and sorcerers followed. The Great

the steppe, which had never known religious persecution, was faced with this disgusting

manifestation of civilization, because in organizing the “inquisition” the Muslims were not inferior

Catholics.

Anyone who wanted to preserve freedom of conscience had to flee. Where? In Iran, Ghazan-

The khan accepted Islam back in 1295. The Mamluks - Polovtsians - ruled in Egypt and Syria,

sold there by the Mongols and seized power, to fall into their hands for the Horde

the hero was worse than death. Western Europe was in a state of constant cold

wars with the Horde. Getting to China, where the religiously tolerant Yuan Dynasty ruled, was

practically impossible due to the distance and difficulty of the routes. The only place where

Tatars - opponents of Islam could find shelter and friendliness, there were Russians

principalities, 982 with which adherents of the ancient tradition (many of them were born from

mixed marriages) were connected by half a century of life together. Thus appeared in Rus'... Aksakov,

Alyabyev, Apraksin, Arakcheev, Arsenyev, Akhmatov, Babichev, Balashov, Baranov, Basmanov,

Baturin, Beketov, Berdyaev, Bibikov, Bilbasov, Bichurin, Boborykin, Bulgakov, Bunin,

980 In fact, Sufism was not at all similar to militant Islam - Sunnism, but the Sufis called

themselves as Muslims and were tolerant in Islamic countries.

981 Tiesenhausen. T.I. P. 197, 385, 510; T.P. P. 100, 104.

982 See: Gumilyov L.N. Decree. op. pp. 401-402.

Burtsev, Buturlin, Bukharin, Velyaminov, Gogol, Godunov, Gorchakov, Gorshkov, Derzhavin,

Epanchin, Ermolaev, Izmailov, Kantemirov, Karamazov, Karamzin, Kireevsky, Korsakov,

Kochubey, Kropotkin, Kurakin, Kurbatov, Milyukov, Michurin, Rachmaninov, Saltykov,

Stroganov, Tagantsev, Talyzin, Taneyev, Tatishchev, Timashev, Timiryazev, Tretyakov, Turgenev,

Turchaninov, Tyutchev, Uvarov, Urusov, Ushakov, Khanykov, Chaadaev, Shakhovskoy, Sheremetev,

Shishkov, Yusupov.983

This list only partially reflects the scope that the Russian-Tatar movement has acquired

miscegenation. Many ordinary soldiers settled on the SOUTH-EASTERN outskirts, were enrolled in

border detachments and formed the class of single-court nobles9 84 - similar to the Polish

"prison gentry". Only Catherine II, who simplified the system of the Russian Empire,

transferred them to the class of state peasants. The area of single-farmers became the boundary between

two newly formed ethnic groups - the Great Russian and the Tatar, and, moreover, between

two super-ethnoses - Orthodox and Muslim.

166. Facts and estimates

The enumeration of events in their connection and sequence is a necessary foundation

stories - without this foundation no building can stand, but living in the foundation is not

there will even be mice. People need walls with windows, a roof and interior decoration of rooms.

In history, the role of the latter is occupied by analysis, i.e. the discovery of causes and effects, and synthesis.

— reproduction of the era in relation to us — the descendants studying it. And these

The reproductions are varied, although by no means equal.

In the middle of the 13th century, two powerful systems were at their zenith: 1) the papal theocracy

Innocent IV, who defeated the sworn enemy of the papacy, Emperor Frederick II, and

who achieved the collapse of the German Empire and then put an end to the Sicilian Empire

kingdom - the last stronghold of the Ghibellines (1250-1266); 2) Mongol Ulus

descendants of Genghis, in 1260-1264 split into parts from the internal passionary

tension. And between these giants, two small ethnic groups emerged, which

belonged to the future: Lithuania.985 and Great Russia986 With their not even birth, but conception

unforgettable names are connected: Mindaugas and Alexander Nevsky. People remember them to this day, and not

in vain.

The Crusaders' victorious offensive against the Baltic ethnic groups lasted for half a century and

1250 was crowned with what seemed to be a decisive success: the Lithuanian prince Mindaugas accepted

baptism according to the Latin rite, which formally made him an ally of the Pope.

In the same year, Daniel of Galicia accepted the royal crown from the Pope, becoming a king from a prince

Little Rus' (Kekh Kizzae tipogis). One might think that the road to the east was open;

983 See: Baskakov N.A. Russian surnames of Turkic origin. Moscow, 1979.

984 See: Kucheev A.M. Traces of the Turkic element among single-householders (according to language and personal onomastics)

population of the Usman district of the Lipetsk region) // Reports of the branches and commissions of the Geographical Society

USSR. No. 15. L., 1970. P. 127-134.

985 Lithuania is one of the tribes of the Baltic group, spread from the Baltic Sea to the left bank

Dnieper. The Balts settled this region immediately after the melting of the glacier and, therefore, are the most ancient

from the aborigines of Eastern Europe. For a long time they were in homeostasis and retained ethnic features,

characteristic of their ancestors.

986 Great Russia was previously called Zalesska Ukraine and was located in the Volga-Oka interfluve.

The population is a mixture of Meri and Krivichi with the inclusion of Vyatichi and Murom, and from the 13th century - Turkic elements.

Little, i.e. indigenous, Rus' lay on the right bank of the Dnieper; Slavic and Turkic languages predominated here.

(Polovtsian and Tork) substrates.

the Pope's ambassadors tried to win over Alexander of Suzdal and Novgorod to their side,

but... all successes turned out to be ephemeral. Having been baptized and thereby lulling vigilance

Pope, the Lithuanian prince provided assistance to the pagan Samogitians in the war with the order, and after

decisive victory over the knights at Lake Durbe in 1260, he renounced the Catholic faith and

killed the Catholics who were at his court.987 Moreover, Alexander and Mindaugas concluded

alliance against the German iron onslaught to the east. Alexander went to the Horde and

agreed on an alliance with Khan Berke, Batu's brother and his heir. Livonian Order

there was a threat of defeat, but... in the same year, 43-year-old Mindaugas was stabbed to death and died

peer Alexander. The campaign for the order did not take place.

Yes, apparently the Germans had some good agents. The daggers and poison worked a second time,

after the death of Yaroslav Vsevolodovich, and again at the right moment. Livonia survived, but

was forced to go on the defensive. The Novgorodians were at Rakovor, and the Lithuanians were at Karuzen

won battles against the crusading knights. German feudal lords began to refuse to go to

Livonia, 988 because the war was dangerous and hopeless. And then in 1261 the Nicene

the Greeks recaptured Constantinople, and the Egyptian Mamluks began to take fortress after fortress in

Palestine. Colonial expansion under the banner of the Latin cross was choked and

north and south.

This turn of events, somewhat unexpected for contemporaries, caused a lively

interest among later researchers. A review of the literature on the issue was made by V. T. Pashuto,

highlighting two points of view: his own and the “wrong” one. Among the defenders

The last one he mentioned was the Polish historian I. Uminsky and the German A.M. Ammann.

I. Uminsky writes that Pope Innocent GU “did everything to help Daniil,”

wrote again to the Tatars, tried to use the knights of the sword and the crusaders,

ended the Czech-Hungarian disputes, baptized and crowned Mindaugas of Lithuania, and ended

correspondence with Alexander Nevsky of Suzdal, planned the Crusade from the Czech Republic,

Moravia, the Polabian lands, Pomerania and Poland, appointed a special legate for

"Preaching the Crusade."989

A.M. Ammann believes that Alexander Nevsky made a mistake when he rejected the alliance with

papacy and submitted to the rule of the Tatars. This position "put an end to Western cultural

influence for many decades." Ammann attributes to Alexander "a complete aversion to

"to the West", as well as the reluctance for "Russia to become the foreground of a European fortress in

defensive battle with the Tatars." The Pope intended to include in the defensive

front all of Russia, and when this failed, he called on everyone he had influence over to

the fight against the Tatars and their allies, i.e. the Russians. The active work of the curia in 1230-

1260 brought Lithuania with the Western Russian lands and Galicia-Volyn to a union with Rome

country. Then there was a break - a counterattack from the East, hostile to Rome, which

predetermined the fate of Northern Russia and the lands that it would subsequently "become

collect".990

V. T. Pashuto condemns this concept, rightly pointing out that it is anti-Russian. But

a legitimate bewilderment arises: what could the Russians expect from a German Jesuit and

Polish nationalist? From their point of view, they were quite logical in wanting

the last Russian heroes laid down their lives defending the Catholic idea; and by chance

the survivors could be hanged, as had already been done in Estonia. V. T. Pashuto did not

987 See: Pashuto V.T. Op. cit. P. 248.

988 Ibid. P. 249.

989 Ibid. P. 239.

990 Ibid. P. 239-242.

believes in the sincerity of the papal legates who tempted the Russian princes to accept the disinterested

help from the West,291 and he is right! But for some reason he also condemns the opposite concept,

expressed in 1925 by G. V. Vernadsky, that “Alexander Nevsky, in order to preserve

religious freedom, sacrificed political freedom, and two feats of Alexander

Nevsky - his struggle with the West and his humility before the East - had a single

the goal is to preserve Orthodoxy as a source of moral and political strength of the Russian people

people."992

Both concepts are logical, but Pashuto calls the first one a “falsification”, although it

frank to the point of cynicism, and the second - "obscurantism", obviously assuming that Alexander

Nevsky had to learn historical materialism and pass it with the help of a “machine”

time."

And Pashuto himself, summing up, states that Alexander Nevsky's war with the West

- fortunately, with the East - it would be desirable, and it would be best if the South-West

Rus' played a leading role in world politics.993 Yes, it would be interesting to see

Daniil Romanovich as the head of the country from the Yellow Sea to the Bay of Biscay! But better

Let us refrain from discussing this prospect.

In Soviet historiography, he devoted his life to the topic of Catholic aggression in the East.

research by B.Ya. Ramm. As expected, his assessments are diametrically opposed

opposite to those we have encountered in Catholic historians. In detail

Having analyzed many individual statements in various sources, Ramm arrives at

to the conclusion that in 1245 "a plan was worked out in the papal curia, according to which

it was decided to conduct negotiations in two diametrically opposite directions: and with

Russians, and Tatars."994 The goal was to subjugate Rus' to Rome by persuading

Tatars to agree to such a deal. Ramm seeks evidence for his hypothesis in the analysis

negotiations that papal ambassadors conducted in Karakorum in 1246 and 1253.

Ramm's version seems somewhat far-fetched. That the papal ambassadors

praised the pope and his church, of course, but it doesn't mean anything. They just didn't have

the right to pronounce anything else. The Mongols and Russians knew this and did not attach any importance to it.

attempts at preaching. After all, the Mongols themselves, guided by the diplomatic etiquette of that

time, suggested that the Pope submit to the Eternal God and his son, Genghis.995 Understand

This text does not follow literally, because it was composed in 1253, 26 years after his death.

Genghis.

The reality was that the Khans Guyuk and Mongke and Prince Alexander Nevsky 96 refused

from contacts with the West in the person of the Pope, as they would have rejected the person of the Emperor if victory

got to him. Complementarity of the Romano-Germanic superethnos with its eastern neighbors

was negative. The Mongols accepted Orthodoxy, Islam and theistic Buddhism, but

not Catholicism. Their choice was prompted not by the search for profit, but by sympathy lying in the sphere

subconscious, i.e. in nature.

991 Ibid. P. 275.

992 Vernadsky G.V. Two exploits of Alexander Nevsky // Eurasian timeline. T. IV. Berlin, 1925. P.

227, 335. Quoted from: Pashuto V.T. Op. cit. P. 276.

993 See: Pashuto V.T. Op. cit. P. 277.

994 Ramm B.Ya. Papacy and Rus'. M.; L., 1959. P. 151.

995 See: Travels to Eastern Countries... P. 171-173.

996 Life of Alexander Nevsky (see: Begunov Yu.K. Monument of Russian literature of the 13th century. Pp. 175-176).

167. Facts without judgments

The axiological, i.e. evaluative, approach has been adopted by many historians, and for a very long time.

It seduces with the ease of interpretation and selection of facts, creates the illusion of complete

understanding of very complex problems, because in conflict situations it is always possible

sympathize with one of the parties, and to the question: “Why did you make this particular choice?”

answer that this side is better, more progressive, fairer, and most importantly, I like it more

like. In essence, such a historian expresses himself through the material he has selected and thus

thus forces the reader to study not Alexander and Darius, but Belokh’s view of them,

Droysen, Kalistov or Arrian and Nizami. But we are not interested in the authors, but in the causal

the consequential connections of ethnic processes, and they do not have a category of value.

Therefore, axiology does not help, but hinders, understanding the essence of natural phenomena, such as,

as ethnogenesis.

Let's go back to the 13th century. Eight million inhabitants of Eastern Europe submitted

four thousand Tatars. The princes go to Sarai and stay there to return with slanted eyes

wives, in churches they pray for the khan, the serfs abandon their masters and join the regiments

Baskakov, skilled craftsmen go to Karakorum and work there for high wages, dashing

border guards, together with steppe baturs, gather into bandit gangs and rob

caravans. National hatred is being fanned with all its might by the "Westerners", who are

there have always been many. But the success of their propaganda is insignificant, because the war continues: in

In the Carpathians - with the Hungarians, in Estonia - with the Germans, in Finland - with the Swedes.

This system of Russian-Tatar relations, which existed until 1312, should be

call it symbiosis. And then everything changed...

Negative attitude of Russian politicians and diplomats of the 13th century towards Germans and Swedes

did not mean that they had any special love for the Mongols. They could have done without the Mongols.

pleasure, just as without the Germans. Moreover, the Golden Horde was so far from

the main ulus and is so weakly connected with it that deliverance from the Tatar "yoke" after death

Berke Khan and the strife initiated by the temnik Nogai were not difficult. But instead

Russian princes continued to travel, some to the Horde, some to Nogai's headquarters, and ask for support

against each other. Alexander's children, Dmitry and Andrei, plunged the country into a brutal

strife, with Dmitry supporting Nogai and Andrei supporting Tokhta, thanks to which

won the label for the grand duchy.

As long as Islam was one of the tolerated confessions in the Golden Horde,

and not an indicator of belonging to a superethnos different from the steppe one, in which

Eastern Christians made up the majority of the population, the Russians had no reason to seek

wars with the Tatars, as previously with the Polovtsians. Tatar policy in Rus' was "expressed in

striving... in every way to hinder consolidation, to maintain discord between individuals

political groups and principalities."297 That is why it corresponded to the aspirations

of a disintegrating state, an ethnic group that had lost its passionarity. This process, as it was

shown above, began in the 12th century and ended, as we know from publicly available history,

in the KhSU century, when the era of "gathering" lands began. It is quite obvious that the matter here

It was not in the weak Tatar khans of Sarai, but in a new explosion of passionarity.

Thus, the merit of Alexander Nevsky was that he

with a far-sighted policy he saved the nascent Russia in the incubation phase of its

ethnogenesis, figuratively speaking, “from conception to birth.” And after birth in 1380,

On the Kulikovo field of the new Russia, no enemy was scary to her anymore.

And finally, to finish with the secondary, i.e. historiographic, topic, it is necessary

dispel another myth. In Mongolia, after the death of Ogedei, two parties were created, extremely

997 Nasonov A.N. Mongols and Rus'. P. 5.

hostile to each other. The first was headed by the prince, and from 1246 - Khan Guyuk, the second

led by Batu and the children of Tuluy (Toluy), the eldest of whom, Munke, was a friend

Batu. Munke was supported by the Nestorians, Guyuk sought an alliance with the Orthodox.

Mongolia had two strong enemies: the Baghdad Caliph and the Pope.

The strength of the Mongols was their mobility. They could win a war of maneuver, but not

defensive. Therefore, the question arose: who to go against? Against the Pope, in alliance with the Russians and

the Greeks, or the Caliph, with the support of the Armenians and Persian Shiites?

Batu secured the throne for Mongke, thereby turning Mongolian forces to Baghdad and

freeing Western Europe from the threat. He believed that friendship with Alexander Nevsky

reliably protects it from attack from the West, and he was right. Thus, the course of events

was in favor of the "Christian world", but not as a result of "heroic resistance

Russians", unnecessary to Russians, 998 and because of its absence. But the Abbasid dynasty perished,

and if it were not for the intervention of the crusaders, who betrayed the Mongol-Christian army,

Jerusalem would be liberated.

The Mongols did not have enough passion for the second onslaught, which they had wasted during the half-century

internecine war (1259-1301). So, the Mongol campaigns of 1201-1260 are history

passionate impulse or, more precisely, an energetic explosion, extinguished by entropy.

Therefore, the search here for who is right and who is guilty or good and evil is as meaningless as any

moral assessments of natural processes. They only hinder understanding the mechanisms

changes in cause-and-effect relationships in complex variants of super-ethnic contacts.

168. By the way of grain

The dialectic of natural phenomena presupposes the obligatory combination of life and death.

According to the law of negation of negation, death is a necessary condition for continuation

any process of life, and when short segments were in the observer's field of vision

linear time, this thesis did not raise doubts even among the ancient Greeks.

However, they treated long periods of time differently. “Only the mountains are eternal, yes

“No one can move the North Star,” said the hero of an ancient drama, so smart,

that even the Olympians were considered mortal, or, more precisely, created and finite. The Romans

were simpler and called their capital the “Eternal City,” and their cultural heirs,

Europeans believe that linear progress is eternal and are very angry with those philosophers

stories that speak of the decline of civilizations. The average person, even within the walls of academies,

I am ready to admit that someone will disappear, but not he and his institute.

Nevertheless, the dialectic of law. For the continuation of any process, including

ethnogenesis, breaks and restructurings are the same element of development as periods of smooth

accumulation of values. Since ethnic groups are taxonomically located between biological

categories - species and organisms, then the period of their existence cannot be determined

visually, it is too long, and on the scale of cultural studies, it is too short. It arises

question: what is the final and mortal object if the pyramids and the Acropolis

outlived the Egyptians and the Greeks, and people reproduce and humanity is constantly being renewed?

The answer is simple: the system of an ethnic group, disappearing due to entropy. And its elements – people –

sometimes they are rebuilt into new systems, and sometimes they become ossified in the state of relics.

To define and describe the initial and final phases of ethnogenesis, a broad approach is needed.

spanning "time years," long stretches of linear time that are otherwise

merges into solid lines, of course, for our eyes. How difficult it can be to determine

"the beginning" of an ethnic group, and its "end". It is generally impossible to be precise to one year;

accurate to one lifetime - too; but accurate to one and a half to two centuries is possible, and this

enough.

998 Ibid., chapter [.

As was said above, Byzantium and the Slavic world were the same age. This means that

their aging was synchronous. In the 13th century, Byzantium, through a grand effort, got rid of

French and Venetians, continuing its existence until 1453 as a persistent, and then

the remnant of the Byzantines - a relic - dragged out an existence in Muslim Istanbul until

was massacred in 1827 by order of the Sultan in revenge for the rebellion in Morea. Thus ended

ethnosocial system, although the descendants of the surviving "Romans" are still found in the South

Russia.

The Rusichi were threatened with a worse fate: they mixed with the Mereya, Mordvins, Muroms,

Yahvyags and Cumans, so they were expected to turn into an ethnic chimera, and then

annihilation. But at the turn of the 12th-14th centuries it was noticeable, and then became obvious (of course, for

historians, and not for contemporaries - because of the aberration of proximity) powerful

negentropic impulse, or passionary push. The axis of this push passed from Pskov to

Brussa and further south, to the Abyssinian Highlands, where ancient Aksum had already turned to dust.

Unfortunately for the Greeks, the axis of the shock passed east of Constantinople; in Asia Minor

the population, captivated by the mystical teachings of Jelal ad-Din Rumi (died 1273),

departed from Orthodoxy, so that his ardor and passion went to the defense of Islam. To be surprised

no need: passionarity determines strength, and the dominant (mentality) determines its direction.

But our ancestors were lucky: passionarity, like a catalyst, welded the loose mass into

monolith - Russia.

An ancient ethnic group can and should be called one that has avoided renewal, no matter how it may be.

it didn’t matter whether it was a passionate push, or the import of passionarity from neighbors, or

miscegenation, in which once living traditions are inevitably lost. Thus, the axis

The passionate impulse of the 9th century passed Britain by, but the Normans and the French brought it there

passionary genes in the 11th-12th centuries, and the mixed ethnic group under the rule of the Plantagenets was able

to wage the difficult Hundred Years' War, covering oneself in glory.

Great Russia was renewed by Christian Mongols and baptized Lithuanians,

Little Russia - due to the Polovtsians, but the Belarusians remained the "pure" ancient Russian tribe.

They were not affected by either the Horde chambulas (raiding troops) or the small number of

the Lithuanians, who gave the descendants of their knights to Moscow and Warsaw, nor the German knights,

recaptured at Grunwald in 1410, Belarus survived as an ancient Russian reserve until

its memorial phase, and as such it was described by an educated Belarusian writer

XX century. You can believe him, although he speaks on behalf of the character:

“And yet we are a restless people... This shameful trade in the homeland for seven

centuries! First they sold it to Lithuania, then, as soon as the people had time to assimilate it, to the Poles,

to everyone who is not lazy... Unhappy Belarus! Kind, docile, indulgent,

romantic people in the hands of such filth (gentry. - L.G.)... Gives the best to strangers

his sons, the best poets, he calls his children, his prophets, strangers, as if

very rich. Gives away his heroes as prey, and sits in a cage over a bowl of potatoes

turnip and blinks his eyes."999 The author pities his people. And not in vain!

In Eastern Europe, the passionate impulse raised two ethnic groups to historical life:

Lithuanians and Great Russians. At the start they were in different positions. Ancient Balts

were in a state of homeostasis. They, like North American Indians, courageously

defended themselves against the colonizers, often defeating the knights, but defeating the organized

ethnosocial system could not. They would have suffered the same fate as the Prussians and Polabian Slavs, if in

in their midst there did not appear people capable of super-exertion, like Gediminas, Kestutis,

Vitovt, Olgerd. The first of the people of this new type was Mindaugas, the same age Alexander Nevsky. Both were born in 1220, and if we assume that the cause of the shock worked precisely then, then in order to become a factor in ethnic history, it was necessary more than 100 years. For Lithuania it was so.

999 Korotkevich Vl. The Wild Hunt of King Stakh. Minsk. 1984. Pp. 412-413.

Russia did not start from scratch, but from the negative values of a degenerate civilization. Therefore, it lagged behind Lithuania, it is true, by one generation, but that was enough, so that Gediminas, Olgerd and Vitovt became the masters of all the former Kievan Rus, with the exception of Galicia, which was taken over by the Poles. If the Lithuanians had managed to merge with conquered by the majority of the cultural population of their state, then they would become great power. But this was prevented by a sweet temptation - Catholic Poland, already which absorbed a fair share of European civilization. "There is no queen in the world more beautiful "of a Polish maiden," wrote Adam Mickiewicz. The Lithuanian knights could not resist the charm of a developed culture that had already reached the Renaissance, and half of Lithuania was drawn into the Western European super-ethnos.

And Russia found itself in isolation. It inherited its culture from Byzantium, but in a single superethnos did not merge with it. Eurasian small ethnic groups were close to Russians. Landscape,

methods of management, demonology (for few people know the intricacies of Christian dogma

understood) related the population of a single forest-steppe region. But the victory of the neighboring

the Muslim super-ethnos that took over the Volga and Black Sea regions in 1312, caused

a centuries-long war that many historians have tried to extrapolate into the past.

Great Russia, in order not to perish, was forced to become a military camp, and

the former symbiosis with the Tatars turned into a military alliance with the Horde, which lasted more

half a century - from Uzbek to Mamai. During this period, the Great Russian ethnic group experienced

incubation phase. For a time, it even lost its common name. Then and for a long time after

they said: “Muscovites, Tverians, Ryazanians, Smolenskians, Novgorodians”, and only in 1380

The Russians went to Kulikovo Field. And although Moscow, having annexed the Great

the Principality of Vladimir in 1362 became the recognized capital of Russia, in order to

the population felt itself as an ethnic group, a feat was needed, which became the moment of birth and

state, and nationality, and culture, and the military spirit that allowed the descendants of the knights

14th century. to live and win, focusing on themselves. The Russian people had enough strength, because

that these were new forces, a new supply of energy.

And it is curious that a similar rise is observed in Turkey, with the exception of

eastern part of Asia Minor, which was outside the zone of passionary impulse. Turkmens

Karaman, Diyarbakir and Azerbaijan were not inferior to the Ottoman Turks either in courage or in

horsemanship, nor in loyalty to the sheikhs, but they became victims of the Ottomans, who in

The KhSU-15th centuries were capable of more.

The same fate befell the Golden Horde, which included ancient ethnic groups of the Middle

Volga region and "inclusions" in their environment from Mongolia and Dzungaria. They were not affected

passionate impulse, since they were located to the east of its range. Therefore, they did not merge into

a single ethnic group, despite social and linguistic closeness and even cultural unity,

adopted by them from Muslim countries with which they were connected by international trade.

The Golden Horde was a chimera, while the White Horde became the core of the formation of a new

an independent ethnic group - the Kazakhs.

Did the Russian princes of the 14th century understand this? Perhaps because they were in favor of the changes they were making

tribute was demanded and military aid was received against the West and they had a strong barrier,

protecting them from the impending attacks from the East. It was worth paying for, and what

curiously, after the death of the “good king Janibek”, when the “great war” began in the Horde

"zamyatnya" - a series of murders of khans and massacres between their nuhurs, the Russian princes continued

to go to the Horde with tribute, maintaining the established order that suited them.

But this “order” was unstable. A social structure without an ethnic basis

was divided into separate ethnic groups, the super-ethnic name of which was "Tatars".

Kazan Tatars are descendants of the Bulgarians, Astrakhan Tatars are descendants of the Khazars, Nogai Tatars are descendants of

Guzes, Crimean - a mixed ethnic group of many peoples, Siberian - a fragment of the Blue Horde,

Lithuanians - daredevils recruited by Vitovt, and some relics: Kumyks,

Akkerman, Ochakov and others. In Great Russia, the Tatars easily assimilated - mutual

complementarity was positive - and helped the Moscow princes in their

centuries-long war with Lithuania, and the Khan of the Crimean Tatars became a vassal of the Turkish Sultan.

Türkiye was in the same phase of growth as Great Russia and Lithuania.

And what is important and especially interesting is that the passionate impulse of the 13th-15th centuries passed

between Vilna and Smolensk, through Minsk and Kyiv, with Tver and Moscow located on

eastern periphery of its range. So why did they emerge as regions,

the most capable of development, and the indigenous lands of Ancient Rus', untouched by the campaign

Batu, became a victim of first Lithuanian, then Polish aggression? Let's try to figure it out.

The 13th century is the incubation phase. Therefore, the history of the 12th century does not allow us to distinguish

moments of future takeoff. They were simply not recorded by contemporaries who wrote

chronicles. But already at the beginning of the 13th century, the state of Gediminas was called Lithuanian-Russian, and

Russian Orthodoxy successfully competed with Lithuanian paganism. The confession of one or another

another religion is like a litmus test for describing the processes of ethnogenesis.

And yet, at the end of the 13th century, pagan Lithuania with King Jagiello joined the West,

and the opposition, led by princes Vitovt and Svidrigailo, suffered defeat.

The borders of the Western super-ethnos advanced to Polotsk and Smolensk, and the political

dominance - up to Vyazma and Kursk. Extremely weak resistance of the Russian population

White, Black and Red Russia1000 undoubtedly, but why 80 years after Batu's campaign,

Incidentally, which did not affect Western Rus', in 1321 Prince Gedimin defeated the Irpen River

Russian princes and took Kyiv, and in 1339 the Polish king Casimir occupied Galicia, not

without firing a single arrow? Where did the ancient Russian valor go and where is the new

passionarity?

It is always difficult to overcome the inertia of an ancient, albeit weakened, system. Therefore

new ethnic groups arise on the borders of ethnic areas, where the original substrates are labile

and unstable. This means that the passionaries had to find applications for their powers in

borders of their homeland. Some of them went to serve in the multi-ethnic Great Russia,

preserving faith and culture, others went to Poland, losing their religion but leaving their

descendants of their native land, others - to the southern border, devastated by disorderly

clashes between groups of steppe Turks and Russian warriors who were left without

princes. And there, having mixed with the baptized Polovtsians, they created a new ethnic group -

Little Russians (the old name that has survived), or Cossacks (the Turkic name for people without

authorities), or Ukrainians (as the Poles called them).

This ethnic group showed incredible heroism, because it returned the abandoned land - it brought

it from desolation, preserved its cultural dominance and won political freedom with a saber.

Even having become part of the Moscow state, the Ukrainians found in it

ecological niche, occupying positions from officials and officers to chancellor (Bezborodko)

and the queen's husband (Razumovsky), since the community inherited from Ancient Rus' -

book culture and Byzantine Orthodoxy did not interfere with the northern and southern Russians

live in symbiosis, and the Tatar admixture, equal in both, only complicated things

behavioral stereotype of the new Russia, which was to its advantage.

Thus, in the change of superethnoses, there is no continuity, but, speaking in the language

mathematicians, "attitude". The Russians as an ethnic group treated the ancient Rusichi as the French treated

Gauls or Italians of the Renaissance to the Romans of the time of Caligula, and "desolation" and

"Yoke" is a "watershed" between two ethnogeneses. Let's draw a conclusion: Russians are relatively

Western Europe is not a backward, but a young ethnic group.

XX\U. Transformation of Rus into Russia

169. Local ethnogenesis and oikumene

1000 Red Rus' - Galicia.

The whole world in the 13th century was shaken by truly grandiose events, but natural phenomena, in

in particular, ethnogenesis, proceeded according to programmed patterns. So during

turbulent events - wars, revolutions, changes in style (in literature, art, morals) and

worldview (reformation) - an old man sits on the threshold of his house, listens to the news

and, groaning, retreats to his bed, where he will breathe his last. Ethnic groups grow old, like

people, and they also weaken. Only their life cycle is much longer.

Byzantium, already on its “second wind”, expelled the Latins from Constantinople in 1261, but

its further stagnation was a clear picture of the phase of obscuration, which lasted until

1453 Rus' was at the same age. It was constantly losing the remnants of its communal-clan way of life,

on which the strength of the Slavic tribes was once based. A sense of integrity

the ethnic system disappeared along with the fragmentation of principalities, which were transformed from appanages into

estates. Princes from sovereigns became large landowners. It got to the point that

the great-grandson of Vsevolod III gave Yaroslavl to one Smolensk prince as a dowry for his

daughter - an example that was unprecedented before. The significance of the capital - first Kyiv, then

Vladimir - everything falls. The capital passes from hand to hand between rival princes,

solving problems not by law but by the sword. The ability to resist foreigners

weakens, consumed by the unbridled egoism characteristic of subpassionaries, which they have become

princes, boyars and smerds. The Passionaries had only one place to apply their powers

— a monastery. But in the monasteries they launched such an activity that determined

cultural and political development of Russia for more than 200 years.

So, not Moscow, not Tver, not Novgorod, but the Russian Orthodox Church as

the public institution became the expression of the hopes and aspirations of all Russian people

regardless of their sympathies towards individual princes.

170. Confessions and Ethnogenesis

Let's agree on the terms.

Speaking about the role of the church in ethnic history, it is necessary to note its three hypostases:

religious, social and mental. In the aspect of religion, the church is the guardian

dogmas, a place of theological debate and a bearer of traditions. This specific

the field is the domain of very few thinkers, erudite philosophers and

people obsessed with the thirst for truth. There are always few of them, and their role in history is inconstant:

in periods of high passionarity they find students and rivals for themselves, in the phase

inertial they are alone, and when obscuration occurs their death becomes extremely likely.

In the social aspect, the place of dreamers is occupied by prelates and heresiarchs. They lead

communities of those already converted, monitor the order of worship and establish

relations with secular rulers, sometimes appropriating their prerogatives. Thus,

the secular rulers became the Roman bishop - the pope and the prophet's viceroy - the caliph;

secular rulers were called differently: king or sultan. Possessing actual power and

by force, secular sovereigns took into account the prelates. Thus, the medieval church

occupied a certain place in the feudal hierarchy, which allowed it to attract

thinkers and dreamers whose authority was such that even

kings forced to give money to schools and universities, and not just to cathedrals,

mosques and pagodas. The social hypostasis ensured the stability of religious consciousness,

preserving the Teaching in books and pictures, or, more precisely, in libraries and museums, without which

the culture would be short-lived.

In an emotional aspect, each religion is a form of a certain worldview.

After all, besides the mind and body, there is feeling, the very one that creates a positive or

negative complementarity. The overwhelming majority of sincere believers do not

They are able to sort out dogmatic disputes and manage the politics of their community. They

they simply feel the phenomenon of the worldview of a particular religion and choose that one

option that suits their psychological mood. They cannot be persuaded

logical arguments that they do not understand; they ignore orders from their superiors, not

entering into disputes, but remaining with their own, i.e. with what seems right to them without

evidence. Confession is a mode of attraction, an unconscious attraction to objects

adoration. And since this or that mentality is always brought up from childhood, it is

among all ethnic groups, which has been recorded by ethnographers.

Therefore, the most widespread religions are Christianity, Islam, Buddhism,

Tengrism, or the worship of Heaven, Mithraism - are inevitably variable. Christianity in

In the 10th-13th centuries it was divided into the Roman and Greek confessions and ceased to represent

unity, although it is unlikely that the problem of the NPOdae was known to the Provencal barons or

to the Asia Minor Acritas. After all, neither of them knew Latin. Their irreconcilability lay

not in the field of theology, but in ethnopsychology. Only for this reason the so-called religious

wars are becoming so tragic that there is no need to look for

to explain them, motives of monetary gain or political calculations, although both

are relevant for conflicts of a different type. "To the Faithful Sons of the Catholic Church"

the "schismatics" - the Orthodox - and the "pagans" - the Tatars and Lithuanians - are contrasted.1001

In Galicia, papism triumphed. In 1323, the last schismatic princes perished: in Galich - Andrey, in Volyn - Lev.

It was shown above that systems functioning in history necessarily have that or another social structure. Most often these are states, but in the pre-class era structures take the form of tribal unions, for example, the Kazakh dzhus, and in feudal merchant unions arise - the Radhonites, the Hanseatic League - or even spiritual ones extraterritorial polyethnic entities. For example, Christian churches: Roman-Catholic, Greek Orthodox, Nestorian, Monophysite, and in Islam - Sunni, several Shiites, Kharijites, Qarmatians, Ismailis and many small and short-lived confessional communities. Buddhism is also heterogeneous, and there are internal there are more differences than in Christianity, Islam and even in the so-called

paganism. 1002

It is through such structures that interaction between social and natural forms of motion of matter, and therefore they are by no means relevant to our topic. indifferent.

Having noted this, let us turn our attention to the organization, or rather, disorganization, Christian Church of the 13th-14th centuries, since, ignoring it, it is impossible to understand collisions of changing levels of passionary tension on the territory of the Eurasian

continent, despite the fact that the formation was feudal everywhere, and only the ages differed

ethnosystems.

The first universal structure of the Christian church was formed, or rather, was

was established in 325 in Nicaea. At that time, an unbaptized person was admitted to the sessions of the council.

Emperor Constantine. In order for the church canon to be observed, the emperor had

the rank of deacon was granted, since laymen were not admitted to the council. Thus the union of the throne and

altar: the spiritual power entered into an agreement with the secular.

The need for this structure was obvious. Heresies and schisms shook Byzantium

(Eastern Roman Empire), although they were very weakly felt in Hesperia (Western

Roman Empire), and even then only when the natives of Syria and Egypt moved to Rome

or Carthage, and the Eastern Germans - the Goths, Vandals, Burgundians - moved to Gaul

1001 Charter of Pope John XII (1325). Quoted from: Shabuldo M.F. Lands of Southwestern Rus' as part of the Great

Principality of Lithuania. Kyiv, 1987. P. 31-33.

1002 The Slavic word "pagans" is a translation of the Greek term "ethnos". Therefore, "paganism" is

cult of tribal gods. With this interpretation, the “God of Israel” = Yahweh also falls into this “society”, but not

Elohim is a cult that predates the worship of the Jewish tribal god.

and Spain. It is impossible to see the connection between the passionate impulse [in. and the intellectual

it is impossible to seethe on its axis.

The resulting structure became known as Caesar-Papism, but it was precisely this

provided Byzantium with the stability that allowed Christianity of the Eastern model

spread from Ireland to China, where it did not hold, and to Uyghuria and Mongolia.

But as it spread across space, the structure of the church organization changed.

The relationship between spiritual and secular power has changed, because in most cases the rulers

were not Christians, and Christians became heretics: Nestorians and Monophysites.

The Nestorian patriarch lived in Baghdad, the Monophysite in Alexandria, the Armenian

the Catholicos - in Echmiadzin: all these were Muslim lands. Naturally, there was no help from

The patriarchs did not receive the caliphs, except perhaps tolerance. So, one had to hope only

on his flock and, therefore, to take it into account. This is how the democratic version was formed

Christianity, which was formulated by one Moscow boyar in the 17th century: “God is above

Tsareva! And Alexey Mikhailovich, a Russian himself, agreed with him.

The opposite situation arose in the West, where the Pope considered himself entitled to give and

to take away thrones, to permit crimes against the law and to throw nations into crusades

campaigns. The structure of the Western church was based on the monarchical principle. For wars with

by the infidels, for the desire for expansion characteristic of the acmatic phase, it was

very convenient, but difficult for the peoples of Europe. Rome demanded money from the flock, and the English,

The Germans and the French did not like to pay. Then the long war of the emperors with

the popes, the Ghibellines with the Guelphs, the parliament with the king of England and the struggle for the Gallican

Church. The Popes defeated the Hohenstaufens, but became "prisoners of Avignon"

French kings. This turmoil saved Moscow from the fate of Jerusalem (1099),

Constantinople (1204) and Kyiv (1340). Moscow did not remain indebted to history:

On the Moscow land, Rus became Russia.

If we focus exclusively on social structures as directions

political dominants, then it would be logical to assume that Ancient Rus' was

natural ally of the Ghibellines, but this was not the case. The Teutonic Order enjoyed

support of Friedrich II, who approved of his reprisals against the Lithuanians and Western Slavs, and

Ghibelline Aragon fought against the Muslims and the Greeks (the "Great Catalan Company").

Social contradictions were significant within their superethnos, and Lithuania and Rus'

were located outside its borders and were considered as an object of expansion. Therefore, they

we had to take care of ourselves.

171. Why Moscow?

According to estimates by historians of the 19th century, in Great Russia around 1300 the strongest

the principality was Tver, the most warlike was Ryazan, the most cultured was

Rostov-Suzdal, and the richest was the Novgorod Republic. By the end of the century

the situation changed radically - Moscow became the main city of Great Russia,

which annexed the capital city of Vladimir to its possessions in 1364.

The reasons for the rapid rise of Moscow are the subject of an extensive literature, which

it is advisable to reduce it to several versions, analyzing each of them:

1. The "geographical" version. Moscow was located practically in the center of the Russian land, and

a trade route passed through it, and since the land near Moscow was poor, here

“iron characters, practical people” were developed; [003 Moscow’s were the same

PRINCES.

I disagree! Moscow lay on the border of the Vladimir and Ryazan principalities,

constantly at war with each other. The trade route along the Volga is more convenient than along the Moscow River,

1003 Traichevsky A. Textbook of Russian history. Part 1. St. Petersburg, 1900. Pp. 146-147.

as a result of which the Volga cities were much richer than Moscow. Apparently, not in money

happiness. The "poverty" of the nature of the Moscow region is the result of the activities of Muscovites, who

For 500 years, the forest was cut down to build and renew the city. In the 19th century, nature there was no less

charming than in Valdai and Zavolzhye. And finally, if the population of Moscow

the principality consisted of clerks, speculators and "hoarders", [004 then how

was the Battle of Kulikovo won?!

But not only that, modern geography, unlike ancient geography, takes into account centuries-old

fluctuations in the humidity of natural zones. Natural hygrometer in Eastern Europe

is the Caspian Sea, 4/5 of which is fed by the Volga. Consequently, the transgression

The Caspian Sea indicates an increase in humidity in the Volga basin, in particular in the Volga-Oka basin

interfluve. At the beginning of the 19th century, the Caspian Sea level reached an absolute mark of minus 19 m,

the highest in the historical period.1005 This means that around Moscow very often

rains fell, small, nasty, swamping the lowlands, i.e. the places most

suitable for arable farming, there were frequent snowfalls and thaws in winter, and in spring there were common

high floods, during which the banks are washed away. Thunderstorms are recorded in the springs,

showers and other manifestations of strong cyclonic activity. And this continued until

the end of the 15th century, after which the trough of cyclones moved to the north, the White Sea melted, and

the Caspian Sea level dropped to minus 23.83 m.1006 So, in the decisive century for Moscow, the KhSU

the geographical conditions there were extremely unfavourable; therefore, it is impossible to look for the cause in them

the rise of Moscow and its economy is obviously wrong.

2. Social version. The final decline of the clan way of life... The right to greatness

the reign is given by the grace of the Sarai Khan... Vladimir has lost its significance as a capital city,

and Tver, Kostroma and Moscow competed for it. Allegedly there were no civil strife in Moscow, because

the princely family was small and direct succession to the throne was established, why

The clergy and boyars preferred to serve the Moscow princes as stronger.

Historians of the last century came to a common conclusion regarding the displacement of clans

relations first with patrimonial and then state ones. S.M. Solovyov, and after him V.O.

Klyuchevsky and S.F. Platonov believed that “the historian has no right since the middle of the 13th century.

interrupt the natural thread of events... insert the Tatar period and bring it to the forefront

plan... Tatar relations, as a result of which the main ones are necessarily closed

phenomena" 1007 and their causes.

The opinion of ordinary people and amateurs is diametrically opposed: the Tatars stopped

progressive development of Rus'; if only the cultural West... etc. And the fact that Galicia and

Belarus submitted to this very West, so Novgorod became a non-full member

The Hanseatic League and the Lithuanians reached Mozhaisk, Vyazma and Kursk, without making them happy at all

residents by introducing them to high culture, is generally ignored. After all, it's absurd, and to argue

It is necessary, because the task of Science is to fight ignorance.

The weakness of the position of scientists in comparison with the layman and amateur was in their

perfect knowledge of the sources of the 13th-16th centuries. And the chroniclers did not know the words "energy",

"entropy", "landscape adaptation" and "systemic approach". Therefore, scientists described,

"what happened," but did not answer the questions "why?" and "what happened?" In the twentieth century, this

1004 Ibid. P. 146.

1005 cm: Gumilev L.N. // Vestn. LSU. 1966. No. 18. P. 87.

1006 The map of 1500 shows the island of Chechen (see: Apollov B.A. Fluctuations in the level of the Caspian Sea //

Proceedings of the Institute of Oceanology. T. HU. M., 1956. P. 227).

1007 Quoted from: Soloviev S.M. History of Russia... Book 1. Vol. P. P. 646-647; also see: Platonov S.F. Lectures...

P. 94.

the problem is solvable.

The dialectical method with the law of negation of negation allows us to resolve it.

systems approach and the doctrine of the biosphere. In practice, they are often ignored, although not

are disputed. According to the law of negation of negation, life and death, and in history - rises and

declines must alternate; therefore, the concept of progressive movement, or

progress, is not applicable to such natural phenomena as ethnogenesis. Not that

there was no progress at all, but it takes place only in the social form of the movement of matter and

in the technology that determines the development of productive forces. Both are outside

natural influences and biospheric systemic integrity.1008 These latter

arise as a result of micromutations and are inevitably destroyed by entropy. Thus disappeared

Ancient Rus, captured by Lithuania, and on the site of the "Zaleski Ukraine" in the Kharkiv State University arose

Russia.

3. Political version. It is known that Moscow was an enemy of Tver, Ryazan,

Suzdal (with Nizhny Novgorod) and all of Southwestern Rus', i.e. the ancient Russian land,

which chose to submit to Lithuania and Poland. The Novgorod Republic in general

separated from Rus'. However, the Moscow princes defeated everyone and united the Russian land.

Where they got such agility from is beyond explanation. Maybe it was

coincidence? 1009

Is it so? But in any case, this is a statement of fact, not an explanation of it. There is something here

not enough.

Perhaps the princes - the "gatherers" of the Russian land - had administrative powers

talents that allowed them to conquer and subjugate all other principalities, even more

the strong and the rich? A very conscientious and knowledgeable historian has spoken out on this matter

V. Sergeevich. According to his assessment, the founder of Moscow power Ivan Danilovich Kalita

was "devoid of the qualities of a sovereign and a politician." His predecessor, Yuri Danilovich, showed

himself only in intrigues and denunciations of Mikhail Tverskoy, who was executed thanks to the efforts

Yuri in 1318 in the Horde. Simeon Ivanovich earned it with his firmness and integrity.

nicknamed the Proud, without having accomplished any military feats, and his brother Ivan the Red

distinguished only by his good looks. Political success was achieved only under Dmitry

Ivanovich in 1362-1364, when the Vladimir principality became the patrimony of the Moscow

princes and Rostov, Galich and the Starodubovsky principality were subordinated. But Dmitry in these

the years were 9-11 years old, so obviously it wasn't about him.

But if this is so, then one could attribute the success to Moscow, and therefore,

the unification of Rus' by a happy accident. 1010 This decision M.N. Pokrovsky is completely

fairly equates to issuing to oneself (i.e. the researcher) a “certificate of

poverty". 1011

172. Is this really about Moscow?

The given versions, or rather groups of versions, testify to bias

scientists of the 20th century to determinism, be it geographical, social or personal.

This cannot be blamed on them, since the theory of probability has not yet penetrated into the humanities.

science. If we apply the doctrine of ethnogenesis, then the very formulation of the problem will change and

1008 See: Kolesnik S.V. A Few More Words about the Geographical Environment // Izvestia VGO. 1966. No. 3.

1009 cm: Sergeevich V.I. Antiquities of Russian law. T. Sh. St. Petersburg, 1909. P. 65 and 72.

1010 ibid. P. 69.

101 Pokrovsky M.N. Russian history. T.T. P. 173.

the solution will become achievable.

In the area of the passionate impulse, people appeared who were super-energetic and sacrificial,

initiative. Lithuanian passionaries found a use for themselves in the war with the order.

The dominant was understandable and close to their weakly passionate fellow tribesmen, who were ready

support their leaders. That is why Gediminas, Keistutis and Olgerd did not fight inertia

homeostasis, but used natural militancy to expand the state.

The unification of Lithuania with White Russia complicated the ethnic system, and the spread

the culture of Orthodoxy cemented it.

In Great Russia it was worse. The outdated traditions inherited from Ancient Rus,

satisfied the majority of the population: from princes and boyars to smerds. Passionate people do not

were needed: they were in everyone's way. So they could find a use for their talents

only in the Orthodox Church system.

In the second half of the 13th century, the numerical ratio of Christians and pagans

population was steadily changing in favor of Orthodoxy. There were several reasons for this. Thus,

The Mongols willingly accepted Russians into their service and staffed their corps with them,

who fought in the Song Empire. They were approached by pagan passionaries who would make a career with

Orthodox princes were impossible.1012 And, conversely, Orthodox passionaries

remained at home, defending "Holy Rus'." Over 100 years, this process bore fruit. Russian

the land became Christian with elements of dual faith that had no socio-political

meanings. Even such a citadel of Finno-Ugric paganism as Rostov, where in 1071 there was

Bishop Leonty was killed by a mob, 1013 became the center of Christian education in

north-east of Rus'.

Rostov's peripheral position and its mixed character were of no small importance.

Slavs with Mereya. As has been noted more than once, the diversity of landscapes and ethnic groups in one

region contributes to the intensity of ethnogenic processes, the formation of a new system on

junction of several old ones. In addition, Rostov never suffered from the Tatars. Gradually it

became the mainstay of the Horde trade and Tatar influence in the Upper Volga region. It was in Rostov that he found

shelter disgraced nephew of Khan Berke, baptized and taking the name Peter; here at KhSU in.

They buried the noble Tatar women who died in Rus'. 1014

The appearance of Tatar wives in the princely chambers in the second half of the 13th century had

consequences are important, but not noted by anyone. All brides according to Christian canon

had to be baptized, and before that taught the principles of Christian teaching. Not knowing

Russian language, they learned from their priests - the Nestorians, with whom in 1142

Jacobites united!915 (Monophysites). The bearers of both confessions did not convert

attention to dogmatic differences, but they unanimously hated the Greek Church, which had expelled

their ancestors from their homeland. However, it was clearly

inappropriate. Therefore, along with the Tatar wives, it was not Nestorianism that came to Rus', but

a new worldview that took root thanks to a combination of circumstances: the decline of Byzantium

and the disintegration of Rus' into sovereign principalities.

The first Russian hierarchs adopted Byzantine "caesaropapism". Metropolitan Hilarion

was under Yaroslav, the abbot of the Kiev-Pechersk Lavra Feodosiy was an ardent supporter

Izyaslav, and his contemporary Antony - Svyatoslav.[016 Monks and princes in the country,

1012 cm: Gumilev L.N. Search for an imaginary kingdom. P. 399.

1013 see: Khoroshev A.S. Political history of Russian canonization (11th-16th centuries). Moscow, 1986. P. 61.

1014 Ibid. P. 125.

1015 cm: Bartold V.V. On Christianity in Turkestan... P. 11-23.

1016 cm: Khoroshev A.S. Op. cit. Pp. 36-41.

imbued with pagan cults, they held on to each other. But when by the 14th century the majority

the population became Orthodox, a new situation arose, far from the Greek

prototypes.

173. Beginning of the Century

In 1299, the "stormy" era in the Black Sea region ended. The rebel Nogai, "the enemy

Greeks" and a secret Muslim, together with the ulus lost his head. The winner, the legitimate khan

Tokhta was tolerant and benevolent. The countries under his control enjoyed peace.

After the death of Grand Duke Andrei Alexandrovich, the label for the Grand Duchy was issued to Rus'

awarded in 1304 to the Tver prince Mikhail Yaroslavich, a truthful and honest man

noble. Tokhta appreciated these qualities.

The finishing off of Nogai's last supporters on the banks of the Dniester and Bug dragged on

because they were the descendants of the Polovtsians - they were at home and defending their country.

During these troubled years, Metropolitan Maxim, “intolerant of Tatar violence,” left

Kyiv and in 1300 moved the metropolitanate with all the clergy to Vladimir. In Kyiv remained

metropolitan governor, and perhaps this year should be considered the “end” of Kievan Rus,

although its agony lasted for another half a century.

The transfer of the metropolitanate to Vladimir was a kind of demonstration of loyalty to the Russian

churches to the Golden Horde Khan because Metropolitan Maxim supported Mikhail

Tverskoy, who had an active rival - Yuri Danilovich Moskovsky. Khansky

The label and the blessing of the lord decided the dispute in favor of Tver. The next year, 1305,

Maxim died, and the question of his successor became increasingly acute.

The union of the “throne and the altar” (the Greek model) seemed so

tempting that he nominated his close associate as a candidate for metropolitan -

Abbot Gerontius. In response to this, the Volyn prince Yuri Lvovich sent

Constantinople, Abbot of the Ratsky Monastery Peter, so that at least somehow

to compensate for the loss of church authority by the Galician Principality. Patriarch Athanasius and

Caesar Andronicus, who did not want a split in the Russian church, appointed Peter as metropolitan.

If it weren't for this decision, the Volyn prince, married to a Polish woman, could easily have switched to

side of the Pope and tear Galicia and Volyn away from Orthodoxy. But Grand Duke Mikhail

least of all thought about the distant Carpathians, because the Russian land had ceased to exist at all

integrity.

Metropolitan Peter was modest in his daily life, very conscientious in carrying out his duties and

principled in matters of faith, his sermons were clear. He was not power-hungry,

greed and lust were also not characteristic of him (his favorite pastime was

painting - in his free time he painted icons).

It is therefore clear that he did not live up to the expectations of the politicians who wanted

to use it. Mikhail Tverskoy, Yuri Volynsky, and even

Patriarch Athanasius, to whom the Russian metropolitan seemed too independent. And if

soon enough, the denunciations against Peter were put into effect.

The denunciations were the most common: the unmercenary and ascetic were accused of the sin of simony,

trade in church positions. It must be assumed that the informers themselves, if they had

opportunity, they would try to get rich, and that there are people of a different mental attitude, they

they simply couldn't imagine it. The success of the intrigue seemed certain to them.

And then something unexpected happened: the people intervened in the matter, demanding that a meeting be convened.

council to examine the charges brought against the metropolitan. The Grand Duke was forced

agree with public opinion, although he himself was hostile to the metropolitan. But

the people now were not the same as before. The grandchildren and great-grandchildren of the baptized Tatar women, as well as their

companions in childhood games, hunting and field work adopted the Asian mentality -

way of perceiving and evaluating their ideology. Religion concerned them as much as it did the bishops,

after all, it was a matter of their conscience, the voice of which is louder the higher the passionarity

ethnic system. Here is the behavior of the Russian people of the Vladimir principality in 1311.

you can see the difference from what was the stereotype 100 years ago.

A council was opened in Pereslavl-Zalessky, at which the Tver Bishop Andrei and

Rostov Bishop Simeon made accusations against Metropolitan Peter. Despite

abbots, monks, priests and even secular persons came to the council to attend the canon. The latter

showed the greatest activity. The arguments were stormy and ended in complete

Peter's justification. The accusers lost their chairs, 1017 and the Grand Duke lost his authority.

This turned out to be fatal for him, because a year later, in 1312, his patron, Khan Tokhta, died.

and Tsarevich Uzbek, a fanatical Muslim, seized the throne of the Horde. Mikhail Yaroslavich

fell into disfavor, and his rival, Yuri Danilovich Moskovsky, who married his sister

Uzbek - Konchak (baptized Agafya), became a close friend of the khan.

It was this marriage that ensured Moscow's victory over the more powerful Tver.

one of the battles in which Mikhail defeated Yuri, Konchak - Agafya was captured by

Tver and died for an unknown reason. Of course, a rumor about poisoning was immediately spread

the khan's sister, which was hardly true, but was disastrous for

the Tver prince, and as it turned out later, for the entire Tver principality.

Let's take a moment to ask the question: can the accidental death of one woman

change the course of historical events? This question cannot be answered because it

is set incorrectly. Any event, i.e. a break in one of the system connections, can either

pass unnoticed if the system has sufficient inertia of self-development, or

affect the nature of cause-and-effect relationships if two or three systems are in

unstable equilibrium. The second option is observed here. The order in the Horde was shaken

change of the state religion, and thus inevitable changes both in the country

allies and among the enemies of the regime. Uzbek, who became a Muslim from a steppe khan

the Sultan, began to be actively supported by the merchants and townspeople of the Middle Volga region, and the steppe dwellers

The White Horde offered him resistance, which ended with the death of Khan Ilbasmysh.

after which the names of the khans become Muslim. And since religious reform does not

spread to Rus', then it was possible to maintain contact between the Horde and Rus'. Uzbek

issued Metropolitan Peter a label confirming the immunity and privileges of the church, and

since Peter, offended by Mikhail of Tver, began to visit Moscow frequently, personal bitterness from

The death of his sister and political calculation came together. Yuri Moskovsky benefited from this.

Yuri was not distinguished by his integrity in politics. In 13-18, he was executed on his denunciation.

Horde Mikhail Yaroslavich. Mikhail's son, Dmitry Groznye Ochi, hacked to death the informer and

paid for it with his head. After that, anti-Tatar sentiments intensified in Tver,

resulted in the pogrom of the Horde embassy, for which Tver was destroyed... but not

Tatars, but Muscovites.

During this time, the Lithuanian prince Gediminas (1316-1341) subjugated Polotsk, Turov, Pinsk and

Vitebsk, and made Kyiv a dependent possession. Lithuania became a counterweight to the Horde, and Tver with

1327 began to focus on Lithuania. Thus, two coalitions were created: the Moscow-Tatar and

Lithuanian-Tver.1018 The Golden Horde was steadily weakening, the Lithuanian Principality was growing stronger.

Gediminas' successor, Olgerd, captured Seversk Rus, Novgorod-Seversky, Kyiv and

supported Tver against Moscow. Even in Novgorod a pro-Lithuanian party was formed.

It seemed that the Gediminids, replacing the Rurikids, would revive Ancient Rus. To do this, they

it was only necessary to take Moscow, because the Suzdal and Ryazan princes had neither strength nor

desire to fight the victorious Lithuanians, and in the Horde from 1359 the “great

1017 Ibid. P. 94.

1018 cm. Pokrovsky M.N. Decree. op. pp. 186-187.

"zamyatnya" - a turmoil that paralyzed all the forces of this chimerical state. But it did not

It worked. Why?

174. Instability

The beginning of a passionate upsurge is inevitably associated with the breakdown of outdated structures and

behavioral stereotypes. Even the superbly adjusted

the administrative system of Diocletian, whose successors were forced

capitulate to the passionate consortia.

In Rus', the process of rise was more gradual. The princes "held their estates", and

people freely changed their place of residence, and thus their rulers. The right to "leave"

Not only smerds, merchants and boyars used it, but also princes, or more precisely, younger brothers

the great princes. The growth of passionarity made submission a voluntary matter, and the concept

treason - absurd, since the people considered themselves free, and the rulers

did not have the strength to curb the freedom-loving Russians.

However, there was a force that cemented the emerging system - the Orthodox

church. Apostasy was seen as a departure from the system, as treason, and therefore

It is no coincidence that the ancient Aryan word "smerd" (from the Persian "mard" - husband)

when applied to Russians, it was replaced by the term “peasant”, i.e. Orthodox

Christian. The princes were vassals of the "Basermen" sultan, and therefore could not

be regarded as the highest authority. But the metropolitan enjoyed universal recognition, in

including the Khan of the Golden Horde, who did not tax church property. Therefore

The church of the 14th century is sometimes called a "corporate feudal lord", 1019 sometimes - a theocracy,

by no means a Western model. But then which one? Surely a nomadic, Nestorian one?

And why not? The legend of the high priest king John was a fiction

crusaders of the 12th century, but for the steppe nomads-Nestorians it was a dream. For this

dreams they supported the princes Ariq-bugu (1260-1263) and Nayan (1287) in the Eastern

Asia and Sartak, son of Batu (1256), on the Volga. They lost the war, and the few who

managed to escape, brought their ideals to the Russian land. Of course, ordinary soldiers did not

understood the theological nuances, but this was even good, because no problems arose

religious disputes. But their mood allowed them to spread easily among

Russians, fragmented between separate principalities. Unity, so necessary

growing ethnic group, was carried out through the general veneration of the church, as they would say in

20th century - the unity of ideology, which was respected by the supreme ruler himself - the Golden Khan

Hordes.

And the khan acted, from his point of view, wisely. There were many princes, and they behaved

were different and did not inspire confidence. The western border of the ulus was under constant

pressure from Lithuania, where the princes were fleeing from the Khan's disgrace. And the position of the metropolitanate was

firm, so it could be negotiated with and was worth supporting.

The mistake of Mikhail of Tver, who undeservedly offended Metropolitan Peter, pushed

the latter for friendship with the Moscow prince Ivan, and he was very restrained and tactful.

Peter went to Moscow to die, and his relics sanctified this city. So, completely unexpectedly

the dream of the kingdom of Prester John, which the princes and

boyars, warriors, townspeople and villagers, all who became peasants from “men”.

From this formulation of the question, the solution to the problem of borders naturally followed: everything

the lands inhabited by the Orthodox must submit to the Grand Duke of Vladimir,

Moreover, self-government was not abolished, but the relationship between the principalities

were determined by treaties. The situation is typical for an emerging super-ethnos.

Subtle church diplomacy established an alliance between Orthodox Rus' and Muslim Russia

1019 Khoroshev A.S. Op. cit. P. 108.

Horde, having stipulated mutual obligations that excluded military conflicts. Eastern

the border was calm until Mamai's activities began, but we'll talk about him below. But on

the western border was restless. Lithuania's activity increased and was only restrained

constant war with the Livonian Order, the implacable enemy of both Lithuania and Rus'.

The lightning strikes of Gediminas and Olgerd inflicted greater damage on the Rus than the campaign

Batu. The worst thing was that, unlike the Tatars, the Lithuanians occupied the conquered

their territories and by the end of the 19th century they had taken possession of all the lands of Kievan Rus, with the exception of

Novgorod, but there too an anti-Moscow, that is, pro-Lithuanian, party was created. Connection

Novgorod land with Great Russia weakened. The idea of Orthodox theocracy was in

Novgorod was completely rejected.

And finally, not all Russian principalities sought unification at the cost of losing their

independence. Tver and Ryazan preferred an alliance with Lithuania to subordination to Moscow.

Suzdal was ready to challenge the right to the Great Table. Even the Nizhny Novgorod Prince Boris

married Olgerd's daughter, relying on his father-in-law's help. Ancient customs resisted

new super-ethnic dominant.

And suddenly Nature intervened in History: the “black death” fell upon the Russian land

- plague.

175. Trouble

The wrath of Nature manifests itself in various ways. Floods, earthquakes, eruptions,

droughts can pose a threat to all living things, but the biosphere itself creates no less

cruel zigzags, destructive for unprepared anthropocenoses. In the middle of the XTU century.

rumors of plague in India and China did not arouse any passionate emotions in Europe. Even when the epidemic

manifested itself in Syria, Egypt and Asia Minor, the Europeans were sure that it did not concern them.

But people started dying in Crimea.

They say that Khan Janibek, besieging Kafa (Feodosia), ordered to throw across

the wall of this Genoese fortress the corpse of a man who died of the plague. Thus the infection penetrated

impregnable stronghold. The Genoese hastily evacuated and headed home, but

On the way they stopped in Constantinople and Messina in 1347. The plague struck Byzantium and

Sicily. In 1348-1349, the epidemic devastated Italy, Spain, France, Hungary,

England, Scotland, Ireland, Denmark, Norway, Sweden, the Netherlands, was included

by ship to Iceland and Prussia, after which the war in Western Europe died down, but in 1351

spread to Pskov. In 1353, having devastated the Grand Duchy of Moscow, the evil plague

went south, into the steppes, without touching Nizhny Novgorod. Moscow and the Moscow region for a time

became empty.

According to unverified information, the death toll from the epidemic reached 30% of the population;

In Paris in 1349, up to 800 people died every day. But in one place the epidemic

lasted from four to six months, after which the survivors could consider themselves in

safety and mourn their dead relatives. However, they preferred other

activities: restored normal life.

Oddly enough, the plague epidemic bypassed the Czech Republic and Poland, and also,

Lithuania, apparently. The population of these countries did not decrease; and therefore they turned out to be the most

powerful states of Europe for the time being until the demographic boom returned

the military and political power of France, England, Castile and Germany.

But during this time, the former fiefs of the German Empire turned into kingdoms with

French dynasties: in the Czech Republic the Luxembourgs (Frenchified Germans) ruled, and in

Poland - Angevins - Louis of Hungary and his daughter Jadwiga. The Germans, taking advantage of

patronage of the kings, began to settle in the cities of the Czech Republic and Poland and study in

universities founded in Prague (1348) and Krakow (1364). With German education

Western fashions and Magdeburg Law came to the Slavic countries, which ensured

privileges of the townspeople. Czechs and Poles, with the exception of nobles, became a taxable class in

their own lands, and Silesia was completely populated by Germans.

It is difficult to say which was more destructive: the short-term plague, after

in which everyday life and the social order were restored, and the population explosion replenished

losses, or gradual Germanization, distorting the culture and worldview of Western

Slavs. Looking ahead, we will say that the Czechs responded to this with the Hussite wars, and the Poles

found salvation in the union with passionate Lithuania. But for our topic, Rus and the Horde are more important.

176. Update

The plague's devastating swath across Europe killed about a quarter of the population but had no effect on

feudal structure of society, nor the brilliant culture of the Middle Ages. This

It is not surprising. Natural factors do not influence the social form of movement of matter, but

the population, which was in the acmatic phase of ethnogenesis, quickly recovered. The most

The affected countries - France and England - did not even stop the Hundred Years' War.

This is also understandable. The original culture, which developed from the [10th century (from the Carolingian

Renaissance), cemented the super-ethnic system, the harmonious building of which was

resilient and survived the sudden blow, as it would survive a frosty winter or a hurricane. Other

it would be a matter of fact if such or a similar misfortune befell an ethnic group at the junction of phases, when it is vulnerable, as

a snake that changes its skin. The consequences here would be unpredictable.

The plague came to Rus' from the Baltic, appearing in Pskov in 1351. In 1353, this

Grand Duke Simeon the Proud died of illness with his entire family, except for the youngest

brother - Ivan Ivanovich Krasny, who had no political or military

abilities, but very modest and accommodating. Knowing Ivan's character, Simeon bequeathed

the reins of power were not given to him, but to Metropolitan Alexei, the godson of his father, Ivan I Kalita.

Metropolitan Alexei headed the government until his death in 1378. During the past

the period of bright events was few, but changes were many. In place of the confederation of vassals

the Golden Horde Khan gave birth to the Moscow state, the seed of great Russia, and the Horde from

Golden became Blue - it was not the same thing.

It is noteworthy that religion, culture, way of life, household life and even

Family ties did not change during the 14th century, but a two-hundred-year decline, aptly named

"the destruction of the Russian land" was replaced by an upsurge that transformed the small principality into

great power. Since the explanations of this indisputable phenomenon have already been given to us

considered and rejected as unsatisfactory, let's try to apply the theory

ethnogenesis.

As noted, at the beginning of the 14th century, a passionate impulse aroused the Lithuanians, Russians and

Ottoman Turks, but the subsequent fates of these ethnic groups had significant differences. Turks

they drew into their ranks the descendants of the daring Byzantine akrites (border guards), and then

were replenished with ghazis from Anatolia and Diyarbakir, janissaries from Macedonia and Bulgaria and

hired pirates, who then swarmed the Mediterranean Sea. In short, they collected under

the crescent moon banner of all the passionaries who exchanged faith for a career. This determined

the speed and brevity of their successes.

Some Lithuanians adopted the culture of the conquered Ancient Rus, but the other part was

drawn into Poland. What happened next is known.

The Russian passionaries were most hindered by their own sub-passionaries,

that fettered their initiative. But there was nowhere to put them, and therefore the duel was won by

Lithuania. And suddenly - the "black death", which mercilessly mowed down people of all passions

levels. And then, after 1353, despair from the loss of loved ones, from loneliness in the extinct

villages, from hopelessness. Only very passionate people could overcome despair.

They restored life, dispersed the gene pool throughout the population, and after 25 years, the rise began.

It should be noted that the ethnic map of the Volga-Oka interfluve in the 14th century was varied.

The people of Tver, Moscow, Suzdal, Ryazan, Smolensk, not to mention Novgorod, were different

with each other on an ethnic level, and the Meryans in the Moscow Principality, the Muroms in the Ryazan Principality,

Vepsians in the Novgorod Republic constituted a subethnos. Numerous baptized Tatars

and the children of Tatar women assimilated into the indigenous population because of the high

passionarity increases behavioral plasticity. At the same time, different ethnic

the substrates included in ethnogenesis were bearers of different worldviews,

which were synthesized into something new during a passionate upsurge. Therefore, the Orthodox

The Great Russians believed orthodoxly, felt their belonging to a religion in an original and

transferred the established mentality to the organizational functions of the church, respecting it

more than the state.

At the personal level, the dominant process coincided with the ethnic dominant.

Ivan Kalita's godson studied with Metropolitan St. Peter and, having become metropolitan after the Greek

Feognost continued the political line of his teacher. This was facilitated by

circumstances. In 1355, the Kyiv Metropolitanate was received by the "son of a Tfer boyar"

Roman, 1020 supporter of Olgerd and opponent of Alexei, appointed in 1354.

Metropolitan of "all Rus'". 1021 In fact, the Patriarchate of Constantinople, i.e.

Byzantium, with this appointment, divided the Russian church and supported Lithuania. Alexei did not

recognized the division of the metropolis, but did not break with Constantinople, thanks to which

avoided a church schism. However, the differences between the Greek and Russian worldviews,

generating an original type of culture, deepened.

The union of the metropolitanate with the Moscow principality, ruled by the “old boyars” —

relatives of Bishop Alexei, [022 was equally necessary to both of them. The Church

acted as a mediator between the Vladimir land and the Golden Horde in those terrible years when

Olgerd captured city after city. "Good Tsar Janibek" was the only one

a worthy opponent of Lithuania, interested in repelling aggression. The Tatars have already

were defeated at Blue Waters and lost the lower reaches of the Dnieper. Tver and Ryazan were pulling in

side of Lithuania. Moscow was next in line. Without a powerful ally, it had no

chance to survive, but she not only survived, but also won. Let's consider how this could

happen.

177. "The lion and the lamb shall sleep together"1023

The position of the regent of the Grand Duchy of Vladimir was so difficult that

seemed hopeless. Even the most skillful diplomacy would not make up for the lack of living

forces - people inspired by an ethnic dominant, a state idea,

patriotism. The plague devastated the country in 1353, and for the reproduction of the population

it took at least a quarter of a century. During this difficult period the active life passed

Bishop Alexei, who was for Russia what Abbot Suger was for France,

Gregory UP - for the Roman Church, Solon - for Athens, Zarathustra - for Iran and

Tsongkhapa - for Tibet and Mongolia. Such figures are remarkable in that they were able to find

a way out of a hopeless situation without sinning against either your country or your

conscience.

Khan Janibek was a wise and strong-willed ruler, but no one can defeat him.

the pattern of ethnogenesis. The massacre committed by his father Uzbek and the introduction of Yasa instead

1020 ibid. P. 136.

1021 ibid. P. 98.

1022 Alexey (in adolescence - Elefery Pleshcheev) was the son of the Chernigov boyar Fyodor Byakont,

who entered Moscow service at the end of the 13th century.

1023 PSRL. Vol. IX. P. 33. Cited from: Khoroshev A.S. Op. cit. P. 109.

Turkmen customs of succession to the throne turned the Jochi ulus into a chimera. The Horde became

a bizarre combination of Volga cities, numerous "fragments" of Polovtsians, Alans,

Circassians and Karaites - in the west and the ancestors of the Kazakhs, Siberian Tatars, Bashkirs, Kama

Bulgarians and Chuvashes - in the east of the possessions. These ethnic groups were different in culture, religion

(for the obligation of Islam was relative, and its propaganda was inconsistent),

economics and political aspirations. The term "Tatars" has evolved from an ethnonym into

politonym, and in the 15th century it lost this meaning. Only the will of the khan held this conglomerate together.

from disintegration, but, as it turned out, not for long.

The most tragic consequence of the chimerization of the Dzhuchiev ulus was the change

order of succession to the throne. Yasa prescribed the choice of the supreme khan by the army, in essence,

a lifelong president, obliged to follow the law and observe customs. In feudal

In Europe, the eldest son was considered the heir. In Rus', the great reign was given to the khan's

label, because of which the appanage princes depleted their wealth on bribes to influential

murzam. And among the Western Turks, all the sons of the khan had equal rights to the throne, which

each change of ruler caused fratricide. Janibek also stepped over corpses

two brothers. He could not act otherwise, since otherwise he himself would have been killed.

From a biological point of view, this custom was unnatural, because it stimulated

negative selection, because, in addition to the princes, their emirs and nukhurs perished. He was

asocial, because it undermined the state system, brought nervousness into it and

uncertainty about the future. It was immoral because it led to the death of innocents.

people. The ethnic system became unstable.

Janibek understood all this perfectly well, but he could do nothing. He tried to please

Volga merchants and in their interests he made a campaign to Persia, where he seized power

a certain tyrant who robbed his subjects and thus interfered with trade. Janibek executed him,

but did without conquest.

The alliance with the metropolitan was also beneficial to him, because he could trust him.

Honesty is the best policy! But death came from home: Khan Janibek fell ill and

was lying in a tent; they allowed his eldest, beloved son, Berdibek, who had killed, to see him.

father, then brothers and in 1357 became khan. However, the metropolitan was given a label for church

The monster gave out property. The union has not yet been broken.

The parricide Berdibek did not sit on the throne for long. He was killed, and the "great

"zamyatnya" - a change of khans, many of whom ruled for less than a year. Friendship of the "lion" with the "lamb"

ended by itself, because the "lion" died and decomposed from 1357 to 1380. During this period

The Horde did not represent political integrity. In the east, the Khan of the White Horde Urus fought

with Tsarevich Tokhtamysh, who used the support of Emir Timur. By 1376, Tokhtamysh

won and claimed the remnants of the Golden Horde, but met with opposition from

side of the temnik Mamai, who commanded in Crimea and the Black Sea region. Under the command of Mamai

there were almost exclusively anti-Horde uluses and ethnic groups - Polovtsians, Yases, Kasogs,

Crimean Jews, but especially valuable to him was the alliance with Genoa, which had colonies in

Crimea.

It is impossible to consider Mamai a Horde member or even an ally of the Horde. He was

a rebel, although he did not show it, preferring to portray himself as a loyal subject,

to make it easier to kill those princes who trusted him. And the Russian princes continued to carry tribute to Sarai, because they valued the alliance with the state that saved them from the Lithuanian onslaught.

And during this same period, the "lamb" grew horns. Metropolitan Alexei added to Moscow Rostov, Galich, Solikamsk and even Vladimir, having defeated the pretender to the great reign of Dmitry Konstantinovich of Suzdal. Even deprived of the Tatar support, the metropolitanate was able to transform Moscow into the capital of a renewed state,

which should already be called Russia.

Thus, the very formulation of the question about the reasons for the rise of Moscow in the Kharkiv State University is incorrect.

After the Black Death, Moscow became the point of application of the forces of the metropolis, i.e.

organized passionate elite of Great Russia. This, oddly enough, was facilitated by

the very mediocre abilities of the Moscow princes, but they possessed tact,

allowing their very talented and strong-willed employees - boyars and monks - to lead a subtle and far-sighted policy of acquiring land and attracting intelligent and energetic people. The Church as a social organization gave these passionaries a dominant — the defense of Orthodoxy, which could be served sincerely, and not for the sake of profit. Bought friends are always unreliable.

The new ethnosocial system was resisted by the champions of separatism:

Tver, Ryazan, Nizhny Novgorod, who tried to find support in pagan Lithuania. Princes

were energetic and brave, but they defended themselves and their close associates, and not the idea; otherwise

In speaking, they contrasted personal interests with the “ideal,” i.e., a distant forecast. Therefore,

After the conclusion of peace between Moscow and Lithuania in 1371, all the Great Russian princes recognized themselves

"henchmen" of Moscow, i.e. Metropolitan Alexei.

To consider the political line of the Metropolitan and the Grand Duke led by him,

friends with the Horde, as capitulatory, conciliatory and unpatriotic in any way

it is impossible. The yyut, or tribute, had to be paid, but this tax was not burdensome. It was

It has been calculated that even in the difficult year of 1389, Dmitry Donskoy paid 5 thousand rubles in tribute, which

when converted to the number of settlements, it amounted to fifty cents per village.1024 Much

Our princes spent more money on bribes to the Tatar emirs, because there was no intrigue without bribes

are doomed. But this phenomenon is not so much of order as of disorder, and both are to blame for it.

sides.

Of course, the merger of the two peoples into a single ethnic group after the atrocities of Uzbek could not have happened.

out of the question. And it was inappropriate, since the areas of residence of Russians and Tatars

were different, the methods of running the economy were different, and in ideological terms, they were Orthodox

and the Muslims got along with each other, but they did not at all strive to unite. This is

called symbiosis. The contact with Catholics was much more intense. It was fully

Western Russians felt it two centuries later, although at the end of the 19th century they had a hard time.1025

Otherwise, Novgorod, Tver, Ryazan and Suzdal-Nizhny Novgorod would have joined their ranks.

principality, but this did not happen!

The ensuing collapse of the Horde was taken advantage of by the Lithuanian prince Olgerd. In 1362—

In 1363 he occupied Podolia, Kyiv and Chernigov, opening the road to Great Rus', and in the same

1362, having defeated the Tatar princes at Blue Waters (the Sinyukha River, a left tributary of the Bug1026), he ousted

Tatars beyond the Dnieper and Danube, in Dobrudja. Lithuania received such a trump card that could help

she will win hegemony in Eastern Europe.

But time worked against Olgerd. Moscow stood firm because... "Moscow

political ideology was churchly... the Moscow tsar was thought of by his subjects

not so much as a national sovereign, but as the king of Orthodox Christianity in all

peace."1027 This was possible only in the phase of passionate upsurge, when the leading

the consortium grows like a snowball, absorbing all the ethnic substrates left over from

fading antiquity. The metropolitanate was served by Tverians, Ryazanians, Smolenskians, Suzdalians, Kievans,

Belarusians, baptized Tatars and baptized Zyryans, Karelians and Izhorians, Novgorodians and Pskovians.

And in Moscow - only Muscovites. But since Metropolitan Alexei lived in Moscow and

led the young Dmitry, all the efforts of the pagan Olgerd were in vain. The Lithuanians

1024 rocyeuMisħey. The same region has the same name as ra1a.

bVeepiħ sepbapez // Eogsshħiprep 20ig osŕeџgordischep Seschchќe. Vapa 15. Vegiip, 1970. $. 7.

1025 Golobutsky V.A. Zaporizhian Cossacks. Kyiv, 1957. P. 23-26.

1026 cm: Egorov V.L. Historical geography of the Golden Horde in the 13th-14th centuries. Moscow, 1985. P. 51.

1027 Pokrovsky M.N. Decree. op. T.I. pp. 180-181.

won often, but never completely. And even when two great rivals died,

Prince Olgerd (1377) and Metropolitan Alexei (1378), the balance of power was such that

there was no question of one side winning.

178. Stab in the back

The building of the Orthodox theocracy, erected by Metropolitan Alexei with the help of

the abbot of the Trinity Lavra, Sergius of Radonezh, began to strengthen even during the life of the bishop.

As often happens, the reason for this was not enemies, but friends.

In 1375, the Patriarch of Constantinople Philotheus restored the Kyiv Metropolitanate

and put the Bulgarian Cyprian at its head. By this act the Russian church was divided into

Great Russian and Lithuanian, which from the position of the church must be recognized as reasonable.

in the constant clashes between Lithuania and Moscow, the governance of both parts of the church was

impossible. Bishop Alexei took the accomplished fact calmly, but the opposite

The position was taken by Grand Duke Dmitry Ivanovich. 1028

This seemingly insignificant fact has attracted the attention of many historians, 1029 but

he is not indifferent to the ethnologist either. Prince Dmitry has turned from a child into an enterprising

politician; the generation born after the plague also came of age. The prince and his

peers considered themselves capable of solving state problems better than older people

monks, because the passionary level of the ethnic group increased, which meant that an eternal problem arose

"fathers and sons." The young men no longer went to monasteries, but to serve the Grand Duke, because

the territorial growth of the state provided vacancies for those wishing to make a career. In

In the prince's palace it was easier than in the lord's courtyard.

Since Metropolitan Alexei was getting old, the question of his successor arose.

Dmitry Ivanovich put forward the candidacy of his confessor Mityai, and in 1376 he organized

he tonsured him and “began to harass” the metropolitan into blessing Mityai as his successor. Alexey

refused and before his death on February 12, 1378, he placed his cross with the relics on Sergius

Radonezhsky. Sergius accepted the cross "in the name of monastic obedience", but from the cathedra

refused, seeing the Grand Duke's disagreement with his candidacy. In 1379, a break occurred

church and secular power: Sergius of Radonezh and Dionysius, Bishop of Suzdal, rejected

Mitya, having violated the will of the Grand Duke. The union of the throne and the altar fell apart. 1030

During these same years, a conflict broke out between the Russian Church and Mamai. In Nizhny Novgorod,

On the initiative of Dionysius of Suzdal, Mamai's ambassadors were killed. A war broke out, which was waged

with varying success, ending with the Battle of Kulikovo and a return to the Horde

Chingisid Tokhtamysh. In this war, which was imposed by the church, two coalitions participated:

the chimerical state of Mamai, Genoa and the Grand Duchy of Lithuania, i.e. the West, and the Moscow bloc

with the White Horde - a traditional alliance, which was initiated by Alexander Nevsky.

Tver avoided participating in the war, and the position of the Ryazan prince Oleg is unclear. In any case

In this case, it was independent from Moscow, because in 1382, like the Suzdal

princes, fights on the side of Tokhtamysh against Prince Dmitry.

1028 see: Prokhorov G.M. The Tale of Mityai. L., 1978. P. 51.

1029 cm; Khoroshev A.S. Op. cit. P. 111. Quotes are given from V.O. Klyuchevsky, A.E. Presnyakov, S.V.

Bakhrushin, M.N. Tikhomirov, D.S. Likhachev and L.V. Cherepnin, who do not disagree in their assessment of the merits of the bishop

Alexey.

1030 Mityai died on the way to Constantinople. Ordained metropolitan Pimen, Pereyaslavl

Archimandrite, was not accepted in Moscow. The Grand Duke exiled Pimen, and in 1381 invited Cyprian,

who was supported by Sergius of Radonezh (see: Prokhorov G.M. Op. cit. P. 137 et seq.). Dmitry,

suspecting Pimen of poisoning Mityai, he took off his white hood and locked it up (see: Traichevsky A. Textbook

Russian history. Part 1. P. 161).

These are the facts that we have to interpret.

From the standpoint of state expediency, the change in political line was

stupid. Theocracy made Moscow the capital of Russia in 20 years without shedding a drop of blood.

1365 Sergius of Radonezh forced Nizhny Novgorod to close its churches with one threat

compromise, and a year later the “war of two Dmitrievs” ended in a dynastic marriage

Dmitry of Moscow on the daughter of Dmitry of Suzdal. Novgorod Republic

confirmed its unity with Great Russia through the metropolitanate. When in 1375 the Kyiv

Metropolitan Cyprian wanted to include Novgorod in his diocese, but he was refused. "They went

to the Grand Duke of Moscow, the Novgorodians answered, and if he accepts you as Metropolitan

“Rus', you are the metropolitan for us and for you.” [031

It would seem that a winning policy can only be changed to a worse one, but the passionaries

always active, although not always smart. The Grand Duke's opposition!032 interfered with the church

to unite the Russian land not because it was striving for a different goal, but because its

representatives were not aware of the consequences of their actions. Mityai acted

against Sergius and Alexei simply because they were interfering with his career; however, he was unlikely to

thought about patriotism and the defense of Orthodoxy from pagans, infidels and Latins; strengthening

Mityai only interfered with the Russian land and its power, and they got rid of him. Russia was worth it,

to save her.

But the very fact of the emergence of the second passionate consortium, secular and courtly,

indicates the growth of passionary tension in Rus'. The system has become more complex, which, on the one hand,

on the one hand, it increased its energy (combat and economic) potential, and on the other hand,

undermined the ethnosocial dominant. The opponents of the old order did not have their own

political program, they simply tried to do the opposite. This was stated directly

Metropolitan Cyprian to Dmitry Donskoy: “Now many have surrounded you like dogs, in vain

and in vain they try." 1033 But this position of Cyprian was supported by Sergius

Radonezhsky, Dionysius of Suzdal, Fyodor Simonovsky and almost all the heirs of the idea

the late Metropolitan Alexei. The idea was simple: an Orthodox theocracy,

relying on the sympathy of the people and guiding the princes. The very idea that

described by the crusader myth-makers as a formidable reality, while in Asia it was

only a dream about the “kingdom of Prester John.”

Considering the properties of the human psyche, one can come as no surprise to Dmitry’s dislike for

to Bishop Alexei. Before the campaign against Mamai, the prince bowed to the reliquary of St. Peter, but passed

past Alexei's coffin. 1034 Apparently, even at this critical moment he could not forgive the fact that

that the blow to the lord's back, planned by his friend Mityai, missed the mark.

The Orthodox Church stood firm and corrected the political mistakes of the young and not so young

talented prince, but the canonization of Alexei and Sergius was postponed for a long time - until

1447 1035

It is noteworthy that the church did not suffer either materially or morally.

the course of events did not change. The absurd blow fell on the political line - tradition

Alexander Nevsky. The people paid for the prince's frivolity with thousands of Russian corpses.

Kulikovo Field. If it weren't for Mityai's intrigues and Dmitry's quarrel with Alexei, there would have been losses in the war.

1031 Khoroshev A.S. Op. cit. P. 112.

1032 ibid. P. 112; Wed: Prokhorov G.M. Decree. op.

1033 Khoroshev A.S. Op. cit. P. 115.

1034 Ibid. P. 114.

1035 ibid. P. 121.

would be less, but the result would be greater, because it is unlikely that Jagiello would have been able to captivate the Orthodox

subjects to war with the metropolitan they revered.

No, this is not the place to talk about the birthday of Great Russia for the hundredth time.

the banks of the Nepryadva River on August 8, 13 80. Repetitions of the known only lead away from

understanding global processes.

Everyone knows that the Russian army defeated Mamai's horde, but in order to realize

the significance of this great deed, we must look at it from a new angle, for in History

All phenomena are not oppositions, but polygons.

Here ends the sphere of competence of the historical-philological method, which has stumbled upon

to an insurmountable obstacle - a discussion about the war against the Tatars, for the liberation of Rus'. This

the dispute is unnecessary and, moreover, pointless, since there was no longer any Tatar unity.

The talented and energetic temnik Mamai came from the Kiyan clan, which was hostile

Temujin and the lost war in Mongolia back in the 12th century. Mamai revived

the Black Sea state of the Polovtsians and Alans, and Tokhtamysh, having led the ancestors of the Kazakhs,

continued the ulus of Dzhuchiev. Mamai and Tokhtamysh were enemies. The tradition of Rus' was an alliance with

The Horde, therefore, with Tokhtamysh, which means that the opposition had to seek an alliance with

Mamai, but if so, then also peace with Lithuania, Mamai's ally. The church party had to

to quarrel the grand ducal party with Mamai... and she did it with incredible

art. Mamai strove with all his might for an alliance with Dmitry and Mityai, having missed

the latter through his possessions by the shortest route - along the Don - to Constantinople. After

the death of Mityai and the exile of another member of the grand ducal group, Pimen, Sergius and

Dionysius regained his influence, and the force of events pushed Dmitry to Kulikovo Field, and Mamaia

— into the clutches of the Genoese traitors who poisoned an unnecessary friend.

The tragic death of Mamai is very instructive in terms of ethnology. Mamai was

steppe dweller. He believed that it was okay to kill enemies and traitors, but it was wrong to offend friends.

it is impossible, because it is so bad that it cannot even come to mind. It was

the worldview of the Mongol-Turkic super-ethnos, which experienced a breakdown in 1369 and was moving towards

disintegration, because it was corroded by foreign cultural influences: Chinese, Tibetan,

Muslim (Iranian) and European.

The Genoese had a different ethic. They believed that the most important thing in life is profit, that

The Mongols and Turks are hardly people, but objects for commercial operations. When they are strong,

they need to be used, when they are weak - throw them away. In essence, it was psychology

nascent capitalism.

Ethics based on capitalist social relations was

unsympathetic to either the Russians, or the Tatars, or the Byzantine Greeks. Economic interests,

prevailing in the conditions of the emerging Romano-Germanic Western Europe

formations were incomprehensible to them, their manifestations caused disgust. Even Khan Janibek,

having learned that the mass death of cattle that had occurred in the Black Sea steppes had caused

The Genoese took advantage of the famine to buy children from the Tatars at a low price

slave trade, became indignant and moved his army to Kaffa. He simply did not understand how it was possible

to use a neighbor's misfortune for easy enrichment. From his point of view, this was very bad.

The Black Death, a plague that devastated Europe, came to Crimea with the Tatar army.

Nature itself spoke out against the predation of the Genoese merchants.

Mamai was not so prudent and became an ally of the Genoese merchants.

it never occurred to him that he was considered inferior, not loved, but used. And he became

victim of contact at the super-ethnic level. But his children, who managed to leave for Lithuania,

Ukraine, survived.

But, I repeat again, moral assessments for the natural process - ethnogenesis - invalid. In the 15th century, Western Europe was in the final stages of the acmatic phase, the passionate tension of which gave rise to colonial expansion. "Mongolosphere", having squandered its passion in internecine wars, it was entering a phase of breakdown. Its disintegration was inevitable, despite the presence of rich lands and increased humidity

steppes, which allowed for increased grazing of livestock, and many valiant heroes, faithful to their natural khans.

Where the miasma of decay came from is still unclear. So let's take a step back on the scale linear chronology in order to expand the range of review and see the phenomenon more clearly fully, and therefore more accurately.

XXMI. Panorama

179. Changing the color of time

At the beginning of the Khabarovsk State University, after the turmoil, the possessions of the descendants of Genghis Khan were the most extensive and the most powerful state in the ecumene. Divided into four large uluses: the Yuan Empire in China and Mongolia, the Ilkhan kingdom in Iran, the Jagatai Khanate in Central Asia and

the Dzhuchi ulus, which included the Golden Horde, the White Horde on the Irtysh, and the Blue Horde —

nomadic from Tyumen to the Aral Sea, she seemed to have no dangerous enemies or worthy

rivals. But by the end of the 14th century, this “mongolosphere,” as G.V. Vernadsky called it,

fell apart almost without a trace. The fragment that had not lost its viability turned out to be

a small ethnic group of Durben-Oirats, who survived until the 18th century. They were exterminated by the Chinese

in 1759

How did the "mongolosphere" disappear? And most importantly, why? History answered the first question,

ethnology should answer the second. Therefore, it is advisable in historical research

limit yourself to an overview of the course of events (without being distracted by an analysis of details) and concentrate

attention to the consideration of their connections, both systemic and visual. Here the reader is expected

surprises, all the more significant because they are supported by strict evidence,

obtained through research based on the synthesis of humanitarian and

natural sciences. In geography without history, as in history without geography, "one encounters

"piercing", which was noted by the 18th century thinker I.N. Boltin. Ethnology is a science,

filling the gap between history and natural science, so that the gap does not turn into

abyss.

As already mentioned, the Mongolian turn of ethnogenesis began in the 11th century. In the phase of rise

the Mongols made their conquests and disseminated their passion among the Chinese,

Turks, Persians and Russians, which contributed, on the one hand, to the weakening of the

Mongolia, and on the other hand, the strengthening of the outskirts of the "Mongolosphere". A brutal civil war

1259-1301 took away the best part of the Mongol baturs, the grandsons of the “people of long will”, and

In the 14th century, the political unity of the Mongol Empire was maintained only by inertia.

In Mongolia itself there appeared many Persians, Turks, Russians and Chinese, both women and

men: artisans, merchants and scientists, not at all passionate, but mixed

with the Mongols. Historian Omari noted that in the Jochi ulus the Mongols dissolved among

Kipchaks. In Iran, the Mongols partially survived, but became Muslims and lost

leading importance. And in Central Asia, Mongolian passionarity stimulated

the regeneration of military valor and Turkic-language literature lost in the 12th century, i.e.

Muslim culture. S.P. Tolstov wittily noted that Timur's state became

a copy of the Khorezmshah Sultanate, with the only difference being that the capital was from Gurganj

moved to Samarkand. 1036

Eurasia in the 12th-13th centuries

And in the same KhSU century, a new passionate impulse arose in the place of Byzantium, the Ottoman Empire

1036 cm: Tolstov S.P. In the Footsteps of Disappeared Civilizations. M.; L., 1948. P. 318-319.

Turkey, and in Eastern Europe, Lithuania and Russia. The critical period for the change of "color

time" was the end of the century. Let's look at some details of this period of history associated with

our topic.

Trivial historiography is not only useless for the subject under study, but harmful.

A deep study of details deprives the study of the necessary perspective and obscures

events indirectly but organically connected with the activities of Khan Tokhtamysh. Therefore, yes

the reader will not complain, let us approach the topic gradually. First, a review of the superethnos -

the entire “Mongolosphere”, then - the ethnic group, i.e. Dzhuchiev ulus and its contact with the Great

the Principality of Vladimir - the core of the emerging Russia, then - sub-ethnic groups in complex

combinations: the disintegrated Golden Horde and the rival Russian principalities, because at the end

KhSU in neither Tatar nor Russian independent ethnic integrity, or nation,

existed, and finally, we will move on to the personal level - consideration of the figures

of this era in relation to the events in which they took part. The path

The research is difficult, but it is the only fruitful one.

First of all, we must get rid of the aberration of habit. Western Europe is still

In our student days we perceived Asia as something colorful and diverse, and

gray mass. In fact, Europe west of the Vistula was a single super-ethnos, and its

multicolor is the result of a large approximation, when even small ones are captured

differences. Conversely, Asia was viewed from afar, and therefore details of different cultures

merged, which created the illusion of unity.

If we take a single scale, then in Asia there was not one, but five super-ethnoses,

conventionally called China, Japan, India (non-Muslim), the old Muslim world,

the worst enemy of Ottoman Turkey - the new entity that arose from the passionate

push, like Moscow and the "mongolosphere" - the legacy of the Genghisids. In addition to these grandiose

integrity, there were chimeric variations of outlying ethnic groups, as well as relics.

180. Trecento

In the same years, or rather decades, when the “mongolosphere” was disintegrating and earlier

The defeated peoples were liberated in Iran (1353), Central Asia (1364), China (1368) and

Kipchak steppe (1371-1372), in the West, other processes of both ethno- and cultural genesis were taking place.

Since both superethnoses clashed in 1399 and then in 1402, it will be useful to devote some attention to

some attention to the Mediterranean, at least through "peripheral vision".

Since the history of Western Europe and Asia Minor has been described many times and very

in detail, there is no point in repeating the research done. For our purpose, we should

raise the question of the relationship between ethnogenesis (at the superethnic level) and development

cultural traditions, much more conservative and inert. Both types of processes

interact depending on the phases of ethnogenesis and the initial principles inherited

a new superethnos in one or another preceding culture. Such a generalization

allows you to immediately view the entire picture of the interactions that make up the content

ethnohistorical processes, or, what is the same, the paleogeography of the ethnosphere, in

stereoscopic aspect.

The oldest ethnic groups at this time were the Greeks and Slavs. They arose in the 2nd century.

n.e. and entered the phase of obscuration, partly - the phase of regeneration. The Romano-Germans,

who began their difficult journey in the 9th century, were at the end of the acmatic phase. They still had

there was an excess of passionary tension, but they spent their energy on

mutual destruction within their ethnocultural system, which greatly facilitated the growth

young ethnic groups: Lithuanians and Ottoman Turks. The Italians revived antiquity, the Greeks

early Christianity, and the Ottomans - Sunni Islam, which caused their wars with the Shiites of Mesopotamia

and Azerbaijan was not reconciled with Timur, who regenerated the old Muslim

culture due to the incorporated Mongolian passionarity.

In the “Christian” (Catholic) world in the 14th century, the leading ethnic group was the French.

French dynasties ruled both in the French kingdom and in England, Naples,

Hungary, the Czech Republic and Poland; the French feudal lords fought for Greece with the Aragonese and

the Florentine banker Achaioli, and in Castile they helped the bastard prince Henry

Trastamara to overthrow the tyrant Pedro the Cruel. The emperors of Germany were Bohemians

kings, Frenchified Luxembourgs, and the kings of Navarre - descendants of Joan, granddaughter

Philip the Fair. But ethnic closeness did not prevent wars, one of which was called

Centenarian.

181. Byzantium and the Slavs

Constantinople was ruled by the Palaiologos, who inherited from the Latin Empire

(1204-1261) feudalism and impoverishment of the country, deprived of most of its original

population. Asia Minor, the birthplace of Orthodoxy, was captured by the Turks, Greece

French and Catalan adventurers. Inside the capital itself was located

Genoese colony of Galata. Thessalonica was devastated by the atrocities of the Zealot sect, and

Albania and Macedonia - by the warlike Serbs who dominated the Balkans

peninsula.

In this hopeless situation, the Palaeologus sought help from the West, but the Catholics

The Greeks were not loved, but used. The last citadel of Orthodoxy remained not

Patriarchate of Constantinople, and the Athos monastery.

It would seem that the Orthodox Empire should have been saved by the southern Slavs, but they

were in the same phase of ethnogenesis as the Greeks. Civil strife divided the Serbian tribes, and even

the attempt at unification undertaken by the Serbian king Stefan Dusan around 1350 failed

saved the people. After his death, civil strife resumed, and in 1389 the Serbian army became

victims of the Ottomans. The Turkophile princes maintained the appearance of being

independence, but in 1459 the remnants of Serbia were transformed into the Turkish Pashalik.

The laws of ethnogenesis, like any natural phenomenon, are inexorable.

Historians who adhere to the theory of evolution, or the so-called "religion

progress", they believe that the Serbs lost the war with the Turks due to their backwardness.

Powerful zhupans and rulers spent their time in civil strife, which was supposedly a relic

tribal way of life, and the morals were distinguished by primitive (?!) rudeness. Against this background, the reign

Stefan Dusan was an exception, like the empire of Charlemagne.1037

Is it so? In the UP c. the Obotrite Serbs "moved" the surplus from the mountains of modern Saxony

their population into Illyria and conquered its northern part, leaving the Illyrians only

the impregnable mountains of modern Albania. In the 9th century, simultaneously with the Bulgarians, the Serbs

adopted Christianity, and the northern part of them - the Croats - fell under the control of Rome, and

most of them were connected with Constantinople, not only in religious terms.

The Serbs maintained their political independence from both Byzantium and Hungary. "Primitive

"rudeness" did not bother them at all. Only at the end of the 12th century Manuel Comnenus included Serbia

into the Byzantine Empire, and then only briefly. In the 13th century, the Serbs were freed and began

the struggle for hegemony in the Balkan Peninsula, which ended in 1389 at Kosovo Field.

Thus, the Serbs lived through all phases of ethnogenesis as part of the Slavic-Byzantine

superethnos: a break - the conquest of Illyria, an inertial phase - joining

Christian culture, obscuration and an attempt at regeneration in the 13th-14th centuries, cut short

external invasion, and the memorial phase in Montenegro (for all other Serbian

sub-ethnic groups were subjugated by the Turks or Austrians), which existed until the 20th century. What

This is "backwardness"! And from whom?

It was worse for the Czechs. Close proximity to Germany, which was in the late 19th century

political disintegration, tempted the last Premyslovich - Ottokar II - to seize

1037 See: Traichevsky A. Decree. op. P. 120.

Austria, which he immediately lost in 1272 along with his life and Slavic tradition.

his people. Already under him, the Kingdom of Bohemia became a province of the German Empire.

The German language began to dominate not only in official documents, but also in literature and in

private life. The throne passed to the Luxembourg family, and Charles IV founded in 1348

Prague University, in whose academic council 3/4 of the seats belonged to Germans. Orthodox

communion from the cup was strictly forbidden. [038

The same penetration of German culture is observed in Poland during the last

Piast - Casimir III the Great. He willingly attracted Germans to Poland, who were settling under

courtyard and in the cities (they received the advantageous “Magdeburg rights”), and the Jews who captured

the country's economy in his hands. He suppressed the opposition aristocracy, patronizing

to the peasants and students of the University of Krakow, founded in 1364, Poland became Germanized

similar to the Czech Republic.

After his death in 1370, the throne of Poland passed to the Angevin dynasty,

ruled in Hungary, but already in 1371 Louis of Anjou died, and the Polish throne

his daughter Jadwiga ascended and was elected "King of Poland." The West drew Poland into its

superethnos, and the fate of the Czech Republic awaited it, if not for the unexpected intervention of nature:

a passionate impulse arose between Lithuania and Ottoman Turkey, and the balance of power changed.

The German “civilizers” did not manage to reach Moscow and the remnants of Kievan Rus.

182. Lithuania

The last peaceful conquest of the Western world was the Grand Duchy of Lithuania.

The talented and strong-willed princes Gediminas, Olgerd and Keistut stopped the aggression

Teutonic Order, which rendered a great service to the papal throne. The Teutonic Order was

transferred from Palestine to Prussia by Friedrich II Hohenstaufen and successively

supported the Ghibellines, not hesitating to quarrel with the Riga bishopric. Therefore, the popes

did not sympathize with the "knights of God" at all.

But the Lithuanians also behaved extremely independently. In the middle of the 13th century, when the territory

Eastern Europe has seen a rise in passionate tension, Lithuanians have moved from

defense against attempts to attack the Germans. In 1250, Mindaugas accepted the Catholic faith.

religion, but “his baptism was deceitful,” and by 1263 Alexander Nevsky and Mindaugas

planned a joint campaign against the order. They both died young that same year.

For half a century the Lithuanian land was torn apart by turmoil and fratricide, which is typical for

incubation period of ethnogenesis. Passionarity grows without finding an outlet, because

there is no new culture, i.e. no effective system of prohibitions and goals suggested by the new or

with a renewed worldview, because the old no longer inspires anyone, like any cult without

creative dogma. It was necessary to accept a foreign culture, and the choice was simple:

Orthodoxy or Catholicism.

The Order and Poland were prepared to resist the Lithuanian pagans, while

Russian princes preferred capitulation.

Gedimin, the heir of Prince Viten, was a typical passionary of the rise phase. Even at

During Viten's life he subjugated the Brest land and began an offensive against Volyn and Galicia,

where the schismatic princes Lev and Andrey Yuryevich ruled. By 1323 Volyn was conquered

Lithuanians, the princes disappeared from the pages of history.

In 1321, Gediminas defeated the coalition of Russian princes at the Irpen River and took Kyiv, leaving

there vassal prince. But since Russian princes, if necessary, turned to

help to the Golden Horde, then Gediminas decided to balance the forces. He agreed to

1038 How unpleasant the German expansion was for the Czechs was shown by the Hussite War, which broke out in 1419.

The brutality of the war is demonstrated by the fact that the population of the Czech Republic fell from 3 million to 800 thousand in 200 years.

(Traychevsky A. Op. op. p. 120).

the baptism of Lithuania into Catholicism and concluded peace with Livonia, Riga and Denmark, and a year later,

under pressure from the Pope, and with the Teutonic Order. 1039 By this he untied the hands of the West for

attacks on Rus'.

Tver was a rival of Moscow and, therefore, an ally of Lithuania, but Metropolitan Feognost

sided with the Muscovite-Tatar alliance against Lithuania. Around 1327, the Tver prince

Alexander fled to Lithuania.

Gediminas' son Olgerd (1341-1377) achieved great success. He subjugated Lithuania

Kyiv, Bryansk, Rzhev, Severskaya Rus, while his brother Keistut defended against the Germans

knights of Samogitia and Lithuania. Thus a powerful state with a Lithuanian dynasty was formed, with

predominantly Russian population and a bizarre mixture of Western and Old Russian

cultures. The Great Russians held out only with Tatar support. 1040 But Olgerd in 1358

formulated his program, declaring to the ambassadors of Emperor Charles IV of Luxembourg: “The whole

“Rus’ must belong to Lithuania,” and made them unacceptable proposals: the return

Lithuanian lands captured by the Order, the movement of crusaders to the steppe to fight the Horde

and the order's renunciation of the "right to Russians." 1041

In response to this impudent statement, the crusaders laid siege to Kovno in 1362. After all, the order was,

in essence, the springboard for all European chivalry and could find reinforcements in all

countries of Europe. Lithuania was attacked by Germans, French, and English clad in chain mail.

and the Italians. 1042 Olgerd and Keistut with Lithuanian-Russian troops came to the rescue

besieged fortress, but did not dare to engage in battle. Kovno Castle fell.

This episode showed that even such a warlike ethnic group cannot live without friends.

Lithuania had supporters of Orthodox Rus' and its opponents. These forces tore Lithuania apart, as

two large planets tear apart a comet flying between them. The situation became more complicated

still active policy of the Horde. Where the prince and the city entered into an alliance with the Tatars, the Lithuanians

were not successful, and vice versa, the Russian lands united with Lithuania, of their own free will

rejected an alliance with the Horde. As long as there was order in the Horde that was able to be maintained

"Good Tsar Janibek", the situation seemed secure. But the socio-ethnic system

The Golden Horde was extremely unstable, and here's why.

183. Peoples and Khans

Not only among amateurs, but also among professional historians, there is a saying

the common and completely false opinion that in the 13th-14th centuries the will of the khan determined policy

countries, both external and internal, and the people obediently followed the khan's whims. This

it would have been possible if the khans - the Genghisids - had real power to pacify

popular unrest, but there was no such force, and there was nowhere to take it from. In the uluses of Jochi

And Jagatai had 4 thousand Mongol warriors, 1043 loyal to their khan. And the number

warriors in the Great, i.e. Golden, Horde alone reached 200 thousand 1044 horsemen,

1039 cm: Shabuldo F.M. Lands of South-Western Rus' as part of the Grand Duchy of Lithuania. P. 10.

1040 Ibid. P. 38.

1041 Ibid. P. 9, 55.

1042 Ibid. P. 66.

1043 Rashid ad-Din. T.I. Book 2. P. 275.

1044 In 1251, Batu sent 30 thousand to Mongolia to support his cousin Mongke Khan.

warriors, and during the battle between Tokhta and Nogai in 1299, allegedly about 900 thousand warriors fought (Rashid ad-

Din. T. P. S. 86) is a clear exaggeration (9-10 times). See: Munkuev N. Ts. // Tatar-Mongols in Asia and

while the people from the Far East - the Manguts and the Khins (Jurchens) - numbered

only 2000 warriors! 045

It is obvious that the khans of the Golden Horde could rule their country and sit on the throne

only with the loyalty of the overwhelming majority of its subjects.

Of course, there are always those who are dissatisfied, but they are not always willing to risk their heads.

for the sake of ephemeral benefits during a change of power.

However, the Mongol campaigns mixed up all the ethnic communities that existed before 13th century and seemed so integral and stable. Of some, only names, while for others even the names disappeared, being replaced by a collective term - "Tatars". So, the Kazan Tatars are a mixture of ancient Bulgarians, Kipchaks, Ugrians - descendants Magyar and Russian women, whom the Muslims captured and made legal wives - inhabitants of harems. However, Russian daredevils also caught Tatar beauties and started families with them, protected by church law. Ethnic Belonging in contact zones is determined not by origin, but by stereotype behavior, and at that time - confession.

The Crimean Tatars were a completely different ethnic group. The core of them were Polovtsians, but they mixed with the various inhabitants of the Mountainous Crimea willingly, which greatly influenced on their morals and customs. They were extremely hostile to the Volga Tatars, especially to Golden Horde.

Although the Golden Horde was ruled by the Mongol dynasty, the Mongols by the beginning of the 19th century mixed with the Kipchaks and forgot their language and customs. Uzbek ceased to be a khan and became

"the sultan of the Mongols, Kipchaks and Turks." [046 His settled subjects in the cities on the Volga

were ardent adherents of Islam, which they adopted from the Bulgarians.1047 But the population

The Trans-Volga region preserved its ancient beliefs. The supreme deity was called Tengre.

man had two souls: the original soul - "cat" and the evil soul - "orek". Earth

worshiped as a mother, honored the Sun and fire. Honored good spirits: the mother of water, the master

forests, houses, barns - and they feared evil spirits: Uburs and Albasts. [048 Islam in this system

was an administrative phenomenon, not an organic one. It was recognized and managed without.

This sharp difference in ethnic psychology was much more significant than the unity

state power. The conversion of the Golden Horde to Islam gave rise to dual faith, the same as

was in Rus' and Scandinavia, which in Hungary caused brutal internal wars.

The warriors and advisers who surrounded Khan Tokhtamysh, according to Sheref ad-Din Yazdi, were

"infidels", [049 as, perhaps, the khan himself. They were listed after the threatening order

Uzbeks in 1312 became Muslims, but they did not become them. On the contrary, they hated

the power that forced them to be hypocritical and “not to notice” the executions carried out for the sake of triumph

new faith. Then they kept silent, but remained themselves, although in the 14th century Islamization

was carried out actively. 1050

Europe. Moscow, 1970. P. 370-371.

1045 Half of the regular army was at the headquarters of the khans of the White Horde (Orda-Ichen) and the Blue Horde

(Sheibana).

1046 Khalikov A.Kh. Origin of the Tatars of the Volga and Urals regions. Kazan, 1978. P. 90.

1047 Ibid. P. 90-91.

1048 Ibid. P.23.

1049 Tiesenhausen. T.P.S. 151.

1050 See: Khalikov A.Kh. Decree. op. P. 99.

But in Central Asia, i.e. in the Dzhagatai Ulus, everything went in the opposite direction.

The pagan Mongols lost the war with the Muslim Turks, whose ancestors accepted

Islam as early as 1000. Passionarity, dispersed throughout the population by the Mongols of the 13th century, poured into

the population additional energy, but could not influence either the culture or the ethnicity

dominant. The inhabitants of Samarkand, Bukhara, Merv, Balkh and Khorezm became more energetic

and active, but did not turn into Mongols and Kipchaks. On the contrary, they became more furious

they rushed at the nomads, avenging the destruction of Otrar and Khojent, as well as their own

cities.

In short, in 1383-1395 the war of 1219-1231 was repeated, but with different

results. This war was of great importance not only for the Tatars, but also for the Russian

lands that were transformed into Russia.

XXI\II. Empirical generalization

184. Images of the Lost

Taking a quick look at the past described above, we will notice that in the first millennium, as,

however, both earlier and later, there was no universal human culture. The outgoing

pagan Antiquity, triumphant Christian Byzantium, rapidly spreading

The world of Islam, the emerging Western Middle Ages and a country firmly standing on its own land

Ancient Rus, surrounded from the west by the ancient Balts, from the north by the Finno-Ugrians, and from the east

— scattered nomads of the Great Steppe — all these super-ethnic entities were

are very different from each other. This dissimilarity contributed not so much to the cultural

exchange, as much as the development of original cultures, of which only fragments remain.

And this is not accidental. Any author creates for a specific viewer or reader, i.e.

for those close to him in spirit. His masterpieces are incomprehensible and useless to strangers. That's why they are abandoned

without attention or break. Only in rare cases when there is a consonance of ethnic

cultures, borrowing is possible, but it is localized only in a few subethnic groups, not

spreading to most of the ethnic group. Thus, Byzantine icon painting flourished in Rus'

behind the stone walls of cities and monasteries, and all around there were pagan dances and witchcraft

old women, the Magi sacrificed people to the evil gods. One culture was superimposed on

another, and they merged much later.

The fate of the monuments left by these cultures was different. Frescoes, although

partially, they survived, icons and chronicles were repeatedly rewritten and reached descendants,

church music repeated amazing Byzantine melodies every year. And the fact that

was created in steppe and forest tracts, forgotten or rotted in the ground. And for a long time

the missing was considered non-existent.

Our detour through the history of events has shown that the era described was

creative, intense and tragic and that it was not the sterility of the soul and mind that determined

the observed emptiness, but, on the contrary, the burning of hearts and passions incinerated what could

burn. But still, some fragments survived.

Over the past 200 years, archaeologists have done everything they could. Collected and published

several times many fragments of art objects of the 1st millennium from China to the Atlantic.

However, it is very difficult to form a general idea based on these publications.

And this is no coincidence! The explosion of passionarity first burns out the place where it

arose. In this case, not only weak people who are only capable of admiring masterpieces perish,

inherited from their ancestors, but also the masterpieces themselves. We see this in the examples of Rome

and Parthia, the Han and Gupta empires, the Scythians, Sarmatians and Huns.

So, archeology (i.e. the science of monuments) and the history of the material and spiritual

cultures create a deliberately incomplete and therefore distorted view of the past

of humanity. The necessary clarification can be obtained by turning to ethnology, where

the processes of ethnogenesis are considered as statistical, being a function

fading passionarity, understood as a local fluctuation of the biosphere. And even if

If this is not a random disturbance, but a phenomenon that has a causal basis, then the matter does not change:

the process arises and fades away.

Statistics of events of one level - super-ethnic, ethnic or

sub-ethnic - turns out to be more reliable material for comparing eras and peoples,

than a meticulous description of fragments of monuments or scraps of texts. For

to interpret both, the researcher must descend to the level of human knowledge,

let's say, Hv., i.e. to reject all the achievements of science for a thousand years. This is clearly

is inappropriate. But, taking as a unit of study the verified information about the event,

reliably dated, and having collected a sufficient number of them, one can obtain by researching

the clustering of events, an objective idea of the processes of ethno- and cultural genesis. Having done

this work, one can raise the question of an objective characterization of these processes. Answer

will suggest itself: processes that occur in the course of time are entropic and

inertial, but since they are interrupted every now and then by creative flashes that create

new ethnic groups and cultures, then the end of the world does not come. Therefore, the history of culture is

this is the struggle of the Creative force (energy) with Chronos (entropy); this is the manifestation of the second

the law of thermodynamics in the historical process.

Books are mortal too! In the eternal struggle of energy with entropy, the Biosphere has found a way out in

constant renewal. But Culture - the creation of the hands and minds of people - has become a victim

statistical process of entropy carried out by human hands. This is most clearly

the process is reflected in beautiful things and books, because many serious stories are devoted to the latter

studies have shown that the prevailing opinion about the savagery of our ancestors

XVII-XIX centuries, was biased and is now outdated. And it is precisely on this bias that

doubts about the authenticity of The Tale of Igor's Campaign were based on the fact that it

existence contradicted the idea of the primitiveness of the ancient Russians

compared to the petit-metres!051 XVII century. It was a kind of conceit

semi-educated people who have uncritically adopted the concept of progress applicable

by no means to all phenomena in history.

According to new research, "only a fraction of a percent appears to have survived

of the former book wealth of Rus' in the 10th-12th centuries",1052 because in ancient wooden

Fires raged in the cities, 1053 caused either by the carelessness of ordinary people or

during civil wars, but foreigners also did a lot of work. In 1224, the Germans burned

Yuryev. In 1382, during Tokhtamysh's invasion of Moscow, the Kremlin churches were full "to the brim."

"strop", i.e. to the top, with books and icons; everything burned! In 1547, a fire in Moscow destroyed

many manuscripts. In 1612 Moscow was burned to the ground by the Poles, and in 1812 by the civilized

French. This is far from a complete list of fires that destroyed manuscripts. But it is also

valuables made of durable materials, even steel weapons, were destroyed.1054

Wars and fires can be considered natural disasters. But what to call them

1051 is equivalent to today's "dandy", or more precisely, "fop".

1052 Sapunov B.V. Book in Russia in the XI-XPI centuries. L., 1978.

1053 cm; Svirin A.N. Art of the Book of Ancient Rus' 10th-17th Centuries. Moscow, 1964. P. 11; cf.: Rozov N.N. Book

Ancient Rus' KHG KhSU vv. M., 1977.

1054 Russian swords of the 19th-11th centuries have survived to this day, and even fewer helmets, although there are very

took care of (see: Sapunov B.V. Op. cit.).

the behavior of library and archive keepers in the late 18th - mid-20th centuries? Monks, then

considered "scholars", burned manuscripts as "unnecessary rubbish", drowned them in the Volkhov, rotted in

damp basements.1055 It is too painful to write about this here.

Even in Russia, where the presence of stone buildings created favorable conditions

conditions for storing masterpieces, there was a steady process of loss of cultural heritage, then

how much more intense it must have been in the Great Steppe, where Chronos,

devouring his children, acted without any restrictions.

Birch bark, on which poems were written, is less durable than parchment, fur and silk

gold and silver bowls with bas-reliefs did not long survive their owners

were poured into ingots, the weapons of the dying warriors rusted, the memory of the past and songs

disappeared with the change of language. And it was this tragedy of loss that European scientists declared

"wildness", because they considered what was not preserved as non-existent. Such is the logic of the dead

erudition, meaningless, uncreative science.

But even with such an obviously flawed approach, one can draw a conclusion.

People take care of what they consider “theirs” in spatial and temporal aspects. And

neglect what was or has become alien to them. There are exceptions to this rule -

These are the humanists of the 15th century, collectors of manuscripts and art monuments for the Hermitage and the Louvre,

keepers of the lists of the Koran or Tripitaka and the like, but, alas, against the general background of history

these are the units. These are those individual swallows that do not make spring, because their labors

gradually devours Chronos. And Life goes on, because only it can overcome Time.

185. Apocrypha

While working at the State Museum of Ethnography of the Peoples of the USSR in 1949, the author came across

to a strange text written in the Uyghur alphabet in a language unfamiliar to the author. To text

A translation into Russian was attached on a separate sheet of thick paper, written

in ink, observing pre-revolutionary spelling. The text and translation were in

one room of the museum, where during the blockade many exhibits were dumped, undescribed and

unregistered, apparently drafts.

The author managed to copy the translation of the text without observing the spelling, hoping to find it later

time to study this document in detail, but, returning to Leningrad in 1956,

discovered that some of the items had been transferred to the Hermitage, and some of the exhibits

disappeared. Thus, only a copy of the translation made by an anonymous person survived.

scientists before 1917, and several of his notes, which the author managed to copy. These

circumstances force us to consider the published text unreliable, but the thoughts of the ancient

the Eastern author are so extraordinary that getting to know them may be of interest

modern reader.

The unknown translator perceived the ancient text as a series of consistent theses and

numbered them, making it easier to read and understand the original. The author added to the translation

brief commentary and is responsible only for it.

“This strange teaching was as follows: 1056

1. God, who created the world, is a person, but by no means the Absolute. (Used

the term is a generalization of the Pleroma. 1057 Gnostics, Prajna!058 Mahayanists and the Elements

1055 cm. Svirin A.N. Op. cit. Pp. 12-13.

1056 the opening phrase shows that the Russian translator gave not a literal, but rather a semantic translation, rather

retelling, which is understandable, because the language of the original is extremely complex and poorly studied. But where did such knowledge come from?

Russian translator - unclear.

1057 Pleroma is the fullness of all that exists, emanating aeons - particles of light, clothed in "low

matter”, which has no independent existence and as the eons soar back into the Pleroma

Light of the Manichaeans 1059 Therefore, the author of the text is an opponent of these three doctrines, [060 that

allows us to determine a very approximate date for the creation of the treatise - from the 3rd to the 16th century.)

2. God, having created space outside of himself, limited himself, for he himself is outside

space created by Him. Therefore, God is not omnipresent.

3. Having created time, an independent phenomenon, God limited himself, for He cannot

make what has been not to be. Therefore, He is not omnipotent.

4. Having created souls endowed with free will, God cannot foresee them

actions, otherwise the will would not be free. Therefore, He is not omniscient.

5. This is so because He is good, for if He were omnipresent, then He would be both in evil and

in sin, but this is not there.

6. This is so because He is merciful, for if He were omnipotent and would not have corrected

evil of this world, then it would not be compassion, but hypocrisy.

7. This is so because if He were omniscient, He would know the evil thoughts of people,

ready to consciously commit a sin, and people could not avoid sin and act differently,

so as not to violate His will. But then He should be responsible for all actions, and not the people who

just performers.

8. God is good, and therefore the world He created is good. And the alternation of birth and death is

not evil, but good. The eternal soul (atman) 1061 is reborn, having forgotten the grievances and grief suffered

in her previous life. The chain of reincarnations is continuous. But then where does it come from?

evil?

9. If God is innocent of the evil of this world, then the source of evil is Satan.1062 But if Satan

created by God, then the blame for his deeds is on God. Since this cannot be (this is

contradicts the first principle), then, it means. Satan is the product of non-existence and non-existence himself

(shunyata). 1063

10. Satan is active, which means that non-existence can become active. Non-existence clothes

particles of Light (photons) and influences the free will of people through lies, through

irreversibility of time and through gaps in space. Evil comes into the world from non-existence, and

woe to those through whom it comes.

11. Those people, animals, demons, 1064 who, by free will, accepted

turning into NOTHING - ME ON.

1058 Prajna ——— transcendental intuition; a teaching that arose within Buddhism in the 1st century CE and is widely

used in Mahayana, which postulates the illusory nature of the world, including the knowing subject.

1059 Manichaeism is a variant of the Antiochian school of Gnosticism, which recognized two elements: Light and Darkness.

The world, according to Saturnilus and Mani, is the body of the First Man (probably Ormuzd), torn apart by clouds of darkness.

suffering in the nets of darkness. Light is equated with Spirit, Darkness with matter; both elements are impersonal.

1060 All three teachings are pessimistic, i.e. life-denying, and atheistic.

1061 Atman, according to the philosophical system of Vedanta, 5 is an immortal soul subject to karma - the law

causality.

1062 The teaching about Satan as a rebellious angel comes from the Book of Enoch and was spread as an attempt

to link strict, primitive monism with the spiritual experience of Christians and Muslims.

1063 Shunyata is emptiness that can only be seen at the moment of death, as the “clear light of pure

reality" is the teaching of Tantric Buddhism.

1064 In ancient times, people did not consider themselves the “crown of creation” and “kings of nature.” It was assumed that THEY

occupy an intermediate position, and above and below them are beings whom they called "demons."

Creatures an order of magnitude lower have now been discovered—microorganisms and viruses. Those that are an order of magnitude higher,

are not discovered and therefore are considered non-existent. Information about them is present only in folklore and

the seductions of Satan, turned into undead and lost the highest blessings: death and resurrection;

for he who does not live can neither die nor be resurrected.

12. The creator god (maybe Adi-Buddha or Brahma) saves people by their prayers

by giving them the strength to overcome evil and suffering, thereby driving Satan “into outer darkness”

(in relation to the material world). Glorify His Name."

The interpretation of the quoted philosopheme is extremely difficult. It cannot be called

dualistic, since there is no symmetry between the two principles and the act of creation is limited

the Creator's capabilities. Metaphysical evil is seen as the influence of an outsider

factor, but the latter acquires this ability only through contact with matter.

The attitude towards Gnosticism and Mahayana Buddhism is clearly negative, but

life-affirming theism resembles a combination of the "yellow faith" of Tibet with the Nestorian

reminiscences of early Byzantium and eastern versions of Mithraism. In history

In the culture of Central Asia such a concept is unknown, although it is logical and original.

Apparently, the given philosopheme was the fruit of individual creativity.

some Turfan freethinker, and the text ended up in a museum with the materials of our greats

travelers. But this is a hypothesis that cannot be confirmed. We are left to consider

the concept of an unknown author and anonymous translation of the apocrypha, as in the Middle Ages

called unreliable texts. For a book on the history of the Great Steppe, this publication

just a filler story.

186. The mechanism of passionary impulse

Passionate impulse, or micromutation, is a condition without which no

one ethnic group, both living today and ancient, of which not even a name has been preserved. And

Now it is appropriate to ask the question: is there a general law of nature here or a series of random

combinations of social fluctuations? The second assumption can be discarded immediately, since

the geographical distribution of the zones where passionarity arises is in no way connected with

the level of development of productive forces, crises of production relations, as well as with

variations of ethnic self-awareness, as suggested by academician Yu.V. Bromley, and even with

landscapes of the planet, regardless of whether they are natural or anthropogenic.

Obviously, we should look for analogies at the cellular and molecular levels of the biosphere.

Indeed, the role of mutations there is undeniable and does not require additional evidence.

However, it can also be traced at the atomic level. Here, the passionate impulse

corresponds to the impact of a neutron beam on a mass of matter. The latter can be either

inert, like a monotonous landscape, with a uniform way of farming and

homogeneous population, or radioactive, containing isotopes of uranium or plutonium,

which is similar to the junction of various feeding, or rather, containing, landscapes, with

with unique forms of life and original methods of management, and, consequently,

cultural types.

In the first case, the initial impulse decays both on the population and on

at the atomic level, at the second level it causes a chain reaction that continues until

until the source of secondary neutrons runs out and the isotope content drops to

a certain norm for a given mass and shape. Sometimes this ends in an explosion,

disrupting the structure of the enclosing substance.

Having noted this, let us return to the population level of interest to us, which lies at

four orders of magnitude higher than the atomic order. The same pattern will be found here.

Mutation-causing radiation is distributed across a variety of regions.

Sparsely populated areas, such as deserts, react extremely weakly to the mutagenic impulse,

which fades at the level of persons. Monotonous landscapes, even densely populated ones, extinguish

impulses are slower, but also radically, because they themselves have inertia of rest,

fantasy literature.

vector of which is always different from that in the mutagenic impulse. But diverse landscapes with

with different ethnic content are labile, as a result of which at their junctions they easily form

new ethnic systems that have many chances of survival.

However, if ethnogenesis proceeds very quickly, it can break fragile systemic

connections; then the process breaks off in the acmatic phase. A breakdown occurs, in which

an ethnic group can either perish, “disintegrate into pieces,” or survive in an optimal situation

under these conditions, a state in which entropy slows down, although it does not disappear

completely. The limit of ethnogenesis is homeostasis, characterized by the absence of free

energy. Because of this, homeostatic ethnic groups are not aggressive, although they are quite

resistant.

Map of passionary impulses in Eurasia from the 10th century. BC e. until the 19th century. n. e.

Thus, it turns out that the “beginning” of ethnic history is real as

natural phenomenon. Therefore, it is not comparable with conventional reference points:

the foundation of Rome, the first Olympiad, a new era incorrectly associated with

the birth of Christ, the Hijra, etc. They are also not suitable for starting the countdown of dates

political history, for example the formation of the national French kingdom -

the election of Hugo Capet. It was preceded by a long, over 150-year process of passionary

rise of the ethnic groups that inhabited the territory of present-day France. In 986, this process did not

It began and did not end, but became obvious, nothing more.

In determining the starting point of ethnogenesis, it is not necessary to strive for

accuracy to the year. Our observations can only establish the incubation period

the period of maturation of a new behavioral stereotype and the organization of a new structure,

breaking the decrepit framework of the old. This degree of accuracy is sufficient to establish

identity of atomic, molecular, cellular and population mutations. But the place

organismic, i.e. personal, norms of behavior should be clarified.

187. Laws of nature and the "freedom strip"

How unpredictable is the motion of a single atom in a Wilson chamber or the nature

reactions of a single-celled organism to a change in the host environment, whether thermal,

chemical or electromagnetic, so the behavior of higher mammals is variable

at the organismic level, and people at the personal level. In all cases,

There is a "freedom band" in probabilistic changes.

For microorganisms, freedom of choice from two or more response options to change

environment is a method of intraspecific selection, because the error leads the organism to

death. For higher vertebrates, the situation is approximately the same. On this principle

the hunt of predators is founded, exterminating those animals that allow themselves to be caught and

eat. But if the “elusive” hares and deer hadn’t appeared from time to time, then their

the species would have been exterminated by foxes and wolves long ago, after which the latter would have died out

from hunger.

This phenomenon has been described long ago and exhaustively, but the biographies of individual animals

was set out only by Seton-Thompson in the books “The Lives of the Persecuted” and “Animal Heroes”. In essence,

In fact, this remarkable naturalist applied to zoology the method used by

the history of "great people" who, for some reason, deserved the attention of the researcher.

However, now there is no longer any need to prove that a number of biographies do not explain major

historical changes. The deeds of very talented and energetic people are included in the deeds

masses - large population entities, and the consequences of feats are smoothed out

general ethnic development, and the latter is a universal human development,

programmed on a planetary scale. At the same time, that part of historical science,

which studies the actions of individuals - persons - is not fruitless. It provides clarifications,

which allow us to understand that the line of ethnogenesis is not smooth, but broken, consisting of

many zigzags, mutually compensating over long periods of time.

This observation is of great practical importance, because the zigzags of development

are proportionate to the biological life of individual people. But to a person, this or that,

it is not at all indifferent what era he lives in: in a quiet, peaceful one, or, as the poet said, “in

fatal moments." Both of these must be applied, but, finding yourself in

"freedom strip", a person can find either the wrong or the right way out.

Of course, we know that the outcome of a grand process is determined by an individual decision

cannot influence, but for those decades, and sometimes two or three centuries, individual actions

are by no means indifferent. For example, the fool who released a couple of

rabbits, disrupted the biological balance of an entire continent, and Berthold Schwarz, having discovered

Gunpowder gave European kings the opportunity to deal with feudal lords.

It can be said that gunpowder would have been discovered and applied anyway, which would have been of global significance

the history of technology the date of its discovery is not important, but for the people of Kharkiv State University in the 19th century it was of utmost importance,

for the fates of both capitals and castles, and thus of villages, depended on it. In short,

zigzags, even short-lived ones, leave marks on the body of humanity, and indeed the entire biosphere,

permanent scars. This is neither good nor bad, because it is a pattern

nature.

It goes without saying that zigzags can be divided into progressive and reactionary ones.

is meaningless. If progress goes along with time, as does ethnogenesis, then the end of ethnogenesis is

fading and decay - should be considered a progressive phenomenon, which is logical, but contradictory

the generally accepted perception of the very concept of progress. The way out of this controversy

proposes the law of negation of negation. For example, on the site of a rotten oak tree from fallen

acorns, an oak grove and a herd of wild boars eating acorns appeared.

But this is not a zigzag, but simply the discreteness of systems of the same order, the direction is the same

impulse giving the zigzag will be perpendicular to the course of development. Therefore, the question of

progressiveness or reactionary nature of zigzags is unjustified. However, the general interest

reading public is justified precisely to the zigzags of history. The number, or rather the density of zigzags

shows the level of passionate tension of systems and characterizes their contacts

superethnic level. With negative complementarity as a result of zigzags

chimeric wholes are formed, usually unstable, and in the case of a positive one, fusion and

the formation of new ethnic groups, no more “progressive” than the previous ones. Therefore, the

the question of evaluation, now called axiology, is inappropriate here. The scientist has the right only

to state that things are as they are, and not as he would like them to be. The laws of nature in

do not need approval.

But moreover, the “freedom strip” does not liberate either the biological individual or the personality.

from natural influences. The specificity of "freedom" is only in what a person can do

the choice between a correct or incorrect decision, and in the latter case it

awaits death. This means that freedom of choice is not the right to irresponsibility.

On the contrary, it is a heavy moral burden, because, being in society, a person is responsible not only

for yourself and your unborn offspring, but also for your team, your friends,

fellow tribesmen, the heritage of ancestors, the well-being of descendants and, finally, for ideas,

that shape its culture and even ideals for which it is worth living and not a pity to die.

It is good for a frog that, having laid eggs, no longer thinks about its offspring, but only

looking for a place to eat. It's hard for a baboon to protect its females and cubs from leopards.

But it is the people who have the hardest time of all: the burden of responsibility that lies on them is so heavy that it can

only facilitate the conscious renunciation of conscience, or, what is the same, the breaking of the natural connection with

nature, a refusal of duty to it. Then he will choose obviously wrong decisions,

for example, using drugs, or practicing psychological perversions, or

kill for the sake of killing, but then his existence will be short-lived, no more than two or three

generations, because nature will separate him from itself.

This way of using the right to choose a solution gives rise to anti-systems such as

Cathars, Carmatians, Paulicians and the like. They feed on the same passionarity as

ethnic groups, changing only the dominant, or the sign of the zigzags they form.

Ethnic history is, on the one hand, a function of one or another ethnogenesis,

which began with a passionate impulse, and on the other hand, with the mutual cancellation of the energy of two or more

ethnic groups in ethnic contact. The nature of mutual cancellation depends again on two

factors: phases of contacting ethnic groups and complementarity - positive or

negative.

Over a sufficiently long period of time, an unstable equilibrium is established

between ethnocultural systems. Contemporaries of these "quiet" periods consider them

constant, and its history - established. When a new explosion of ethnogenesis shakes

another region and causes a wave of cause-and-effect relationships, they believe that in

In these stormy events, someone is to blame, and therefore, we need to look for the criminal.

The 13th century was such a turbulent period for the entire Eurasian continent, when

a tiny Siberian people suddenly performed acts that shook all civilized

states - from the Yellow Sea to the Mediterranean. And then, in the 14th century, this ethnic group turned into

into a relic, a fragment of oneself.

To understand this phenomenon, it is necessary to consider what preceded it,

how it ended and what replaced it, taking into account at the same time that the Mongols were

winners. Here the inductive method and greater precision will be required. Thus, alternating

degrees of approximation, one can discover the desired goal - a consistent version.

188. The Power of Bias

V.I. Vernadsky, who discovered the biochemical energy of living matter in the biosphere,

noted another phenomenon, as if energy with the opposite sign - “reason”, or more precisely, “thought”,

which, although not a form of energy, nevertheless produces actions as if it were

responding. [065 It produces, yes, but what is the work it does? What is it

creates? And finally, what is its relationship with the level of passionary tension of the system,

in which it manifests itself?

This can only be answered with the help of ethnology, which operates with concepts

superethnoses and their contacts in the study of completed processes of ethnic history,

for example, what the collision of the 13th century was like, when the Romano-Germanic Catholic

the superethnos, which was in the acmatic phase, sought to suppress the orthodox

Orthodoxy - Byzantium and Rus', the inertia of whose development had dried up. The attempt of the crusaders

to create a Latin Empire on the site of Byzantium failed within a year. Papal appeals

suppress Russian schismatics were even less successful, but in the aspect we have adopted they are important

not the results, which often depend on historical accidents, but the tendency

activity, or the dominant of the free energy output. And here it was expressed extremely

clearly: the Pope called on Catholics to go on a Crusade against the Lithuanians, Russians and Tatars,

guided not by material calculations and the search for benefits that were easier to obtain

in Tunisia and Andalusia, but a feeling of negative complementarity towards neighboring cultures.

And it is always easy to find a pretext for the desired war. You just need to put forward your thesis and

force people to accept it without criticism. And then everything will roll by inertia. And

it's rolling!

In the 13th century, Western European geographical science, which had enormous significance at that time,

practical significance, represented a raging fountain of myths, legends, unbridled

fantasy and deliberate lies. This was the level of science available at that time, which

was based not on experience and observation, but on the activity of free thought, fueled by

1065 cm: Vernadsky V.I. Chemical structure of the biosphere... $ 200.

the gullibility of the masses and the upper classes. 1066

One fable about the kingdom of Prester John carried away into oblivion several thousand Frenchmen

and the Germans who went on the Second Crusade to meet their supposed ally. 1067 A

when the Christian ally actually emerged from the depths of Asia, it was deliberately

another piece of disinformation has been given. But this lie, a product of reason, has become habitual, i.e.

became a factor in shaping behavioral stereotypes, and in this capacity it has survived to our day

time. The prejudice has become a passing error that cannot be corrected.

Medieval science was powerless. 1068

The evils that arise from preconceived notions and passing errors are innumerable.

The merit of science is that it often reveals long-standing prejudices, never

proven and seemingly requiring no proof. To refute a false judgment,

Its roots need to be exposed.

Our ancestors, who lived in Muscovite Rus' and the Russian Empire at the beginning of the 18th century,

had no doubt that their eastern neighbors - the Tatars, Mordvins, Cheremis,

Ostyaks, Tunguses, Kazakhs, Yakuts are the same people as Tver, Ryazan, Vladimir,

Novgorodians and Ustyugans. The idea of national exclusivity was alien to the Russian people,

and they were not shocked that, for example, the Mordvin Nikon sat on the patriarchal throne, and

Russian armies were led by the descendants of the Cheremis - the Sheremetevs and the Tatars - the Kutuzovs.

In Western European countries, there is prejudice against non-European peoples

was born long ago. It was believed that the Asian steppe, which many geographers began from

Hungary, others - from the Carpathians - the abode of savagery, barbarity, fierce morals and

khan's tyranny. These views were reinforced by the authors of the 18th century, the creators

universal concepts of history, philosophy, morality and politics. At the same time, the most

The important thing was that these authors had an extremely superficial and often

misconception. However, this did not bother them, and their views were not refuted.

French or German travelers who visited the cities of Western Asia or

India and China.

Among the savages who threatened the only valuable, in their opinion, European

culture, they also included Russians, based on the fact that for 240 years Russia was part of

composition of the Great Mongol Ulus first, and then the Golden Horde. This concept was

logical in its own way, but by no means true.

In the 18th century, young Russian petit-maitres, returning from France, where they had not so much

comprehended sciences, how many learned ready-made concepts, perceived and brought home

the concept of the identity of Russians and Tatars as eastern barbarians. In Russia they managed

present this opinion to his contemporaries as a self-evident point of view

on history.

This false teaching infected even A.S. Pushkin. He wrote: “Russia was destined

high purpose. Its vast plains absorbed the power of the Mongols and stopped

invasion at the very edge of Europe: the barbarians did not dare to leave behind them

enslaved Rus' and returned to the steppes of their East."

Is this true? Was there really a threat of Mongol conquest?

Europe? In the 19th century, all scientists and publicists assumed that they came from Asia.

countless hordes, crushing everything in their path with numbers. Now we know that

There were about 600 thousand Mongols, and their army consisted of only 130-140 thousand.

horsemen who fought on three fronts: in China and Korea, in Central Asia and Iran, and in

1066 cm: Gumilev L.N. Search for an imaginary kingdom. P. 388.

1067 ibid. P. 390-391.

1068 cm: Gumilev L.N. Humanitarian and natural aspects of historical geography. L., 1984. Pp. 42-57.

Polovtsian steppes. At that time, about 6 million people lived in Rus', and in Poland and Lithuania -

1.6 million. At that time, no more than 700 thousand people lived in the Volga region, and in the steppe between the Don and

The Carpathians - 500 thousand. At this time, the population of France was approaching 20 million. The same number in

Italy, Germany, and England - 3 million inhabitants.

In the 13th century, the danger to Europe, a peninsula protected from all sides, was

rather psychological than real. But publicists and thinkers of the 18th-20th centuries

fantasized about a subject that interested them but which they did not know.

The main thing is different. Why did the Russian people need the 13th-14th centuries, for what common

interests to protect German feudal lords, Hanseatic burghers, Italian prelates and

French knights, who relentlessly advanced on Rus', either exterminating or

enslaving the "schismatics of the Greek rite" whom they did not consider genuine

Christians? Truly, the theory of Russia's salvation of Europe was an incomprehensible blindness, to

a misfortune that has not yet been overcome.

The roots of the disease that we call mongolophobia should be sought in the same 13th century.

when the Mongol wars took place. It may be objected that the Europeans, and before them the Romans and

The Greeks had previously disliked the steppe barbarians - the Scythians and Huns. But since we are talking about

the Mongols, and not about the Huns, the Seljuk Turkmens, and even the Tuaregs of the Sahara, who for a time

conquered most of Spain, then the reasons for Mongol phobia must be sought in the 11th century.

For until that time the Mongols had not been heard of and were not on the historical stage.

Every phenomenon observed by us has its origin in the past, sometimes close,

sometimes distant, but never infinite, supposedly characteristic of all millennia

existence of mankind. But any description of the past is history. Therefore,

the history of any process is a continuation of that moment when, due to certain circumstances,

reasons this process began. It was the search for the beginning, the origin of the "black legend" about

the unsympathetic nature of the peoples of Rus' and Mongolia, who merged for the medieval

Western Europeans into something whole, our work is dedicated to. This work is similar to a diagnosis

a grandiose disease - a delusion that took many lives and gave birth to many

unnecessary and senseless grief.

We must give credit to the intelligence and tact of our ancestors. They did not create a reverse

a murderous system of worldview. They treated the surrounding peoples as

equal, even if different from them. And thanks to this they survived the centuries-long struggle,

having established as a principle not the extermination of neighbors, but the friendship of peoples. That is why for the Russian

It is important for the reader to understand with whom and how our ancestors had to fight both in the East and in

In the West.

But was this significant for the ideologists of the 13th century, when brilliant successes

the crusaders, who captured the capital of the "schismatics" Constantinople in 1204, a year later

ended in a crushing defeat at Adrianople by the Bulgarians and Polovtsians? Latin

Emperor Baldwin was taken prisoner; he died in a tower in the Bulgarian capital of Tarnovo, and the war

took on the most brutal character. The Cumans raged against the Latins and Greeks,

the Greek highlanders of Epirus and Asia Minor exterminated the knights, and Dante compared the devils of Hell

with the pirates and Greeks who were raging in the Mediterranean. The bitterness grew.

The same situation developed at the beginning of the 13th century in Rus'. After the initial successes, the Swedes and

The Livonian Order crusaders were stopped by Alexander Nevsky, and Daniel

Galitsky defended his land from the Hungarians and Poles. These were, of course, temporary victories,

but when the princes entered into a military alliance with the Horde, it became obvious that the onslaught of the papist

Europe's eastward expansion has been choked.

And here the "sphere of reason" gave way to a riot of feeling. No one in the medieval

The West did not blame its incompetent kings, self-willed knights, and self-seeking

Italian merchants, who were responsible for the loss of the Two Hundred Years' War. They were blamed

opponents who did not allow themselves to be defeated, trying to substantiate their conclusions by means of science,

which at the time was far from perfect. Alas, this is not the only example

the triumph of lay psychology over scientific psychology.

Part Seven

Tokhtamysh and his time

XXMI. Fading Greatness

(First approximation - the level of superethnos)

189. In Iran

Let us remember that the Mongols came to Iran as defenders of the Christian faith. Nestorians

and the Jacobites (Monophysites) who joined them were very popular in Central Asia

numerous and influential. In 1260 they liberated Syria from the Muslims and were

not far from the walls of Jerusalem, but the betrayal of the European Crusaders and the separation of the Golden

The Horde, where the Muslim Berke Khan reigned, was led to defeat at Ain Jalud (in

Galilee), after which the Mongols retreated beyond the Euphrates and went on the defensive.

They had to fight on two fronts: with the Egyptian Mamluks and with the Golden Horde, where

the overwhelming majority of the population were the same Polovtsians, so in fact the war

was between the Turks and the Mongols. The Iranian Mongols could not receive help, since their

the only ally, the great khan Kublai, waged a forty-year war with his people -

Western Mongols, ruled by his cousin Khaidu. Iran therefore found itself in

INSULATION.

The Mongol Ilkhans held out only thanks to the support of Christians - Armenians,

Aisors, Syrians - and Shiite Muslims!1069 - Daylamites and Khorasanis, who in

Persia had a lot. But it was weak support. Khan Arghun's attempt (1284-1291)

to negotiate with the French king Philip the Fair1070 gave nothing, because

Europe had already cooled towards the Crusades. The Mongols had to rely on local

Persian population, and it was Muslim.

In the 13th century, filled with bloodshed, Mongol power in Iran was waning.

gradually and unevenly. The adoption of Islam by Ghazan Khan and his younger brother,

Oljeitu, somewhat softened relations between the ruling dynasty and the people

masses, but did not eliminate the tyranny of the emirs, both Mongolian and Persian

origin. Oljeitu Khan's son Abu Said was 12 years old when he ascended the throne.

Therefore, the country was governed in his name by the governor of Khorasan, Emir Choban.

the energetic ambitious man managed to suppress the uprisings and intrigues of the emirs for 11 years,

envied him, but in 1327 this last Mongolian passionary in Iran was killed

his khan, who was burdened by his guardianship. Choban's fate was shared by his two sons, and the third,

who managed to escape to Egypt, was killed there by Sultan Nasir at the request of Abu Said,

who, in turn, was poisoned in 1335 by his beloved wife, the daughter of Emir Choban. The beauty

wanted to take revenge on the tyrant for the death of her father and brothers. Together with her husband, she destroyed everything

the state, because everything became possible.

A year after the death of the Ilkhan, a rebellion against the Mongols broke out in Khorasan under

with the slogan: "Sar ba dar" ("Let your head hang on the gate"), calling for extreme risk,

desperation.

It would be tempting to see in the Sarbadars (Serbedars) the heirs of the Persians of the era

Sassanids, but if this were so, then neither the Arabs, nor the Turks, nor the Mongols could

1069 cm: Buniyatov Z.M. State of the Khorezmshahs - Anushteginids, 1097-1231. M., 1986. P. 137.

1070 CroɥsseiB. I''Etrige 4e$ Sierres. R. 448-451.

to capture Iran. Apparently, the Sarbadar subethnos is a new formation in the Mongol zone.

Persian contact, because over 100 years the Mongolian gene pool was dispersed among the Persians.

The Mongols could not cope with the Sarbadar Republic, and finally the last

Ilkhan - Tuga Timur Khan, who was nomadic in Gurgan, invited the Sarbadar leaders for

negotiations. Those who came to the Horde suspected betrayal and decided to get ahead of the Mongols.

At the feast, one sarbadar suddenly killed the khan, the others attacked the drunken Mongols and those who were not

managed to escape, was killed. Thus, on December 13, 1353, the Mongol rule in Iran ended.

The heirs of the Ilkhans, the Jelairs, although they were Mongols by origin, were not

The Genghisids are not defenders of Yasa and not heroes. They do not deserve the attention of a historian and

ethnologist.

190. In the Far East

The liberation of China proceeded somewhat differently. In the Yuan Empire, the Mongols were

an insignificant minority, since they (together with Mongolia itself) constituted less

2% of the empire's population. With such a ratio, it was only possible to retain power

assistance from any local population groups, so the Yuan Dynasty government did not

spared money for the Buddhist community and privileges for the landlords of Northern China.

However, Buddhism is not so much an organization (like, for example, Catholicism), but

state of mind (path to salvation), and therefore a sect was found that belonged to the Mongols

hostile, - "White Lotus". This organization in the 12th-13th centuries merged with secret sects

"the coming of Maitreya" (the future Buddha - the savior). She waged a constant war

against the Mongol power by organizing small uprisings that are easily

were suppressed and took many victims. This latent period of the liberation war did not

brought China nothing but grief and suffering. The situation changed only when

the masses rose up.

It must be said that the descendants of Kublai were not distinguished by any state or

military abilities. Having transformed themselves from brave khans into Chinese emperors, they

lost contact with their homeland, but did not gain the sympathy of the conquered Chinese and did not

adapted to their new homeland. Those close to them were no better than the rulers. They did not

understood what the economy of an agricultural country is and the melioration of the valley is such

a formidable river like the Yellow River. In 1334, about 13 million souls died of starvation, and the same famine

repeated in 1342.1071 In 1344, the waters of the Yellow River broke through the dam and flooded the lands of three

provinces. Only then did the government realize that the dam needed to be repaired. In 1351,

150 thousand peasants were driven to work the land under the escort of 20 thousand soldiers. The peasants

quickly came to an agreement among themselves!072 And then it began!

White Lotus agents announced good news to the mobilized diggers

"the coming of Maitreya" and "the birth of the emperor of the Ming dynasty." Those exhausted by work

and offended by the tyranny of the authorities, they followed the initiators, tied their heads with red

kerchiefs, and in one night throughout the country the Mongolian warriors who were stationed in

Chinese homes, were slaughtered. Soon the number of rebels reached 100 thousand people,

electrified by fanaticism. The uprising engulfed all of northern China. The slogan

The rebels' goal was simple and primitive: the restoration of the Song Empire.

Every peasant war is doomed. The uprising of the "red troops" shared the fate

Jacquerie. It was impossible to establish discipline among the peasants. To create unity

command - too. After the first successes, "the rebels turned into

1071 cm: Grumm-Grzhimailo G.E. Western Mongolia... P. 508.

1072 cm: Essays on the history of China from antiquity to the “opium wars” / Ed. Shan Yuz. Moscow, 1959. P. 382.

robbers”, 10 73 which caused resistance to them from the landowners, who created detachments

"justice" - "ibin", 1074 since the "reds" were more raging than the Mongols. To

In 1363 the uprising was suppressed.

Then the southern landlords, officials and Buddhist monks entered the game, having gained

a brilliant leader, a descendant of the poorest peasants, a monk and warrior Zhu Yuanzhang. He

took part in the uprising of the "Reds", achieved military rank... but in time withdrew his

detachment to the south and there raised a rebellion among all strata of the population. A complex system

more stable than simple. Zhu Yuanzhang strengthened discipline, banned robberies and became

to win. To feed the warriors, he introduced a system similar to military settlements -

forced the militia to work on harvesting and maintaining order; in relation to

he "observed etiquette" with landowners and officials. [075

National consolidation immediately changed the course of the war, the success of which was already

leaned towards the Mongols. During the 20 years of unrest, many leaders of the "red troops"

came to an agreement with the Mongols and began to beat their own. Betrayal is a phenomenon, alas,

everywhere. Zhu Yuanzhang had to suppress the traitors, use military

conflicts among the Mongolian noyons and spread among the northern Chinese

peasants a proclamation promising to "drive out the barbarians" and "free the people from the hardships

"Fate." After these events, in January 1368, Zhu Yuanzhang proclaimed himself

emperor of the Ming dynasty, and in the spring he moved his army north and captured the Mongol

the capital Dadu (Beijing), renaming it Beiping.

In 1369 the Mongols were driven out of the northern provinces of China, but after that

the war became protracted. Raids and battles continued until 1380, when the army

the Ming Empire penetrated deep into Mongolia and destroyed Karakorum. But the final

The Chinese achieved success only in 1388, when the last Mongol khan, Togus Temur

— was defeated and fell in battle. After this catastrophe, a long period of

anarchy, as a result of which the Oirats separated from the Mongols. The inertia of the passionate

the explosion of "people of long will" dried up, and a new period of history began (1388-1688), about

which we will not tell.

191. In Maverannahr and Semirechye

It would seem that the Jagatai ulus, located in Central Asia and not

in contact with hostile states and irreconcilable ethnic groups, had to

be the most prosperous. However, the 14th century writer Omari reports: “...in Turkestan

you can only find more or less preserved ruins; from a distance it seems as if

ahead is a well-appointed village surrounded by lush vegetation; you approach

hoping to meet people, but you find only empty houses; the only inhabitants are

nomads who do not engage in agriculture." 1076

But the nomads had a hard time there, too. Over the 70 years of the 14th century, the Chagatai ulus was replaced by

about twenty khans, and each change was accompanied by bloodshed. But even in

In this kaleidoscope of events, one can outline the leading line of cause and effect

connections and natural breaks.

1073 Ibid. P. 388.

1074 cm: Borovkova L.A. On the struggle of the Chinese people against the Mongol conquerors in the middle of the 14th century //

Tatar-Mongols in Asia and Europe. P. 426.

1075 Essays on the History of China... P. 398.

1076 Grumm-Grzhimailo G.E. Western Mongolia... T.P. P. 510.

Muslims and Christians, of whom there were many in Central Asia at that time, killed each other.

many: Turkified Mongols (Jelairs and Barlas) and Mongolized Turks, supporters

weak khans and nukers of mighty emirs, sarbadars in Samarkand and nomadic Mughals 1077

— in short, every person in the Chagatai ulus had many enemies and very few loyal ones

friends.

An attempt to restore order in the country was made by Khan Kebek (1318-1326). He moved the capital

from the Steppe to the south, built for himself not a yurt, but a palace and carried out an administrative reform in

for the benefit of the settled population. He was killed by his brother, Tarmashirin, who had gone on a robbery expedition.

to India. But there he was defeated by the Delhi Sultan Mohammed ibn Tughluk,

who drove the Mongols all the way to Punjab. [078

It is curious that the sedentary population of Iran and Central Asia, which showed its full

inability to defend oneself against the Daylamites and Ghulams of Mahmud of Ghazni, against the fierce

Seljuks, from the ruthless Khorezmians and especially from the Mongols, in the 14th century showed

considerable energy, militancy and the ability to choose principles for which people

began to go to their death. Where did such agility come from suddenly?

The Sarbadars of Khorasan became enemies not only of the Mongol Ilkhans, but also of the neighboring

Kurts who ruled in Herat. The Sarbadars proclaimed Shiism, the Kurts adhered to Sunnism,

but, of course, it was not dogmatic differences that prompted the illiterate Afghans and Persians to

wars that are equally disadvantageous to both.

In Central Asia, Muslims, Christians, Zoroastrians and

Tengrian Turks. And for some reason in the 14th century they entered into a fight with each other. Khan

Tarmashirin, who in his youth bore the Buddhist name Darmashila, converted to Islam and became

be called Ala ad-Din. The nomads of Semirechye and the shores of Issyk-Kul could not stand it and in 1334

killed him.

The initiators of the uprising were the Nestorians, who relied on the cities of Almalyk and

Pishpek, 1079 where they constituted the majority of the population. Their khan, Jenkshi, ruled in

1334-1338, his son was baptized John, but he did not reign. Muslim

the reaction led to bloody clashes, which ended in 1343 with the accession to the throne

Khan Kazan, a cruel tyrant who fought against the emirs. 1080

In 1346 Kazan was defeated and died. His conqueror, Emir Kazagan, died in 1358.

was killed while hunting at the instigation of the Mongol Khan Toghluk Temur, who in 1361

tried to recapture Turkestan from the rebellious emirs. The war dragged on. To the throne

Moghulistan was entered upon the death of his father in 1362 by Ilyas-Khoja...1081 and suddenly came to the fore

Timur!

Now it's time to stop and sort out the current situation.

Moghulistan was a nomadic state, and Turkestan was a sedentary nomadic state, and

the majority of the population were Tajiks and sedentary Turks. Khans of Turkestan

wanted to achieve peaceful coexistence between these peoples, but they were opposed by their

their own emirs, who wanted to freely fight with each other, like European feudal lords.

1077 Mughals is the conventional name for the Turks of the Jagatai Ulus, the ancestors of the Kazakhs of the Elder Jus.

Moghulistan was located in the north-eastern steppes of the ulus: in the Tian Shan region, East Turkestan and

Semirechye.

1078 Stoizze! V. G 'Etshrne... R. 414.

1079 thousand. R. 414-415.

1080 Grumm-Grzhimailo G.E. Decree. op. P. 515.

1081 uke, Bosworth (Muslim Dynasties. P. 197) the death of Toghluk-Temur is erroneously dated to 1370.

The emirs' support was the Turkic horsemen: the khans could not oppose them. But

the victory of the emirs led to anarchy and opened the way for the "jete", i.e. the robbers, as they were called

Mughals Turkestanis.

In turn, the Mughals contemptuously called the Turkestanis "karaunas", i.e.

mestizos. [082 Ethnic divergence in the KhSU became obvious in the 19th century.

But there was a third force - the Tajiks. When in 1365 Ilyaskhodja, having defeated the emirs

Hussein and Timur approached Samarkand, he was repelled by local sarbadars, who were afraid

plunder of their city. But the Sarbadar leaders were lured into negotiations by the emir.

Hussein and executed. Then came the time for a power struggle between Hussein, the emir

Balkh, and Timur, the emir of Kesh. Timur won in 1370, and Hussein, who surrendered honestly,

word, was killed.

"Mongolosphere" at the end of the 19th century.

For a rich and cultured country to turn into a bloody wasteland in one century

hell, you need a sharp change in energy potential, and not a smooth one, as when rising and falling

inertia. There was a powerful and sudden surge of passionarity here, which shook

a well-coordinated system and gave rise to several chimeric sub-ethnic groups.

Passionarity, as an effect of the biochemical energy of living matter, does not have

vector, but is directed by the dominant of the ethnic group that absorbed it. Thus, the Iranians and

the Turks of the Muslim world under the banner of Timur, although they possessed passionarity,

inherited from the Mongolian youths who scattered their gene pool from Fergana to Iraq,

but they themselves most likely did not know about their origin. Their great-grandfathers were conceived and born in

the fire of a terrible war and the tradition could be inherited from mothers, and not from random fathers.

And even if they felt their belonging to a clan (as, for example, Timur was a barlas,

and Edigey is a kungrat, and both remembered this), then isolated cases did not matter; their

absorbed the elemental flow of probability.

In other words, Mongolian passionarity galvanized the dwindling

Muslim superethnos, but did not violate its cultural uniqueness. Languages,

religion and aesthetic norms have been preserved, social norms have changed less than in

Ottoman Turkey, whose power was the result of a passionate impulse, but the force of pressure,

the initiative and virulence of the Muslim world increased so much that it was enough

the whole period - the 14th - 18th centuries.

In the KhSU century, the passionarity of the Mongols of Iran and Central Asia fell most rapidly.

it burned at the sarbadars of Khorasan and Samarkand, but the Turks who settled there did not yield to them

south of the Amu Darya, and the Afghans. It did not fade in Daylem and Gurgan, in short, in all

territories of the former kingdom of the Ilkhans - Iran and Turkestan, as it is now called

the area between the Syr Darya and Amu Darya rivers.

During these years, the situation in Central Asia was both unbearable and hopeless.

The descendants of Jagatai have shown a complete inability to manage the ethnic chimera,

consisting of Mongols, Turks, Tajiks. They ruled only in the steppes of Moghulistan, i.e. in

the landscape familiar to nomads. The emirs, former princes of the tribes, knew how to fight each other.

against each other, and the leaders of the Sarbadars, having driven the Mongols out of their cities, settled personal scores

with fellow citizens, which can hardly be called class struggle. The country needed a strong government, and

Timur created it by taking a step back.

A strong power needs a force to support it. This force was the caliphs of Baghdad,

the sultans of Ghazni and the Khorezmshahs found in the persons of ghulams - Turkic warriors, sometimes slaves,

sometimes mercenaries. The ghouls were not connected with the classes and estates of the countries where they

lived. They were "free atoms." They willingly served the generous leader, risking their lives,

1082 see: Yakubovsky A.Yu. History of Uzbekistan. Tashkent, 1950. P. 337.

carried out the most difficult tasks, but, alas, they cost a lot: after all, they worked for

pay, like the legionaries of the Roman emperors or the "varangians" of the Comneni and Palaeologus.

In short, Timur became a “soldier emperor” with all the consequences that entailed.

consequences.

Timur considered the legacy of Genghis, who united the steppe, to be his main enemy.

tribes into a single super-ethnos and relied on the masses of people who willingly served under him

banners. Timur extracted a passionate elite from the people and paid for it with booty from

Persia, Georgia, Syria, India and the cities of the Volga region. He was the last paladin

Muslim culture and extended its existence for another century, but at a very high price

his successes and dreams were worth it. Iran never recovered from Timur's victories.

Steppe elements of the collapsed Dzhagatai ulus ended up in Semirechye

(you are lying), Talas, in the vicinity of Issyk-Kul, on the northern slopes of Tien Shan and in Kashgar.

Thus Moghulistan was created, with a Turkic population and a Mongol dynasty, which

came to an end in 1366, when Emir Kamar ad-Din killed his son after the death of Khan Toghluk-Temur.

heir and usurped power.

In both Maverannahr and Moghulistan the Mongols yielded power to the Turks, but this is not

ended the brutal war that was waged between the Great Steppe and the Muslim

peace. The ethnicity of the khans, against the backdrop of the clash of superethnoses, no longer had

values.

It was against Kamar ad-Din that Timur made a number of raids. His ghulams ravaged

defenseless camps and drove away the cattle, condemning the nomads to hunger and poverty. Especially

The third raid was brutal - through Talas and Tokmak to the upper reaches of the Chu and the banks of the Ili.

The captured daughter of Kamar ad-Din was placed in his

harem. But Kamar ad-Din responded with a powerful counterattack, luring Timur into an ambush from which

the last one escaped "with spear, sabre, warriors and lasso." 1083

In response, Timur, in his fifth raid, forced Qamar ad-Din to accept battle at Issyk-Kul and

drove his troops along the lake. This victory, apparently, gave little, because it took

the sixth campaign in 1377, but this time too Kamar ad-Din remained elusive.

But Timur was lucky in the north. In 1376, his protege Tokhtamysh captured Belaya

Horde and undertook the final campaign against the usurper Mamai. It seemed that Timur

is about to subjugate the Great Steppe...

192. Golden Horde

In 1235, having ended the war in China, the Mongols launched the "Great Western Campaign"

and reached the Adriatic Sea. However, in 1242 they pulled their army back and

established themselves on the banks of the Lower Volga, building the city of Sarai there. Hungary and Poland

immediately joined the Romano-Germanic superethnos, because the Mongols did not leave anywhere

garrisons and there was no one to defend the freedom of the Hungarians and Poles from. Rus' found itself in a different

position. The fate of Byzantium awaited her, captured in 1204 by the Crusaders and

plundered to the last thread. Organized knightly armies, with armored cavalry and

crossbowmen, so superior to the fragmented squads of the Russian princes that

one or two battles could be won, but not a long war. And such a war was

inevitable, because the Pope declared a Crusade against Orthodoxy.

In these circumstances, Prince Yaroslav of Vladimir in 1243 convened a congress of princes and

suggested that they recognize "Kaan" as king and enter into an alliance with the head of the Borjigin clan -

Batu. This recognition did not oblige him to anything - Yaroslav simply left the war, which

declared to the Mongols in 1245 at the Council of Lyons by Pope Innocent IV. Son of Yaroslav,

Alexander Nevsky achieved more by concluding a defensive alliance with Khan Berke.

1083 Sgoizze (V. Or. si. R. 500-501.

The crusade to Rus' did not take place. Thus, the Russian land became part of the ulus of Dzhuchiev, not

without losing autonomy and without damaging the culture inherited from Byzantium.

The Jochi Ulus included three Hordes: White, Blue and Golden, to which

Great Russia joined in. The same principalities that refused the alliance with the Tatars were in

The KhSU were captured by Poland and Lithuania in the 19th century. The Tatars did not force them to join.

The Mongols in this ulus were a small minority. The Jochi ulus was

chimerical integrity to an even greater extent than Iran and Central Asia. Until

strong-willed and energetic khans ruled in Sarai, the Horde seemed like a powerful state. The first

the shake-up occurred in 1312, when the population of the Volga region - Muslim, merchant and

anti-nomadic - put forward Tsarevich Uzbek, who immediately executed 70 Tsareviches

Genghisids and all the noyons who refused to betray the faith of their fathers. The second shock was

the murder of Khan Janibek by his eldest son Berdibek, and two years later, in 1359,

A twenty-year civil strife began - the "Great Confusion".

This cruel era was inevitable. Ethnic groups, “dragged” into a single system by

conquests, merge only with the rise of passionate tension, but here there was a decline as

among the Mongols, who lost their heroes in the civil strife of the 13th century, and among

aborigines who had already become relics. The only exception was Great Russia,

entered a new round of ethnogenesis and managed to use the Golden Horde for

cover from an equally passionate enemy - Lithuania.

For a long time, with the exception of the wars with the Hulaguids, the foreign policy of the Golden Horde

was quite peaceful. Rare skirmishes with the Lithuanians, separate military expeditions for

pacification of strife in the White Horde and a long senseless conflict with the Ilkhans

Iran - that's all that disturbed the peace. But it did not save either the dynasty or the state. In

The chimeric system of connections is so unstable that it disintegrates under its own weight.

This is exactly what happened in the Golden Horde. And then the hero of our time came forward into the arena of history.

narration - Khan Tokhtamysh.

193. "The Great Confusion"

The series of murders in Sarai, which brought the Golden Horde to the brink of destruction, was perceived

Russian princes very painfully. In the person of Janibek they lost a reliable

ally. The parricide Berdibek was killed in 1359 by the adventurer Kulpa, who was issuing

himself for his son Janibek. Thus the line of khans of the House of Batu died out and the struggle for power began,

which turned the strongest power in Eastern Europe into an object of conquest from the East and West.

Kulpa ruled for six months and was killed by Navruz, who also claimed to be his son.

Janibek. Apparently, Navruz was striving to restore order because the Russians

The princes “came to Navruz and begged the king to divide their principalities.” 1085 each

was confirmed in his fatherland, and Dmitry Konstantinovich, the prince of Suzdal-

Nizhny Novgorod, in the spring of 1360, in addition, received the grand duchy.1086 It seemed that order

restored, but in the same year 1360, a descendant of Sheiban (son of Jochi) Khizr appeared from behind Yaik

(Khidyr-bek) with the troops of the Blue Horde.

Navruz died, and, worse, Janibek's widow, Khansha Taydula, was killed, 1087

1084 Unfortunately, in Western historiography it is accepted to divide not into three, but only into two hordes: the Blue Horde

unjustifiably omitted (see: Ogoi$$e K. Op. si. P. 470).

1085 Ekzemplyarsky A.V. Great and appanage princes of northern Rus' in the Tatar period from 1238 to 1505. T.

P. SPb., 1891. P. 405.

1086 Ibid. P. 408.

1087 Ibid. P. 104.

patroness of Metropolitan Alexei, and thus of all of Russia, is very much in this

in need. The Golden Horde became Blue. 1088

Khan Khizr, according to the Russian princes, was a ruler “meek and humble.” 1089 He

he demanded only one thing from the Russians - the handing over of Novgorod ushkuiniks to him,

who were plundering on the Volga and robbing both Russians and Tatars. Grand Duke Dmitry

Konstantinovich, Andrey Nizhegorodsky and Konstantin Rostovsky did this

the assignment with pleasure, since the robberies concerned their subjects.1090 But, unfortunately,

Khizr's companions were of a different nature, including his son Temir-Khoja, in 1361.

who killed his father.

Six days later the scoundrel was killed by the temnik Mamai, who elevated him to the throne

a certain Abdallah. The frightened Russian princes fled from Sarai, Mamai and Abdallah left

to the right bank of the Volga, and in the Horde (now no longer the Golden, but the Blue) Ordu-Melik reigned,

soon replaced by Keldibek, a descendant of Tuka-Temur, Batu's younger brother. 1091

But the restoration attempt was unsuccessful. Soon after, Khizr's brother ascended the throne,

Murid, 1092, reigned until 1364. He was succeeded by Sheikh Aziz, who died in 1370, when

The barn was taken for a short time by Mamai, who managed to replace Abdallah with a certain

Muhammad Bulak, after which the Great Horde disintegrated into seven independent possessions. 1093

Then came the turn of the White Horde, which after the collapse of the Golden Horde

inherited the primacy in the steppe world. The energetic Urus Khan repelled Timur's attempts

to extend his influence north of the Syr Darya. Urus Khan skillfully defended the southern

the border of the White Horde, but, not limiting himself to this, he decided to annex it to his possessions

the dying Golden Horde in order to restore the unity of the Dzhuchiev ulus.

Probably, this plan could have been implemented if the ruler of Mangyshlak Tui-

Khoja-oglan did not refuse Urus-khan military assistance. Although Tui-Khoja-oglan was a descendant

Orda-Ichen, his ulus was part of the Kok-Orda (Blue Horde), and the khan was more dependent on

their beks, noyons or emirs, than they from him. Nevertheless, to pay

the ruler had to pay with his own head. 1094

The son of the executed man, Tokhtamysh, fled to Timur!095 and offered him his services.

Timur accepted the prince, since a clash with the united steppe did not promise him anything

1088 the Blue Horde, located between Tyumen and Mangyshlak, was less affected by the influence

Muslim culture than the Golden and White. The warriors in it retained their ancient ferocity and performed

as zealous defenders of traditional steppe culture. The last khan of the Blue Horde was Tokhtamysh.

1089 Ekzemplyarsky A.V. Decree. op. P. 405.

1090 ibid.

1091 Grumm-Grzhimailo G.E. Juchids: Manuscript // Archive of the State Administration.

1092 see: Ekzemplyarsky A.V. Decree. op. P. 104.

1093 Pulad-Temir ruled in the land of the Kama Bulgarians; in the land of the Mordovians - Tagai; in Sarai - Sheybanids; V

Astrakhan, Saraichik and Crimea had independent princes; in the Black Sea region there was Mamai, who tried

establish contact with the West through the Genoese colonies in Crimea.

1094 cm: Yakubovsky A.Yu. Timur and his time // History of the peoples of Uzbekistan. Tashkent, 1960. P. 353.

1095 Having seized power, Emir Timur began to bear the title of “His Majesty the Sultan – Warrior for the Faith”

(Tiesenhausen. T. P. S. 131. Note 3).

good. On the contrary, he tried to wage a preventive war, but individual victories in

battles did not give him the opportunity to gain a foothold over a wide territory. Worse, his creature

Tokhtamysh suffered two crushing defeats. After the last battle he

ran to the bank of the Syr Darya and, throwing off his clothes, tried to swim across it, but his pursuers

noticed the swimmer and shot arrows at him. One arrow pierced his shoulder, but he still

crossed the river and disappeared into the reeds, where he fell exhausted. He was saved by chance. One of the centurions

Timur-bek, Edigei, found the naked and bloody fugitive, dressed him and brought him to his

bet. There Tokhtamysh recovered, was introduced to Timur and received help from him for

continuation of the war with Urus Khan.

In 1375, Urus Khan died, and his son and heir Toktakia died two months later.

The brother, Timur-Malik, ascended to the throne and demonstrated exceptional incompetence and

pathological laziness. He could only eat a lot and sleep for a long time, which caused disappointment

his beks and nukers. In 1376, Tokhtamysh again set out on a campaign and easily captured

White Horde. After that, he shifted his attack to the west, to the banks of the Volga, where he was faced with

a serious struggle with Mamai, the ruler of the right bank of the Volga.

Mamai was not a descendant of Genghis and therefore could not become a khan. In fact, Mamai

came out of the ulus of Dzhuchiev, moreover, he became an enemy of the Genghisids. Left bank of the Volga

the khans of Kok-Orda held on, and the other rulers did not even try to defend their

principalities from these titans. This era was aptly called by Russian chroniclers "the great

"more confused."

The Lithuanian prince Olgerd took advantage of this difficult time for the Tatars. In the autumn of 1362, he

attacked three Tatar Murzas, who were roaming along the right bank of the Dnieper, and inflicted damage on them

Defeat at Blue Waters.

Mamai took a favorable view of this - apparently, the defeated Murzas were not his

supporters. 1096 Taking advantage of the agreement with Mamai, Olgerd occupied Chernigov,

Novgorod-Seversk, Trubchevsk, Putivl and Kursk, 1097 and in Kyiv he abolished the local

self-government and annexed the city to Lithuania.

Thus, the “Westernism”, which had long been common among the Russians, also took root among the Tatars.

It penetrated the Steppe through “economic channels” – through the Italians, and politically –

through the Lithuanians. The only conscious opponent of the West was Moscow

the metropolitan see that ruled Russia at the time. This made Moscow a natural enemy

Mamai and, accordingly, a supporter of the khans of the Blue Horde - the Genghisids. Such was

the balance of power before the Battle of Kulikovo.

XXX. Blue Horde

(Second approximation - the level of ethnicity)

194. Mamai and Tokhtamysh

That Mamai was a brave commander, a capable administrator and

a skilled politician, no doubt about it. With Tokhtamysh it's more complicated. It's possible

one can consider him as the last paladin of the steppe culture, or one can consider him pathetic

an epigone, an insignificant descendant of great ancestors. Both assessments seem

insolvent. Tokhtamysh's personal courage is beyond doubt, but his intelligence

the statesman's talent and the military leader's talent were apparently not up to the burden

which he took upon himself. If we take into account that both Tatar leaders were defeated and

1096 see: Shabuldo F.M. Op. cit. P. 66 (discrepancies in dating are analyzed).

1097 Ibid. P. 60-62.

died, then it is obvious that the problem statement is incorrect.

Let us try, instead of giving assessments, to give a description of the ethnic systems headed by

Mamai and Tokhtamysh, because the ruler's entourage cannot but influence his thoughts and

actions, and only the latter are known and reliable.

The kingdom of Mamai was inhabited by the descendants of the Polovtsians, Alans, Yases, Kasogs, Crimean Goths and

Jews, and his allies were Lithuanians and Genoese; he himself was by origin

Mongol. Here is a typical chimera, rich due to local resources and international trade,

populous and ruled by the talented military leader and diplomat Mamai. But

the natural law of ethnogenesis was against the state of Mamai, since the systemic connections in his

the powers were artificial.

The few Mongols were in the acmatic phase, the descendants of the Polovtsians were in

homeostasis, the Alans and Crimean Goths are in deep obscuration, and the Yasses, Kasogs, as well as

Italians from Genoa, Greeks from Constantinople and Jews from Khazaria were associated with

Mamai's state was not organic, but administrative. So, Mamai's state was not

continuation of Chingisov's ulus, and its antipode - the organized state,

based on the natives.

Tokhtamysh's victory over Urus Khan was not accidental. Just as Mamai relied on

the Western world, receiving assistance from the Genoese merchants in the form of money and soldiers, Tokhtamysh

found support from Timur, the protector of the merchants of Samarkand and Bukhara. Both alliances were

insincere. Economic and cultural contacts eroded the steppe natural

economy, life and political system of the "mongolosphere" as an ice block equally

destroy the sun's rays and warm rains. Contacts at the super-ethnic level

act in the same way as thermal differences in thermodynamics.

Simple-minded nomads trusted their khans, and the khans needed intelligent emirs;

the same were connected with the urban population of trading cities and in 100 years became

sincere Muslims and, therefore, enemies of the Genghisids. The most talented turned out to be

Timur, who managed to defeat the Ak-Orda (White Horde) and Moghulistan, but the Siberian

The Blue Horde remained outside his influence, which was facilitated by its geographical location and

a system of economy that preserved local traditions.

The Blue Horde did not have definite, clear boundaries with other ethnic groups and cultures.

She was the most backward, and therefore her energy potential was preserved, whereas in

In the Golden and White Hordes it was largely squandered by the end of the 19th century. Until then

Until this happened, the Golden and White Horde had an advantage over the inhabitants

Siberia and Mangyshlak. Therefore, the latter behaved quietly, but when on the Volga and the Irtysh

the passionary tension subsided, then the power of the Blue Horde turned out to be significantly higher, which

was expressed in the fact that Tokhtamysh was able to take possession of the left bank of the Volga. This made the conflict

with Mamai inevitable.

195. Lithuania and Moscow

Olgerd was guided by one goal throughout his life: the unification of Rus' under the rule of

Lithuania. His opponent was Metropolitan Alexei, who defended Orthodoxy from the pagans.

There was no need to defend against the Muslims: the Tatars, who were close to Rus' and had accepted Islam, were

non-aggressive.

The "First Lithuanian War" took place in 1368. Olgerd and Mikhail of Tver destroyed it so much

Moscow land, that “such evil has never happened even from the Tatars.”1098

Relations became tense. In 1370, the metropolitan excommunicated Svyatoslav.

Smolensky; Chernigov prince Roman Mikhailovich, and with him many other southern princes

1098 PSRL. T. HU. P. 89-90.

went over to Moscow's side. 1099

The next act of war was the Lithuanian invasion in April 1372, which led to

only to the ruin of villages. It is even surprising that no one has yet compared the number

Lithuanian and Tatar raids! In the KhSU century, the war with Lithuania began to take on a national character.

character, even if it could previously be considered feudal. This shows that, in addition to

personal will and sympathy of the rulers, Lithuania began to be drawn into Western Europe

superethnos.

Mamai took advantage of this and returned Podolia and

Seversk land, 1100 but already in 1379 Dmitry of Moscow restored it in one campaign

Moscow's power over Kyiv and Chernigov, putting the local Olgerdovichs "in line".1101

Mamai was not grateful to him for this. However, it was no longer important: "peace" with

Mamai happened in 1374.

Of course, there was no consensus in Moscow regarding the Horde's affairs. Defense

independence - state, ideological, everyday and even creative -

meant war with the aggressive West and the ethnic chimera of Mamai allied with it.

It was the presence of this union that made the situation more acute. Many believed that it would be much simpler

it was necessary to submit to Mamai and pay tribute to him, and not to the khans in Sarai, to let the Genoese into Rus',

by granting them concessions, and eventually agreeing with the Pope on restoration

church unity. Then a long and reliable peace would be established. It is curious that this

The platform was shared not only by some boyars, but also by churchmen, for example the prince's confessor

Dmitry Mityai, who claimed the throne of the metropolitan. Mamai let Mityai through

his possessions to Constantinople, so that he could receive dedication from the patriarch. But Mityai in

died suddenly on the road.

The supporters of this platform were calm people by nature -

reasonable ordinary people. They were opposed by a group of passionate patriots, who

Sergius of Radonezh blessed the war.

Moscow occupied a geographical position that was much less advantageous than Tver and Uglich.

or Nizhny Novgorod, past which the easiest and safest route along the Volga passed. And not

Moscow had accumulated such combat skills as Smolensk or Ryazan. And it did not have as many

wealth, like Novgorod, and such cultural traditions as Rostov and Suzdal. But Moscow

intercepted the initiative of the "unification" because it was there that passionate,

energetic, indomitable people. From them came children and grandchildren who knew no other

fatherland, except Moscow, because their mothers and grandmothers were Russian. And they

they did not seek to protect their rights, which they did not have, but to obtain responsibilities, for

the carrying of which was supposed to be the "sovereign's salary". Thus, they, using the need

states in their services, could defend their ideal and not worry about their rights,

after all, if the Grand Duke had not paid the salaries on time, the service people would have left

to obtain food, and the sovereign would be left without assistants and would suffer himself.

This is an original system of relations between power and subordinates, unusual for the West.

was so attractive that even Tatars who did not want to accept Islam flocked to Rus'

under threat of execution, both Lithuanians who did not sympathize with Catholicism, and baptized Polovtsians, and

Meryans, and Muromians, and even Mordvins. There were many girls in Moscow, it was possible to get a job

easy, food was cheap, thieves and robbers were driven out by Ivan Kalita... But in order for this to happen

a crowd of people living in peace and harmony became a single ethnic group, one thing was missing

details - a common historical destiny, which is embodied in a collective feat, in

1099 cm: Shabuldo F.M. Op. cit. P. 107.

1100 see ibid. P. 105-106.

101 See ibid. P. 115.

accomplishment that requires extreme effort. It is these acts that mark the end

incubation period and the beginning of the stage of historical development of the ethnic group - the rise phase.

When did the people realize that the goal of protecting not just territory, but the principle on which

it was necessary to build a way of life and ethics, a worldview and aesthetics - in short, everything that is now

is called the original cultural type, then everyone who had access to it took up arms

and went to fight with the infidels: the Polovtsians, Lithuanians, Kasogs, Genoese (whose faith

was considered non-Orthodox) - and with apostates - Western Russians who served

Lithuanian Jagiello. Only the Novgorodians avoided participating in the all-Russian affair. They

They valued more profitable deals and contacts with the Hansa, despite the fact that the Germans did not recognize

Novgorodians as equal members of this corporation. By this act Novgorod distinguished itself

itself from the Russian land and 100 years later was subjected to conquest as a hostile state. But

Let's be consistent: Novgorod has preserved the cultural features inherent to ancient Russians

cities, and, like them, fell victim to the practiced short-sighted egoism. And around Moscow

Rus' was transformed, capable of feats. Thanks to these qualities, Moscow

withstood the multi-tribal crowds of Mamai and Jagiello.

Let us note the fundamental difference between the ethnic diversity of Moscow and the mosaic

Mamai's powers. It was not ethnic groups that came to Moscow, but individuals, "free atoms",

torn away from their former ethnic groups, where Khan Uzbek encroached on their conscience (faith

fathers). They were courageous warriors who knew how to draw a long bow to the ear and chop

with a sabre from shoulder to waist. Their inclusion in the Moscow army immediately put him on the

level of world standards, and the grandchildren of these steppe daredevils, who became thanks to their grandmothers

and mothers of Russians, did not forget the combat training of fathers and grandfathers, as the ambush attack showed

shelf. And Mamai had a conglomerate of diverse ethnic groups, alien to each other, not united

nothing but the orders of the temnik. Therefore, one lost battle could overthrow the state

Mamaia is like a house of cards.

196. Diplomacy and its possibilities

Super-ethnic conflicts in themselves are visible only from afar. Observer of the 15th century.

I saw not even principalities and hordes, but kings and khans, and even then not directly, but through

the actions of their boyars, alpauts, counts and ambassadors. Nevertheless, he knew how to make primary

generalizations, explaining the actions of rulers by the advice of their confidants. So in scientific

At the level of the KhSU, the motives for the catastrophe that befell both the Tatars and the Russians in 1380 were explained.

The situation at this time was really acute.

Lithuania took control of almost the entire territory of Ancient Rus, and Moscow tried to return it

Russia's captured lands. In 1378-1379, Moscow governors conquered cities

Trubchevsk and Starodub, and Prince Dmitry Olgerdovich Trubchevsky did not defend his

cities, “but with great humility” he went over to the side of Moscow, where he was received “with honor

great and with love." 1102 Before this, Jagiello's cousin, Vitovt, escaped from prison

to the Germans. Jagiello's throne began to shake.

"The impious and proud prince of the Volga Horde Mamai ruled the entire Horde. He

destroyed many kings and princes and of his own free will left himself a king. But even so he did not

felt confident, but no one trusted him. And again many princes and Alpauts

he destroyed his Horde. Finally, he killed his own king, who only in name

he had a king in the Horde, and Mamai himself ruled and did everything. After all, he understood that the Tatars

they love their king, and he was afraid that he would take away his power and will, and therefore he killed the king

and all those who are faithful to him and love him." 1103

1102 The Tale of the Battle of Kulikovo / Edited by D.S. Likhachev, translated by O.P. Likhacheva. L., 1980. P. 9.

1103 Ibid. P. 12.

It was no easier in Rus'. Oleg Ivanovich, Prince of Ryazan, suggested to Mamai

submission (Mamai's army had just robbed the Ryazan principality) and sent an ambassador to

Jagiello with these words: “I bring you good news, Grand Duke Jagiello.

Lithuanian! I know that you have long planned to expel the Moscow prince Dmitry and take possession of

Moscow. Now our time has come: after all, the great Tsar Mamai is coming at him with great

army. Let us join him." 1104 Jagiello agreed.

The Allies assumed that one military demonstration would be enough to

Dmitry fled to Novgorod or to the Dvina, and they will divide the Russian land, capturing it without a fight

Moscow and Vladimir. They calculated that neither the Tver nor the Suzdal princes would go to

aid to Dmitry. But, not knowing the theory of ethnogenesis, they forgot about the people.

The western regions of Kievan Rus, having fallen into deep old age, albeit reluctantly, but

submitted to the Lithuanian conquerors, but the inhabitants of the former “Zalessky Ukraine”,

which turned into Great Russia, ignored the mutual antipathies of their princes.

the banks of the Upper Volga came to the armies to defend the Orthodox faith, for the consciousness of unity

has already entered into souls and hearts thanks to the activities of Metropolitans Peter, Theognost,

Alexei and the abbot of Radonezh - Sergius. Monolithic ethnic integrity came forward

against chimerical formations, just like the peripheral Blue Horde beyond the Urals

seized the initiative from its Volga and Irtysh tribesmen.

The collision occurred not because of the machinations of diplomats, but like an electric discharge,

which can neither be prevented nor stopped.

And so these two forces moved towards each other. They hurried to help Mamai

Lithuanian-Russian troops of Jagiello, the legitimate khan of the Blue Horde, to the rescue of Dmitry

Tokhtamysh led the ancestors of the future Uzbeks and Kazakhs. And everyone knew what they were going into battle for.

The opponents' forces were equal. Tokhtamysh's alliance with Timur was just as unreliable,

as well as the alliance of Mamai with Jagiello: after all, not long before this, Olgerd had conquered the lower reaches of the Dniester and

Buga, and Timur struck at the nomads of Moghulistan. The accession of Tokhtamysh as an ally

Timur was not received with enthusiasm in the White Horde. Moreover, in 1376, Prince Arab Shah

led a large detachment across the Volga and submitted to Mamai. Both pretenders to the throne needed

there were allies. But finding them is a difficult task.

In 1371 Mamai met with the young Moscow prince Dmitry and presented him with a label

to the great reign. Then, in 1372-1373, the Muscovites and Tatars launched a combined attack

devastated the Ryazan land. But already in 1374 the union was destroyed by the clever archbishop

Dionysius of Suzdal.

It is difficult to say what prompted Bishop Dionysius to commit hosticide. Was there

political or simply personal calculation or some kind of internal church intrigue? But so

or else, the war was provoked and events rolled like an avalanche.

Mamai responded with a blow for a blow. In 1377, the Arab Shah attacked Rus', defeated it on the Piana River.

The Russian detachment, unprepared for battle, took Nizhny Novgorod and burned it. But another army

Mamaia, under the command of Murza Begich, was utterly defeated by Dmitry of Moscow in 1378

on the river Vozhe. Thus, Moscow's position was determined: it became an ally of the khan

Tokhtamysh, probably not because of his merits, but due to the “force of things”, or logic

events.

The fate of the war in 1380 was determined more than ever by the coordination of maneuvers.

In May 1380, Jagiello concluded a peace treaty with the Order to free all his troops.

for the campaign against the Don. With this treaty he betrayed Keistut, who had heroically defended

1104 Ibid. P. 26.

Zhmud. 1105 But he had to go through Kyiv, Chernigov and the Seversk land, a year before

these were liberated by the Moscow prince Dmitry from both the Tatars and the Lithuanians.

The resistance of the population of these lands delayed the advance of the Lithuanian army.1106 It

was one transition late... and this saved Rus'.

The rest is known. On the Kulikovo field, Russian valor crushed

Mamai's multi-tribal army. Only those who were swift-footed and tireless were saved.

horses (however, there were apparently quite a few of them, because at the beginning of 1381 Mamai was again standing in

the head of a strong army and tried to stop the advance of Tokhtamysh, who had crossed the Volga

most likely on ice).

The Russian army suffered huge losses, especially among the wounded. They were taken home by

carts, and fresh Lithuanian warriors (Kiev and Belarusians) and Ryazan residents pursued

lagging convoys, plundered them and finished off the defenseless wounded. 1107 The bitterness grew, that

indicates the impossibility of the Russian-Lithuanian union that Olgerd and Keistut dreamed of.

Ethnogenesis is a force that people have not learned to fight.

In Lithuania, not everyone approved of the massacres committed by Jagiello. Kestutis,

a consistent opponent of the Germans, relying on the Russians, in 1381 removed from power

his nephew and entered into an alliance with Moscow. However, Jagiello, who returned Lithuania

Seversk land, he planted his supporter Dmitry Koribut in Novgorod-Seversky.

Kestutis sent an army against him, but it did not reach its goal. Soon Jagiello killed his uncle and

imprisoned his cousin Vitovt.1108

Vitovt was saved by a brave Lithuanian woman who brought him food. She allowed the prince

change into her dress and run away, for which she paid with her life.

This romantic novella speaks volumes. It is known that Lithuania had a strong

a Russophile party that sought to unite Lithuania and Rus' on the basis of Orthodoxy.

The Moscow government was ready to go for rapprochement, but set a condition

submission to the Moscow sovereign, which seemed offensive to the Lithuanians. Therefore, she overcame

the Polonophile party that formalized the marriage of the Polish queen Jadwiga with Jagiello in 1336.

The fact that an illiterate Lithuanian became the king of Poland did not bother the Polish magnates.

They understood perfectly well that in their country the king must obey the gentry, and not

on the contrary. But the Catholic Church acquired a large and important diocese, and the border

Romano-Germanic superethnos moved from the Vistula to the Dnieper. Catholic Europe

advanced to the east, and Russia retreated. The uprising of Prince Andrei of Polotsk in 1386—

1387 was defeated. 1 109

Most likely, Mamai, who galloped away from Kulikovo Field, was no more upset than

Napoleon crossing the Berezina. The losses were great, but the mercenaries died,

recruited with Genoese, i.e. foreign, money. Their horde was intact. It was only necessary

wait for the Lithuanians to overthrow Kestutis and bring back Jagiello in order to start the war all over again.

There was hope for success: after all, Moscow had lost many of its best fighters, which meant it had weakened.

But then the unexpected began. When Mamai met Tokhtamysh on the banks of the Kalka

(near modern Mariupol), his warriors dismounted and swore allegiance to the legitimate khan

1105 cm; Shabuldo F.M. Op. cit. P. 134.

1106 See ibid. P. 129.

1107 cm: Begunov Yu.K. On the historical basis of the "Tale of the Battle of Mamai" // The Tale of Igor's Campaign

and monuments of the Kulikovo cycle. M.; L., 1966. S. 506-509; Ekzemplyarsky A.V. Decree. op. T.P.S. 586-587.

1108 cm: Shabuldo F.M. Op. cit. P. 132.

1109 See ibid.

Chinggisid. 1110 They did not seize and hand over their leader, which, in their opinion, would have been

betrayal. They allowed him to leave for Crimea, where Mamai was finished off by his allies -

the Genoese, enlightened Italians, who believed that one could not deal with the wild Tatar

be considered.

Mamai's son, Mansur, chose another path to salvation. He fled to Lithuania and was accepted there.

and lived on the southern outskirts, without losing touch with the Steppe and his relatives. His descendants

a luxurious fate awaited them: not only did they become princes, but one of them, named Ivan,

not only the royal crown was destined, but also a long, albeit unkind, memory.

And for Tokhtamysh, this bloodless victory turned out to be his finest hour. He united

Ulus Dzhuchiev, however, only for 18 years; later he did not show any special talents, but

retained popularity among his people until the end of his life, like Louis XIV or Queen

Victoria. And if there hadn't been special circumstances, perhaps he would have ended his life on the throne,

for a mediocre khan is dear to most of his subjects; but when trouble comes,

mediocrity breeds disaster.

198. Scoundrels

The "Great Confusion" of 1359-1381 showed that the most loyal to the Golden Horde and

dynasty was the Russian ulus. This is unexpected, but understandable. Kama Bulgars, Mordvins,

the Khazars of the Volga delta, the Trans-Volga Nogais and the Cumans of the Crimean steppe, gaining freedom,

had nothing to lose, since none of their neighbors threatened them. And the Grand Duchy

Vladimir, with its capital in Moscow, bordered on warlike Lithuania and held on to the alliance

with the Horde, which was a counterweight to Lithuania. It was worth any Russian principality to refuse

from an alliance with the Tatars - it immediately became the prey of the Lithuanians or Poles, as,

for example, Galicia in 1339. Therefore, 20 years of “great confusion” were perceived in Moscow

very painful. It is always unpleasant to lose an ally, but something even more terrible has happened...

The military-monastic appearance acquired by Moscow during the reign of the Metropolitan

Alexei, was not liked by everyone. The rich merchant cities on the Volga - Tver, Yaroslavl, Uglich,

Gorodets and especially Nizhny Novgorod preferred a different model of social

devices that would be more like the cheerful, abundant old days. 111 They were

were rich and could afford to choose princes according to their taste. Their sympathies were on

on the side of the Suzdal princes because they were rivals of Moscow. Dmitry

Konstantinovich of Suzdal even fought with Moscow in 1364, but ceded the grand duchy

and sealed the peace with the marriage of his daughter and the young Moscow prince Dmitry. The rebels

The people of Nizhny Novgorod were forced into submission not by the Moscow army, but by Sergius

Radonezhsky, who in 1365 excommunicated the people of Nizhny Novgorod from the church and closed the churches, after

which the rebellion died down. But after Dmitry Konstantinovich's death, his brother Boris used

the mood of minds to break away from Moscow. Of course, he was overthrown

his nephews, Vasily and Semyon, who received support from Moscow, but both

brothers were forced to take into account the sympathies of their subjects, and they demanded a break with

Moscow. The princes, who had turned into condottieri, were forced to seek a way in 1112

to please the citizens and not lose their heads. And they found this way, because the

historical destiny.

After the Battle of Kulikovo, in which Tver and Suzdal warriors took part, but

1110 PSRL. Vol. 15. Issue 1. Column 141.

AI sy. Komarovich V.L. Kitezh legend. M.; L., 1936. P. 83 et seq.

1112 See ibid. P. 84.

not princes, 1113 the Moscow government, without wasting time, invited to Moscow

Metropolitan of Kyiv Cyprian, thereby limiting the influence of the pagan prince Jagiello,

because his Orthodox subjects began to submit to Moscow in matters of faith.

The Suzdal princes presented this subtle and clever act to Khan Tokhtamysh as a conspiracy of Moscow

with Lithuania, an ally of his enemy, Mamai. [114

An intelligent and educated politician would have easily seen through such a primitive denunciation

provocation, but Tokhtamysh was a simple-minded and trusting Siberian, and therefore the slander had

success. However, for the sake of credibility, Oleg Ryazansky was also mentioned in the denunciation, who,

saving his land, he did not join Mamai's opponents. He was also accused of

sympathies for Lithuania and thus doomed the surviving Ryazan residents to death, although they were

opponents of Moscow.

Tokhtamysh believed everything, despite the obvious absurdity of the denunciation. He was used to

to fight, not to think, and among his entourage there were no longer experienced and intelligent

emirs who died during the "commotion". Therefore, he raised his army on horseback, crossed

across the Volga, confiscated merchant ships, since the merchants could send news to Rus',

took the Suzdal princes with him as guides and set out on a raid “in exile”, i.e. at a trot and

without a convoy, he went around the Ryazan land from the south and came to the Oka, where Oleg allegedly showed him the fords.

On August 12, 1382, the Tatar troops approached an unsuspecting Moscow. Here's what

the power of lies and the desire to kill can create.

199. Weakness of spirit

Then events took a rapid and tragic course. The Grand Duke left for Pereyaslavl, and from there

to Kostroma "to gather troops." In Moscow, he left Metropolitan Cyprian in charge, entrusting

him the city and his entire family. Apparently, the prince was confident that the stone fortress,

equipped with all the latest military technology of the time, it was impregnable to light cavalry.

Moscow already had long-range crossbows and "mattresses"! 115 - firearms

weapons suitable for repelling an enemy climbing a fortress wall. Sufficient

there were also food supplies. One thing was missing - the strength of the military spirit, because Kulikov's heroes

the fields rested in their native villages, and in the capital lived a few courtiers

numerous servants and artisans of the Moscow posad. This mass was by no means

fit for military operations and had no idea about military discipline. But the inclination

to robbery and arbitrariness, as well as complete irresponsibility dominated their wretched

consciousness, as always happens with subpassionaries.

Instead of organizing the defense of the walls, “the civilians became rebellious and

they shook like drunks and held a gathering, rang all the bells, and stood up for the gathering

rebellious nations, wicked men, seditious people: those who want to go out of the city will not

they did not just let it go, but also raked it... standing on all the city gates, with stones on top

shibahu, and below, on the ground, with spears and spears and with naked weapons standing, not

allowing them to crawl out of the city.”1116 To this we must add that all these “defenders”

PIZ see: Ekzemplyarsky A.V. Decree. op. T.P. P. 415.

1114 See ibid. P. 588, with reference to V. Tatishchev.

1115 "Tufyak" - from the Persian word "tupang" (tube) - an iron barrel, sealed from the breech;

was loaded from the muzzle with a powder charge, which was filled with iron fragments. Contained up to five charges,

through which a fuse was passed, ignited from the muzzle and fired 5 times in succession, like buckshot.

The range of destruction was small, but sufficient for close combat. The "mattress" was displaced by a cannon (garmata) in

1389

1116 Quote. by: Pokrovsky M.N. Decree. op. T.I. P. 177.

The people of Moscow were drunk because they had destroyed the boyars' cellars where the barrels of honey and

BEER.

But the Moscow people were inconsistent. They let out of the city

Bishop Cyprian and the Grand Duchess... after their luggage had been plundered. Apparently,

The Tatars did not besiege or even blockade Moscow, but they were not able to take the capital.

Their patrols circled around Moscow and plundered the surrounding villages. Meanwhile, the boyars

gathered veterans and prepared to repel the enemy. Under the hooves of the Tatar horses

the earth is burning.

And here again the Suzdal princes took the initiative into their own hands. They entered into

negotiations with the Muscovites, offered them an honorable peace on the condition that they let in

fortress Tatar embassy. To trust the obvious traitors was super stupid, but what

understand the drunken crowd?! The gates were opened without providing protection; the Tatar ambassadors entered

into the city, and their army followed them, and the massacre began. During the subsequent counting

It turned out that 24 thousand Muscovites were killed 117 and the church, filled to the brim with ancient

manuscripts.

To feed his army, Tokhtamysh dispersed it throughout the territory of the principality,

forbidding only entry into the Tver land. Therefore, crowds of fugitives rushed to Tver,

ragged and hungry. But the hero of the Battle of Kulikovo, Vladimir Andreevich the Brave,

with a hastily assembled detachment he defeated a group of Tatar robbers. That was enough

so that Tokhtamysh would quickly leave the borders of Great Russia. His return journey

passed through Ryazan, which again experienced the horror of violence from ferocious, hungry soldiers.

Now let's ask ourselves: who benefited from this crazy escapade, or, more precisely, who did it benefit?

was it necessary? This is a question so essential for both Russian and Tatar history,

that a special section should be devoted to it and, moving away from the traditional historical

narrative, to present the problem in the form of an analysis of the relationship of super-ethnic

wholes and ideological systems that existed at that time in the form of religions.

But confession is not a sufficient indicator. In the 14th century, Catholics were English and

The French were mercilessly cutting each other down. The Muslims - Timur and Bayazid - were fighting

each other to the death. The Orthodox Ryazan residents "plundered and captured" the retreating

Muscovites, 1118 and the Kievans and Belarusians from Jagiello's army overtook the convoys with the wounded on

Kulikovo Field and finished off the defenseless.

No, we must not stop the research, but look for the reasons for these phenomena in the nuances

ethnogenesis: combination of phases and ethnopsychological dominants. And for this it is necessary

go down one more step - to the sub-ethnic level, where it is especially bright

the role of individuals is revealed.

XXX. The Inevitability of Payback

(The third approximation is the level of subethnos)

200. Society and Ethnos in 1382

It has long been believed that Tokhtamysh's raid was caused by Dmitry's desire

Donskoy to liberate the Russian land from the Tatar yoke, which was supposedly done by the prudent

Tokhtamysh prevented it. It is difficult to say now who was the author of this version, yes,

Perhaps it is no longer necessary: it has been repeated so many times that all historians have come to believe it.

1117 Ibid. Op. cit. Vol. 1. P. 176.

118 See: Ekzemplyarsky A.V. Decree. op. T.P.S. 586-587.

If Dmitry really wanted to get rid of the Tatars, then why did he have to suppress them?

the rebel Mamai? It would be advisable to leave him alone with Tokhtamysh and allow

they weaken each other.

Then, preparing the revolt from the Horde, he should have kept the army ready, and not

disperse them to feed the villages, it wouldn't hurt to supply the capital with a garrison, and

intelligence should have been mobilized. But none of this was done, on the contrary, in Moscow

Complacency reigned, and the attack came as a complete surprise.

And if Dmitry Donskoy really intended to betray Tokhtamysh, then

the latter's actions would have been morally justified. Did the Khan of the Blue Horde deserve a wreath

peacemaker who prevented an inevitable war that would only benefit Lithuania? It's still possible

admit that the Khan was used by Moscow's enemies, but even in this case the responsibility lies with him

is not removed. It is necessary to understand who is a friend and ally, and who is an intriguer. The former khans are

they knew how, and their actions were motivated.

Finally, from whom were the metropolitan and the princess with their children running? It turns out, from their own

fellow citizens who robbed and insulted them before leaving. This is no longer an ethnic

a collision, but a social tragedy that neither Dmitry nor Tokhtamysh could have foreseen

could.

At that time, Moscow was the third (after Novgorod and Pskov) city in Russia.

the expanded princely estate it turned into a trade and craft center. But

The most active part of the population were the princely and boyar serfs.

In feudal society, serfs are as necessary as their masters. They

constitute a single system. Not all serfs worked to exhaustion and wore rags.

Many rode after the boyar in luxurious caftans, on argamaks, with sabres and berdyshes.

For them, slavery was a way of making a living, and a very good one at that. The servants lived no worse, too.

they ate the same food as the boyars, and their daughters wore the boyars' sarafans. But

bought friends are always unreliable, and forced cohabitation is burdensome. Resentments,

inevitable in everyday life, accumulated and waited for a way out, which suddenly appeared.

With the arrival of the Tatars, in the absence of the boyars, the social system was simplified. Slaves

gained access to the treasured wines and aged meads, were tempted themselves and shared with

craftsmen of Khamovniki, Bronny, Khlebny and Skatertny lanes. The actual power

in the city passed into the hands of a drunken mob. But, unfortunately, these new masters of Moscow were not

experienced in military affairs and diplomacy, and both require professional

skills. Here is the result: a burnt city and 24 thousand corpses, whereas with the presence of combat

It was easy for the commanders to defend Moscow and drive back the Tatars.

Not every social movement produces positive results, and it is not always

appropriate. But it is sometimes impossible to foresee, much less prevent. So

zigzags of history arise, which are extinguished by the statistical regularity of ethnogenesis.

201. The strength and weakness of the Tatar Khan

Unlike the aristocratic kingdoms of Western Europe and the bureaucratic

of the Chinese empire, the steppe uluses existed as military democracies. The Khan was elected

kurultai, and his power was proportional to his popularity. In fact, the khan was not

king, but president for life, with the only difference that he was not re-elected, because

could only cede the throne with his life. This is how the responsibility of power was exercised

in front of society.

The beks surrounding the khan had more reliable support in their squads. Nukers,

literally "comrades" (cf. French 1es coптѓes), faithfully served the one they respected

chief. In fact, each squad was a small consortium. The Khan used

the fact that the beks, who were called emirs in Central Asia, were constantly competing with each other

friend and preferred to have a weak ruler, sometimes even a fictitious one. Thus,

Timur, having already concentrated actual power in his hands, kept the khan with him from

descendants of Jagatai, the keeper of Yasa.

This was the fundamental difference between the old and new orders.

Genghis managed to use the passionate elite to unite the entire Mongolian people.

people into a single complex system: after all, the “people of long will” were relatives of the Arats,

who served under their banners. This was possible with high passionary tension,

in the phase of ascent, when each member of the system performed his function and risked his life for

common cause. But over 200 years the number of passionaries in the Dzhuchiev ulus has decreased, and

subpassionaries multiplied in peaceful conditions; they began to dictate their own style

behavior of both the beks and the khan himself, and there was nothing to counter them with.

Poor Tokhtamysh! Having ascended the throne of the Golden Horde, he found himself in a higher position

level of his competence. At the same time, he did not imagine all the difficulties that

was involved in managing a multi-ethnic country, and did not realize that he

threatens and what he needs to be saved. Tokhtamysh believed that, having become the head of a huge

ulus, he had already demonstrated the talent of a ruler, although a combination of circumstances brought him to the throne

and support for Timur, the enemy of his fellow tribesmen. He did not achieve victory over Mamai

because there was no battle, and it was not needed, since Mamai lost his army,

who abandoned the rebel for the sake of the legitimate khan, the tradition of Genghis and the Genghisids. His

Tokhtamysh considered his personal courage and fortitude sufficient to reign in

foreign countries, in the Volga region and on the Irtysh, and make decisions without thinking them over.

As a result, he became a toy in the hands of his beks, who were no smarter than him and so

uneducated. Most of them were not Muslims, but pagans, and it is difficult to say whether

whether Tokhtamysh himself was a Muslim. This is important not because faith changes a person's character,

which sometimes does not happen, but because exposure to a particular culture broadens

the ruler's outlook and helps him in solving political problems, especially those

the existence of which he had not even suspected before. In short, Tokhtamysh was extremely

his militant provincialism did him harm, as a result of which he, having gone beyond the limits

Western Siberia, did so many stupid things that in the end he lost both power and life.

Let us remember how cautiously the khans of the Golden Horde behaved towards Rus'. Son

Batu Sartak became a brother of Alexander Nevsky and in 1252 secured him great power

Principality of Vladimir; in 1269, Batu's grandson Mengu-Timur sent an army to Novgorod to repulse the Livonian knights, and one military demonstration was enough for peace was concluded "by the entire will of Novgorod." Tokhta was friends with Mikhail Yaroslavich Tverskoy, Uzbek - with Ivan Danilovich Moskovsky, and Janibek and his mother Taidula patronized Metropolitan Alexei.

During the “great turmoil,” Rus' could easily break away from the Golden Horde, but even made no attempt to do so. In 1371, Mamai, during a personal meeting, gave Dmitry Moscow was granted the title of Grand Duchy, and two years later he devastated Oleg's lands.

Ryazansky, an opponent of Moscow. It seemed that the union was strong, since it was based on mutually beneficial defense against the growing aggressive Lithuania. Neither Tver nor Ryazan had the strength to disrupt the Russian systemic integrity, but Suzdal-

The Nizhny Novgorod Principality, relying on the merchant cities on the Volga, resisted political line of Moscow. It was the Archbishop of Suzdal Dionysius who provoked Russian-Tatar conflict in 1374. He did not spare even the Nizhny Novgorod residents, because he could not to count on the fact that betrayal will not be followed by a punitive campaign by the Tatars, and then his parishioners would become victims. This in 1377 pushed the Russians into an alliance with Tokhtamysh and to the terrible massacre on Kulikovo Field, which cleared the way for the Khan of the Blue Horde to the throne Shed.

Social development in the Asian part of the Dzhuchiev ulus followed a special path. However,

It is only conditional to call life in the White and Blue Horde "development". Mongolian

"a drop" in the Kipchak "sea" dissolved almost without a trace. Only the dynasty remained,

which was accepted by the population without resistance, since the Transbaikal and Siberian

nomads did not see each other as strangers. Life, clothing, customs and demonology, which played

the role of religion was similar for both, the passionarity of this mixture was low, but

stress levels close to homeostasis are the most stable.

Tradition prompted Siberian nomads to the task of preserving the borders of their ulus

and the rejection of foreign cultures, including the Muslim one, which was introduced by Khan Uzbek in 1312.

to please the townspeople of the merchant Volga region, but Muslim customs were observed in the Steppe

extremely sluggish.

202. Friends and Enemies of the Blue Horde

There is, and is quite widespread, an opinion that the expansion of any

of the state is associated with its economic or social rise. However, it often happens that

that the reason for the expansion is the weakening of the neighbors of this state, while it itself

is in a state of ethnic homeostasis and social stability. In both cases

the balance of forces changes equally, and not the absolute values, but their ratio

defines successes or failures in long wars as characteristic manifestations

ethnic and especially super-ethnic contacts.

The Blue Horde was a weak state with a sparse population and an extensive economy.

For a hundred years it existed prosperously, being protected from the west by the Golden Horde, and from

East - White. When both of these powers exhausted the reserve of passionarity transferred

them by the Mongol kaans, the Blue Horde turned out to be the least weak and took control of the Volga region

and the banks of the Irtysh. But even so, Tokhtamysh was forced to resort to help

Timur and Prince Dmitry, to whom he should be grateful. But circumstances

forced him to do something else: for the sake of an alliance with the Suzdal-Nizhny Novgorod princes, he committed

a frivolous raid on Moscow in 1382, and then in 1383 captured Khorezm only for

to lose him right away. But he gained a disappointed vassal in Moscow and

the implacable enemy in Kesh (Shakhrisabz) - Emir Timur, who had already become the ruler

Jagatai ulus.

Oddly enough, in the 80s of the 14th century, the political conflict of the 13th century was resurrected in Asia.

Almost simultaneously, China, renewed by the dynasty, came out against the Mongol ulus

Ming, and the ideological heir of the Khorezm Sultanate - Timur. But their opponents, Toghluk-

Temur in Mongolia and Tokhtamysh in Siberia were epigones of Genghis Khan and his associates.

Despite the personal bravery of both khans, beks and nukhurs, their ethnic groups did not possess the same

high passionary tension, which allowed the Mongols of the 13th century not only

to defend their lives and freedom, but also to achieve victories that astonished the world. The best descendants

"people of long will" perished in the civil war of 1259-1304, and the survivors

ceased to be steppe dwellers. They preferred the charm of high society to ancient tradition.

Muslim culture and fertilized it by sacrificing themselves in the fight against their

brothers who already seemed to them "backward" and "wild". It was this alienation

allowed the descendants of the Mongols to unite with the Turks and Tajiks, although the creation of such

chimeras cost the entire Middle East a lot of blood. However, regeneration

superethnos was realized, and the luxurious culture of the Timurid people existed in

Central Asia until the 16th century, and India until the 18th century.

The war, which was not averted, and indeed inevitable, began in 1383 and lasted for 15 years.

Tokhtamysh went missing after the defeat. Timur overexerted himself and died soon after. Warriors

both sides showed genuine heroism, surpassing in courage the Lithuanian, Polish and

German knights, with whom they clashed in 1399. And the winner of this massacre was... Rus',

given the opportunity to transform into Russia.

Could things have gone differently? Could the Blue Horde have stood up to the veterans?

Timur and protect their wives and children from bitter captivity in a foreign land? Such questions to ask

it is not accepted, but still: what would have happened?

It must be assumed that the outcome of the war was not predetermined. Tokhtamysh did not have enough loyalists

allies that he had, but whom he pushed away from himself. Why did he have to demand

the heir to the Moscow throne, Vasily Dmitrievich, was taken hostage in 1383, immediately after

the defeat of Moscow?

By and large, Lithuania was a natural enemy of both Rus and the Horde. Jagiello in

In 1380 he went to support Mamai, and in 1381 he treacherously killed his uncle Keistut and

threw his cousin Vitovt into prison. Vitovt managed to escape by disguising himself as

woman's dress, which condemned the girl who saved him to a painful death. Are they worthy

trust such people? And in 1391 Tokhtamysh sought refuge and help in Lithuania. And he did the same

repeated in 1399. Well, could the Orthodox Russians trust him?

However, Tokhtamysh had his own party in Rus'. These were the Suzdal princes,

recruiting squads with money from Nizhny Novgorod merchants who valued the trade route

along the Volga, and not the Russian land. These did not have time to betray the khan, since they had been betrayed earlier

by their boyars. No, if the general course of ethnogenesis is programmed, it does not mean that

The ruler may be stupid and irresponsible. Let only mistakes arise

zigzags, this does not make things any easier for contemporaries of the events.

203. Passionate overheating and conscience

The victory over Mamai equally elevated Dmitry and Tokhtamysh, but not the Suzdal ones princes Vasily, Semyon and their uncle Boris Konstantinovich, and therefore not theirs environment - rich Volga merchants, very smart and energetic. It is not for nothing that such a subtle researcher, like V.L. Komarovich, called the Suzdal-Nizhny Novgorod princes

"Russian Medici" and "condottieri"! 119 Military-monastic Moscow was hateful to them, and

social contradictions intertwined with sub-ethnic ones, which immediately entailed political actions.

The details of political intrigue did not, and could not, get into the annals,

otherwise the intrigue would not be a secret, and therefore would not succeed. But logic events speaks for itself. The Tatar-Muscovite conflict was provoked again,

and the cunning Nizhny Novgorodians took advantage of Tokhtamysh's gullibility. Raid on Moscow

It was a success solely due to the element of surprise and Dmitry's lack of preparation

Donskoy to a blow from a natural ally, to whom the war itself was

disadvantageous. It is only known that the Suzdal people accused Dmitry and Oleg of secret relations with

Lithuania, but Tokhtamysh did not understand that this was a lie. Who is the culprit of the provocation? The Archbishop

or princes - it is unclear; perhaps all of them. A repetition of the tragedy of 1374 (the murder of ambassadors by

instigation of Dionysius) in 1382 (the deception of Muscovites by the Suzdal people) was so striking that

there is undoubtedly one “handwriting” here.1120

And the purpose of the crime (for provocation with bloody victims is a crime)

is obvious. Boris Konstantinovich became prince in Nizhny Novgorod, became close

Khan Tokhtamysh and even received from him a label for the great reign, and Dionysius

In 1383, Suzdalsky, taking advantage of the disgrace of Metropolitan Cyprian, went to

Constantinople and was ordained metropolitan. Too successful a trip ruined him,

for it was a temptation of power.

Dionysius went home not by the usual route - through the Sea of Azov and the Don, but through

Dnieper and accordingly stopped in Kyiv. There he was arrested by the Lithuanian prince,

Vitovt's viceroy, was put in prison... and never came out. What made him change

route? Obviously, there was a great danger lurking for him on the Don, which he knew about. This

could have been relatives of Saraika, the ambassador killed by Dionysius in Nizhny Novgorod.

For nine years the memory of this event did not die, and Dionysius knew that the Tatars did not betray

1119 Komarovich V.L. Decree. op. P. 84.

1120 See: Ekzemplyarsky A.V. Decree. op. T.P.S. 416-419.

forgive. So he took a risk... and lost, because the Lithuanians were guided not by emotions, but by

state necessity.1121 So everything returned to its original position. In Lithuania

the church was ruled by Cyprian, who had been expelled from Moscow, Pimen returned to Moscow from Chukhloma, and

the actual church authority was the humble monk Sergius of Radonezh. And the events

flowed along their course, washing away the bloody zigzag of history.

But if we move from the personal level to the population level, then a very obvious question arises

curious conclusion. The population of the Russian land in the last years of Dmitry Donskoy's life

did not yet represent ethnic integrity. But the Battle of Kulikovo had already taken place

past. On the contrary, Russian people, from princes to serfs, were looking for friends and helpers

on the side, trying to conclude an alliance with the Tatars, then with the Lithuanians, then with the Poles, then with

Germans and Swedes. And the internal wars were of a merciless nature.

Moscow troops more than once “laid the Ryazan land empty”, and what was it like afterwards

restore?! In Smolensk there was a struggle between the parties: one was supported by Vitovt, and the other by

Oleg Ryazansky; the vanquished were given no quarter. Tver was squeezed in a vice and no longer

claimed independence, but the Novgorod Republic separated into

independent state.

The entire ancient Russian land became Lithuanian, but the greatest danger was for Moscow

was in small Suzdal and its rich "suburb" - Nizhny Novgorod. The collapse

Golden Horde, relations with which were established thanks to Metropolitan Alexei and

Khan Taydule gave victory to the Blue Horde, and Khan Tokhtamysh favored the Suzdal prince,

although he did not break off relations with Moscow. The situation was extremely acute, but the fate of this world

fleeting.

The die was cast in 1383, when the “iron lame man” – Timur – had his say.

XXXI. Duel of the Giants

204. Test of Strength. Clash of Superethnoses

Tokhtamysh wanted to restore the Dzhuchi ulus to its legal borders. During the time

The Jochids lost the "great confusion" in 1357. Azerbaijan, abandoned by Berdibek,

who preferred patricide to guarding the borders, and Khorezm, annexed in 1371

Timur's empire. The Blue Horde took on the task of correcting the mistakes of the Golden Horde.

It is hardly possible to attribute the unleashed war to the ambition of Tokhtamysh or his

any untenable calculations. As was said above, the khan had to be considered

with the will of their beks and nukhurs, and they wanted to be ruled not by Timur-bek's protégé, but by

an independent Chinggisid khan who would not force them to change their ancient faith and customs,

which were trampled back in 1312 by Uzbek. In other words, against the introduction

Siberia, represented by a group of Manguts, was a representative of Muslim culture.

"Talba", 1122 relied on "9 fogs, mostly infidels", "...pagans,

ruthless and evil, with 12 oglans of the Jochi clan, led by Bek-Pulad, with emirs

Isa-bek, Yagly-biy, Kazanchi and other noyons." 1123

Since the emotionality of characteristics and assessments belongs to Muslims

the authors, there is no doubt that the victory of the Blue Horde meant a departure from the policy of Uzbek and

1121 Dionysius' patron, PRINCE Boris Konstantinovich, was married to Olgerd's daughter, but this did not

it helped.

122 cm. Tiesenhausen. T. P. S. 109. The word “talba” is left without translation.

1123 Ibid. P. 151.

Janibek, who relied on the urban population of the Volga region, which was mainly Muslim.

This retreat meant war with Timur, the paladin of Islam.

In 1383, Tokhtamysh's power was restored in Khorezm, judging by the fact that

coins with his name will be issued. The details of this important event, unfortunately,

are unknown, as is why Timur did not react to the attack on his territory.

This apparently inspired Tokhtamysh to continue the war, this time in the Caucasus. In winter

In 1385, the Tatars passed through Derbent to Tabriz, took it and mercilessly plundered it, and

They destroyed mosques and madrassas, which already speaks of their anti-Islamic sentiments.

Having taken the spoils, Tokhtamysh’s troops retreated without trying to gain a foothold in Transcaucasia.

The element of surprise brought them victory, but when in 1387 the Tatars tried to repeat

raid, they were repelled by Timur's troops. Most of them managed to escape beyond Derbent, but

many were taken prisoner.

To the surprise of his emirs and later historiographers, Timur treated the captives

mercy (suyurgal). He "asked them about Tokhtamysh's health and, showing affection and

location, said: "Between us are the rights of father and son. Because of a few fools why

so many people will die? We should keep the agreement and not wake up the sleeping

“turmoil.” Then he gave those prisoners money, clothes and robes and appointed a guard to take them,

separated from the army, send to their state." 1 124

It must be assumed that Timur feared a war on two fronts. From 1381 to 1387 he

had to suppress the uprising of the sarbadars in Khorasan, Ray, Kuhistan and the highlanders

Luristan. There, prisoners were walled up alive in the walls of fortresses and minarets were built from them.

skulls. It would be untimely to pull troops to the northern border. But the logic

events are stronger than the policies of the kings.

Timur's generosity had a completely different effect than he had expected.

Tokhtamysh could not forget that only thanks to Timur he was saved and received the throne.

Therefore, his aggressiveness should be regarded as black ingratitude.

But let us remember who surrounded him. For 200 years, the descendants of the “people of long will,” the heroes,

loyal to the khan noyons, turned into beks and oglans, headstrong provincials with extremely

narrow political outlook and unbridled emotions. The traditions they inherited gradually deformed, the level of passionarity decreased, and only the memory of the grievances that Muslims inflicted on their ancestors at the beginning of the 14th century.

It is unclear to what extent Khan Tokhtamysh shared these sentiments, but even if he did own opinion, it had no meaning in the conditions of an avalanche-like decline passionarity that has reached equilibrium with instinctive impulses formed traditional culture of the Great Steppe. The Khan's companions were brave, strong, hardy, even faithful, but they had lost the ability to foresee, like their neighbors Oirats - Western Mongols, conquered by Genghis Khan, and Semirechye Mughals - Turks who broke away from the Chagatai Ulus as a result of the unrest that took place there.

In short, the steppe dwellers of the end of the Khabarovsk State University century achieved harmony of the ethnopsychological structure and were convinced that the aura of victory would always surround their bunchuks, no matter what kind of ghouls Aksak Timur got himself. Such naive self-confidence is typical of the philistine level of any culture. In this case, it led to tragic consequences.

205. Search for friends

Tokhtamysh was not stupid. He correctly assessed the character of his former benefactor, Timur, whom historical law turned into the worst enemy his ulus. In essence, in 1388 the events of 1225 were repeated, and Timur was almost

a copy of Jelal ad-Din, but Tokhtamysh was not at all like Genghis, nor was he

1124 Ibid. P. 110.

companions did not have the talents of Jebe and Subutai. But, realizing that the clash

Inevitably, Tokhtamysh tried to acquire allies.

Since 1375, Timur waged a constant war with Moghulistan and its emir Qamar ad-Din.

This war consisted of annual punitive campaigns carried out by insignificant

forces, and therefore did not achieve the goal set by Timur - joining

Jagatai ulus of the Tien Shan plateau, between Lake Issyk-Kul, Kucha and

Kashgar. Timur's troops reached the Ili River and its tributary Charyn, but caused only

the embitterment of the nomads, whose families and property became the prey of the ruthless

ghulams. Therefore, Kamar ad-Din entered into a military alliance with Tokhtamysh, which ensured his

left flank.

On the right flank, an equally stubborn war was going on in the Khorezm oasis, the population

which stubbornly avoided joining the cultural state of Timur, preferring

contacts with Siberian nomads. Finally, in 1388, Urgench was taken by storm and

destroyed, and the Khorezm oasis was turned into a province of the Jagatai Khanate. This was

a direct violation of the will of Genghis Khan, who bequeathed Khorezm to the descendants of Jochi. This alone

could have been a sufficient reason for war, but Timur was a consistent enemy

nomadic traditions, just as Tokhtamysh was their paladin. In light of the described

controversies, the personal sympathies of its participants could not have had much significance.

The sparse population of the southern Siberian steppes could not resist the rich and

populous Central Asia, if the Jochid ulus did not have a powerful rear - the Great

Rus. Unfortunately for Tokhtamysh, the traditional alliance between Rus and the Horde was broken.

frivolous raid on Moscow in 1382. Therefore, from 1385 Tokhtamysh began to exert

mercy to the Suzdal prince Boris Konstantinovich, despite the fact that he was married to

daughters of Olgerd, the enemy of the Tatars! 125

But diplomacy without military backing is of little use. Moscow was stronger

Volga merchant cities and quickly restored its dominant position.

In 1386, Sergius of Radonezh achieved reconciliation between Oleg of Ryazan and Dmitry

Donskoy, 1126 which allowed the latter to provide assistance to the Suzdal princes Vasily and

Semyon Dmitrievich, thanks to whom in 1387 they drove out their uncle, Boris,

from Nizhny Novgorod! 127 Tom had to flee to Tokhtamysh and seek his protection.

The timing of this request was extremely unfortunate. Tokhtamysh was gathering an army "from

Russians, Circassians, Bulgars, Kipchaks, Alans, (residents) of Crimea with Kafa and m-k-s

(Moksha)"!1128 for the campaign against Timur. Boris Konstantinovich was appointed to this army. A

The Moscow government was accumulating its strength by relying on the younger generation.

The position of the Moscow Principality under the Blue Horde was much more difficult than in

the times of the Golden Horde. Then the Russian Grand Dukes - from Alexander Nevsky to

Simeon the Proud - enjoyed the intercession of the khans and were not afraid of either the Lithuanians or

invasions from the East. Therefore, even during the "great turmoil" they continued to transport

"exit" to the khans, hoping that order would be restored. Suzdal intrigue and bloodshed

1382 shook the political ties between Moscow and Sarai. Tokhtamysh knew that he was to blame for this

he, and, as always happens, did not forgive the partner he had offended. Contrary to centuries-old tradition, he

demanded the heir to the Moscow throne, Vasily, as a hostage, but the prince,

Having languished in the Horde for two years (1383-1385), he escaped and returned home through Lithuania.

1125 cm; Ekzemplyarsky A.V. Decree. op. T.P. pp. 416-417, 419.

1126 See ibid. P. 589.

1127 See ibid. P. 419.

1128 Tiesenhausen. T.P.S. 156.

Meanwhile, an event occurred in the West that changed the balance of power: the union.

Lithuania with Poland. Russian subjects of Lithuania found themselves subordinate to the Catholics, which

led to a number of legal restrictions. As early as 1370, the Smolensk prince Svyatoslav

submitted to Lithuania.1129 The Lithuanian threat loomed over Moscow. Moscow and Russian

the metropolis had nowhere to expect help from, because Byzantium, Moscow’s natural ally,

She herself barely held out against the Ottoman Turks and Italian merchants.

It seemed that by the time of Dmitry Donskoy's death his state had no

chances to survive, but Moscow not only won, but also united the Great

Rus'. How did this happen? A broad historical panorama is needed to answer this. Therefore

let's return to the East.

206. Exchange of blows

In the East, information about events spreads quickly. That is why Tokhtamysh received

information about the brutal war of Timur with the Persian Muzaffarids shahs, who owned

Kirman and Fars. In 1387 Timur approached Isfahan, which surrendered without

bloodshed. The inhabitants were spared in exchange for a substantial contribution to ensure

in which a small garrison was left in the city - about 3 thousand soldiers. However,

the victors behaved so disgracefully that one night a spontaneous uprising broke out

and the garrison was exterminated by the people. Of course, the city was taken and punished. "According to the order"

Timur's warriors brought 70 thousand severed heads, from which towers were built in

different parts of the city.

Following Isfahan, Shiraz was taken, where Timur spared the poet Hafiz not only for

wonderful verses, but also for a witty answer, [130 but it was far from complete victory, since

The ruler of Khuzestan, Shah Mansur, managed to organize resistance to the invader. How

As soon as news of this war reached Tokhtamysh, he decided that his time had come.

In the autumn of 1387, Tokhtamysh’s army spread across a broad front, from Khorezm to Semirechye,

“countless, like raindrops,” without encountering resistance, rolled to the Amu Darya and

reached Termez. However, the fortress walls of Bukhara, Samarkand and Termez saved the cities

from looting. 1 131

Meanwhile, news of the sudden invasion of the steppe army reached Timur. He

immediately stopped the war with Shah Mansur and threw 30 thousand horsemen! 132 k

Samarkand, where Omar Sheikh, Timur's son, valiantly defended himself. Following the vanguard in

Timur himself arrived in Samarkand at the head of troops defending individual fortresses, for example

Karshi. His arrival caused panic among the steppe dwellers, who had dispersed over such a large area.

large area that could not be organized for combat. So they retreated to

north.

Tokhtamysh began to gather forces, but on the way to Khojent Timur overtook him and forced him

1129 For this, Metropolitan Alexei excommunicated Svyatoslav (see: Shabuldo F.M. Op. cit. p. 107).

1130 Poem by Hafiz: “If a Shiraz Turkish woman carries my heart in her hands, for her Indian

I will give up the birthmark and Samarkand and Bukhara." Having taken Shiraz, Timur ordered to find Hafiz and said to him menacingly: "O

Unhappy! I spent my life on the glorification of my beloved cities - Samarkand and Bukhara, and you want

give them to your whore for a mole!" Hafiz replied: "O Commander of the Faithful! Because of my generosity, I

and I live in such poverty." Timur burst out laughing, ordered the poet to be given a robe and let him go. Timur found it strange

in such a way that terrible cruelty was combined with generosity and courage. His activities were such that

gave rise to another zigzag in history, which straightened out only 100 years later.

1131 See: Tiesenhausen. T. P. P. 154.

1132 See ibid.

accept the battle and inflicted a severe defeat on him. The winter of 1388 proved to be a turning point

Tatar military happiness.

After Tokhtamysh retreated beyond the Yaik, it was Khorezm’s turn (1388) and

Moghulistan (1389). Khorezm was destroyed, its inhabitants were taken to Samarkand, and the ashes

sown with barley. Only three years later Timur allowed the restoration of this ancient city.

Timur's ghuls settled accounts with the Semirechye Mughals in an equally radical manner. 1133

The details of this epic are worth paying attention to.

In 1389 Timur made a decisive effort and threw his veterans into Semirechye.

These select troops crossed the Ili and Il-Imil, rounded Ala-Kul, and reached Tarbagatai,

"hearts" of Moghulistan. 1134 Continuing their advance, they reached the area of modern Kuldja and

Chuguchak, and the vanguard reached the Black Irtysh.

After this attack, Timur's troops split up: one detachment moved to the east,

Lake Bagrash-Kul, and reached the Turfan oasis, another detachment crossed the spurs of the Tien-

Shanya took Karashahr, thereby solving not only a military but also an important political problem.

Among the princes of the Chagatai house was the young Khizr-Khoja. At the time of the coup,

perpetrated by Kamar ad-Din, he managed to escape from the killers from Kashgar to the Pamir Mountains, where

He went through a difficult time, and in 1390 he returned to East Turkestan, to Khotan and Lop-Nor,

where he founded an independent state, converting the local Uighurs to Islam. Timur, not

Without hesitating for a moment, he attacked this last stronghold of the Genghis Khans and defeated it. Poor

Khizr-Khoja fled to Gobi. Timur celebrated his victory in Karashahr and divided the spoils

between his warriors, after which he returned to Samarkand.

But the tireless Kamar ad-Din gathered his loyal comrades and liberated Semirechye.

1390 Timur again sent an army against the leader of the nomads, which drove Kamar ad-

Dina in the Altai Mountains, “the land of martens and sables,” and from 1392 no one else heard about Kamar ad-Din.

I didn't hear. But Khizr-Khoja returned and with the help of the Mongolian tribe Duklat

restored the dying state. Instead of resuming the war, Khizr-Khoja sent

his daughter into Timur's harem in 1397 and ruled peacefully in Moghulistan until his death in 1399.

Timur had no time for him.

The only person who managed to benefit from this unsuccessful war was

Suzdal Prince Boris Konstantinovich. Having been mobilized by Tokhtamysh in 1389, he

accompanied the khan on the campaign for 30 days, “and then the king spared him, let him go back from the place,

called Uruktan (?! - L.G.), and ordered him to wait for him in Sarai, while he himself went to war..."

(Resurrection Chronicle). 1 135

The defeated Tokhtamysh, expecting the war to continue, was looking for allies. He tried

to establish an alliance with Egypt,1136 which was pointless due to the distance, and with

Russian Prince Vasily Dmitrievich. But for now the renewal of friendship with Moscow was in

In the long term, the khan gave rich Nizhny Novgorod to Boris, who drove out his people from there.

nephews. Vasily Dmitrievich Kirdyapa received the tiny Gorodets on the banks of the Volga,

just above Nizhny Novgorod, and Semyon found himself without an inheritance at all and began to serve the Tatar

to the khan for food.

In 1390, Vasily Dmitrievich went to the Horde and bought a label for the principality.

Nizhegorodskoe : “Take revenge on the princes of the Tsar, so that they would grieve for him to Tsar Tokhtamysh. They

1133 see Muller A. History of Islam. T.Sh. 1896. P. 319.

1134 CroɥsseiB. G 'Etshrne... R. 500-503.

1135 See: PSRL. T. 8. SP6., 1859; cf.: Nikon Chronicle (PSRL. T. 11. P. 121); Rogozhsky chronicler

(PSRL. Vol. 15. Ed. 2. Issue 1) and the Simeon Chronicle (PSRL. Vol. 18. under the year).

1136 See: Grumm-Grzhimailo G.E. Jochids.

They took a lot of gold and silver and great gifts, as did King Tokhtamysh..."1137

(Nikon Chronicle). But did Tokhtamysh think that by doing so he was signing his own death

powers? Apparently not!

On January 19, 1391, Timur decided to act against Tokhtamysh. He sent Timur

embassy with peace proposals, explaining the past war as “unfortunate fate and

advice of evil people." 1138 If this was true, which is likely, then it only confirms

the assumption that in the ulus of Dzhuchiev the khan was a puppet of his noyons and beks, and these

the latter inherited the traditions not of the “people of long will”, but of those conquered by them

Polovtsians, and not passionate ones, but persistent ones, who were in homeostasis. How

such, they had heightened emotionality and weak imagination.

Timur reminded the ambassadors of the benefits they had shown to Tokhtamysh and his black

ingratitude, treacherous invasions of Azerbaijan and Central Asia and ended

with the statement that since it is impossible to trust, it is necessary to fight. On February 21, Timur's army

set out on a campaign to the north.

Indeed, the instability of the Blue Horde, in contrast to the Golden Horde, in observing

agreements and promises caused insincerity in the neighbors. Prince Boris

Suzdalsky was deceived, because, having received the label for Nizhny Novgorod, he was immediately deprived

support of the khan. In Moscow they could not forget the massacre of 1382, which also occurred as a result

vile deception. Although the Russians did not rebel against Tokhtamysh and continued to provide him with

assistance, 1139 but they did it so half-heartedly that their participation had no effect on the course of events.

The war proceeded according to Timur's plan, and he knew how to think through campaigns.

207. Following the Spring

The main difficulty of the steppe war is the problem of supplying not so much people,

how many horses. To be combat-ready, each warrior of the advancing army had to

have three horses - a troop horse, a pack horse and a battle horse that was empty. In addition,

There was a convoy with a supply of arrows and siege engines and the personal horses of the commanders and their wives.

It was very difficult to stock up on forage for all the horses and, most importantly, to carry it with you.

That is why the Chinese of the Han and Tang periods limited their campaigns to Inner Asia, and in

Sogdiana was invaded only after warehouses had been provided along the army's route.

Timur took this difficulty into account and overcame it “by phenological means”, using

forage. The army set out in February, when the southern steppe had already turned green, and

moved north with the spring warmth, finding melt water in the pits and feeding

horses with fresh grass. Thus, in four months, Timur's troops passed the steppe between

Tobol and Emba. Since the soldiers were running low on supplies, a raid was organized along the way.

animals: deer, saigas and elks. They got more meat than they could eat.

Having crossed the Yaik in its upper reaches without interference, Timur’s army reached the Ik River (a tributary

Kamy). There Timur learned that Tokhtamysh had not known about the campaign for a long time and only when the Jagatai

the troops crossed the Yaik (Ural), and began urgently to gather warriors. The number of Tatars and

The number of Jagatai was equal to 1,140, but Tokhtamysh was expecting reinforcements from Rus'.

1137 Quoted from: Soloviev S.M. History of Russia... Book P. T. TU. P. 660.

1138 Tiesenhausen. P. 160.

1139 “That same summer (1391. - L.G.) Grand Duke Vasily Dmitrievich went into the horde and was called by the king” (PSRL.

T. Sh. 1841 - Novgorod Chronicle I).

1140 Tiesenhausen. T. P. S. 164. Note 2; I understand the existing contradictions in the texts in such a way that

If reinforcements had arrived, Tokhtamysh's army would have been twice as numerous as Timur's. But the reinforcements

We were late. “Prince Vasily Dmitrievich left Tsar Tokhtamysh for Yaik (Ik. - L.G.)” (PSRL. T. TU. Part 1.

Sheref ad-Din reports that the prisoners' testimony revealed the full truth

Tokhtamysh's unpreparedness for Timur's invasion. The Tatar Khan could not imagine

to himself that an army of sedentary city dwellers could cross the wide steppe and not

die of hunger.1141 Therefore, he retreated, hoping that the warriors, exhausted by the campaign,

Timur will scatter in search of food. Thanks to his mistake, Timur had time to

to deploy their forces and press the Tatars to the banks of the Volga, forcing the Kondurcha River

(a tributary of the Volga) north of the Sakmara River. On June 18, 1391, Timur overthrew the heroic

fighting Tatar cavalry and pressed the Tatars to the banks of the Volga, crossing

which was impossible at that time of year. Tokhtamysh somehow managed to escape, but

His army was defeated, and his wives, children and property went to the victors.

However, contrary to Sheref ad-Din's interpretation of the event, Timur's victory came at a high price.

This is evident from the fact that he did not develop his success and did not cross to the right bank of the Volga, but

limited himself to collecting the scattered Tatar women and cattle.

Apparently, the massacre at Kondurcha took so many victors to the next world that the survivors

were happy to take away the spoils in carts captured from local residents. Now the army

Timur was approaching the southern Siberian autumn, escaping from which, he quickly crossed the desert, in

In October he reached Otrar and returned to the “paradise region of Samarkand” in 1142 in order to

soon learn that the war with Tokhtamysh is not over.

In fact, the entire right bank of the Volga was not touched by the enemy. Vasily

Although Dmitrievich came with the Moscow army, “called by the tsar,” to help the khan, he managed

avoid participating in the battle on Kondurcha and escape beyond the river. Ik. 1143 and beyond the Volga. From there he

bypassing the Ryazan and Suzdal lands ran across the steppe beyond the Don. His guides got lost, and

Prince Vasily ended up in Kyiv. To get out of there, he married Vitovt's daughter Sophia

and brought her to Moscow! 144

After the victory at Kondurcha, the princes of the White Horde, who were

in his service, with a request to entrust them with the collection of people from their former uluses for

bringing them to submission to the conqueror. Timur trusted them and issued labels for

fulfillment of the assignment. Those, "cheerful and contented, went to look for their il"! 145 and

did not return. This negated the success of the expedition.

208. Treason

Timur's victory at Kondurcha dealt a painful blow to the Suzdal-Nizhny Novgorod

principality. Boris Konstantinovich, deprived of Tatar support, was forced to ask

loyalty to his boyars, but they betrayed him. The senior boyar, Vasily Rumyants, tried to persuade

Boris: "Don't be sad, lord prince! We are all faithful to you and are ready to lay down our heads for

"You and shed your blood!" Rumyanets himself was sent with the Grand Duke Vasily.

1925 - Novgorod IV Chronicle).

1141 Tiesenhausen. T.P.S. 15.

1142 Sofia Time-table (PSRL. T. U. Ch. M. I. St. Petersburg, 1851).

1143 in the published text - Yaik, but this is incorrect (see: Tiesenhausen. T. P. S. 294, commentary).

1144 Ustyug Chronicle Collection. M.; L., 1950. See under 1390 (6898): “That same summer, Taktamysh came

and the king was strong from the Shamarkhian (Samarkand. - L.G.) land, and there was a great battle against them. That same summer the prince

the great Vasilei Dmitrievich was in the Horde at that battle near Taktamysh and after a short escape from the battle and beyond the Volga. And

“He fled beyond the Don, guarding against pursuit, and his leaders lost their nerve, and he fled to Kyiv” (Arkhangelsk Chronicler).

1145 Tiesenhausen. T.P.S. 171-172.

It was wise that Vasily Dmitrievich did not break with the defeated khan. Returning from

Kyiv with a Lithuanian wife and a Tatar ambassador in 1392, he sent this ambassador together with

with his boyars to Nizhny Novgorod. Boris did not want to let them into the city, but gave in to

persuasion of Rumyanets, who advised the prince to avoid conflict. But as soon as the khan's ambassador and

Moscow boyars entered the city, the bells rang, the people were informed that

Nizhny Novgorod belongs to the Moscow prince, and Prince Boris is the boyar Vasily

Rumyanets said: "Lord Prince! Don't rely on us. We are no longer with you, but on you." And they

shackled Boris, his wife, children and supporters. They were taken to Moscow prisons, where they

and died.

After the death of Boris Konstantinovich in 1394, the resistance to Moscow was led by his

nephews Vasily and Semyon Dmitrievich, but they had to leave Suzdal due to

inertia of the people. The descendants of the ancient Russians could not and did not want to compete with Moscow, where

passionate energy was seething and bubbling. The princes found themselves alone. For ten years they

hoped for help from Khan Tokhtamysh, but in vain. In 1401, Semyon's family was captured

Moscow governors, and then he himself surrendered to the Muscovites and died five months later in

Vyatka. Vasily died in 1403 at home in Gorodets, which later went to Moscow.

The acquisition of the Nizhny Novgorod land immediately consolidated Moscow's supremacy in

Great Russia. But how could it be realized? The Suzdal princes did not give in

Muscovites in enterprise, energy, abilities, but were betrayed by both the boyars and

townspeople, and even peasants, who did not provide them with the necessary support. Not that

the Nizhny Novgorod people resisted the Suzdal princes, but they behaved so sluggishly that their position

could well be considered treason, since it opened the way for the Muscovite army to

Nizhny Novgorod.

However, citizens could also accuse princes of treason against their people.

began to use the Tatars and Mordvins to protect their rights. In 1399, Semyon Dmitrievich

brought a thousand Tatars to Nizhny Novgorod. After a three-day siege, the Nizhny Novgorodians opened

gates for a promise not to rob them or take them prisoner. The Moscow drama was repeated:

the Nizhny Novgorod residents were stripped naked, and the prince took responsibility from himself, because he, they say, “was not among the Tatars

"free."

When the Moscow troops came to the aid of the Nizhny Novgorod residents, the Tatars fled, and

Muscovites fought the Bulgarian land, but the Nizhny Novgorod residents sincerely became loyal subjects

Moscow prince. So who should be considered traitors: the boyars or the princes?

It seems that both are equal. The picture of the destruction of the Suzdal land is too

reminds of the tragedy of Ancient Rus', which disintegrated into appanages, unprincipled and mercilessly

dealing with each other. Already in the 13th century, the very idea of

category of fidelity, which is characteristic of the obscuration phase. The masses, as always, followed

example of the rulers and became more helpless year after year. Why did Moscow make up

exception?

This also follows from the theory of ethnogenesis. Natural selection took place in the villages.

Passionate young men became “adolescents” serving princes and boyars during campaigns.

They were then called “boyar children,” which did not at all imply kinship.

Passionate girls, as well as non-passionate ones, tried to get out successfully

married. But in those rebellious times, the heroes of their maiden dreams were brave warriors, and

the prospect of widowhood faded before this dream. Thus Moscow gradually accumulated

Passionate gene pool of Russia.

Of course, the "youths" had to be fed and clothed. But the rich metropolitanate

supported Moscow not only spiritually, but also materially. Therefore, the Grand Duke

Vasily had enough money not only for his daily needs, but also for the “exit” of the Tatar Khan.

Tokhtamysh took this into account and betrayed his friendship and his word of honor: he did not stand up for his friend.

Boris Konstantinovich, and in 1392 he gave Vasily Dmitrievich a charter for Nizhny Novgorod,

Gorodets, Meshchera and Tarusa. 1146 With this the khan secured his rear in the future war with Timur,

which his own beks and oglans demanded from him. And the fact that he did this

laid the foundation for the future greatness of Russia, he had no idea. Therefore, for this act

He doesn't deserve gratitude.

The spirit of betrayal was no less raging in Timur's camp. When Tokhtamysh took possession

The White Horde, his enemies are the children of Uruskhan Koyrichak-oglan and Temir-Kutlug and their friends

Kunche-oglan and Murza Edigey (Idigu) came to Timur and asked to be accepted

service. Timur showed them kindness and mercy, gave them gifts, and often played backgammon with Kunche-oglan

and chess. 1147

While the battles with Tokhtamysh were going on, the princes showed themselves to be heroes, but in 1391,

finding themselves in their native steppes, they asked for leave to gather the scattered people. Of these,

Only Kunche-oglan returned. Temir-Kutlug and Edigey preferred to engage in the revival

White Horde. Kunche-oglan returned, but when he heard that the throne of the White Horde was taken by

Temir-Kutlug, “his heart was divided,” and one night he fled to his native steppe, and

later he even went over to Tokhtamysh and took part in the battle on the Terek against Timur,

for he hated Temir-Kutlug. 1148

Only Koyrichak remained loyal to Timur, for which he was elevated to the throne in 1395.

ulus of Dzhuchiev, but “he died after some time.”1149 Nevertheless, the White Horde

was revived, and was headed by Temir-Kutlug, who listened to his advisor Murza Edigey. This

The circumstance had enormous consequences for world history.

209. In the Caucasus

At this very time, Tokhtamysh returned to the Horde and gathered around him the oglans and beks.

This formulation is typical of traditional historical methodology, but taking into account

ethnology data it should be turned 180 degrees. Oglans and beks of the Blue Horde

They called back the fleeing khan, rallied around the throne and forced Tokhtamysh to lead

them against the hated Jagatais, who killed their brothers and took their beautiful ones into captivity

wives and daughters.

It is unlikely that they were guided by political calculation. Timur lost so many people during

victories at Kondurcha, that it would be more advantageous for him to win victories in Western Asia over

Turkmen Black and White Ram, 1 150 rather than lose people in the hopeless steppe

war. He had to be satisfied with the revival of the White Horde, where the princes (the children of Urus-

Khan) Koyrichak, Temir-Kutlug, Kunche-oglan and Murza Edigei, being enemies of Tokhtamysh,

formed a barrier between Samarkand and Sarai. Although Central Asia was reliably

isolated from Siberia, the beks and oglans of the right bank of the Volga found a way to strike at

to the hated enemy.

They forced Tokhtamysh to negotiate with the Georgian king George UP about the passage

Tatar troops in Transcaucasia through the Darial Gorge. Timur, having learned of this, abandoned

1146 cm: Ekzemplyarsky A.V. Decree. op. T.P.S. 420-421.

1147 cm; Tiesenhausen. T. P. S. 118.

1148 Ibid. P. 173. Note 2.

149 Ibid. P. 178, 212, 214.

1150 Two confederations of Turkmen driven back by the Mongol invasion (see: Bosworth K.E. Muslim

dynasties. P. 221).

troops to Georgia (1394), 1151 but was unsuccessful. And during this time Tokhtamysh led an army

through Derbent and reached the lower reaches of the Kura.

Timur immediately pulled his army out of Georgia and, uniting it with the Iranian corps,

moved against Tokhtamysh. The Tatar army, without accepting battle, retreated beyond Derbent, which

gave Timur a respite until the spring of 1395.

Timur didn't need this war at the moment. That's why he sent Tokhtamysh

ultimatum letter: “In the name of Almighty God I ask you: with what intention do you,

the khan of kipchak, ruled by the demon of pride, took up arms again? Have you forgotten?

our last war, when my hand turned your strength, wealth and power into dust?

Come to your senses, ungrateful one! Remember how much you owe me. But there is still time, you

you can escape retribution. Do you want peace, do you want war? Choose. I am ready to go

to both. But remember that this time you will not be spared." 1152

According to Sheref ad-Din, Tokhtamysh was ready to compromise, but “his emirs,

due to extreme ignorance and stubbornness, they resisted and brought confusion into this

business, and... Tokhtamysh Khan, as a result of the speeches of these unfortunates... in his response to the letter

Timur wrote rude expressions." | 153 Timur became angry and moved his army north through

Derbent Passage.

The first victims of Timur's troops were the Kaitaki people, a tribe that lived on

northern slopes of Dagestan. Timur ordered the extermination of "these infidels." This caused

delayed the offensive, and Tokhtamysh managed to send the vanguard of his army with the task

to detain Timur at the border of the Koi-Su River. This was reasonable, since the Koi-Su flows in a very

deep gorge and crossing such a fast river is difficult.

But Timur moved a select detachment upstream to the fortress of Tarki and threw them back.

Tatar detachment beyond the Terek. Pursuing the enemy, Timur crossed the Terek, and there

Tokhtamysh pulled up his army. There the battle took place that decided the fate of the Tatar ethnic group.

In history there are sometimes fateful moments that determine the course of future events.

events over a relatively short period. These zigzags of history sooner or later merge

with the main direction of ethnogenesis or sociogenesis, but to the participants of the events and even

They bring either glory or death to generations, and their consequences last for decades.

or one or two centuries. Where probability reigns, determinism is out of place.

The clash between Tokhtamysh and Timur was not a random war of local significance.

It took place at a super-ethnic level, because the great steppe culture was defending itself from

no less than the great urban culture of the Middle East - the Muslim one. Rivalry

these super-ethnic entities flared up and died down repeatedly, but the described

the period we are familiar with began in the 11th century (migration of the Cumans from Siberia to the Black Sea region) and ended in

16th century (victory of Shaybani Khan over Babur). In 1395, the participants in the events remembered the campaigns

Genghis, but none of them could have predicted the results of the war that was destined to be

change the face of Eurasia. And this didn't seem important to them. What was essential was that either

The Blue Horde will survive and suppress the rebellious emirs of Maverannahr, or it will fall and

will crumble to dust, and Timur's ghouls will bring gold, furs and

dove-eyed beauties.

And one can imagine with what trepidation the results of this battle were awaited in Moscow,

Ryazan, Tver and even Smolensk. The latter temporarily stopped resisting the Lithuanians

and surrendered to Vitovt, an ally of all knightly Europe, whose power was praised by minstrels

and minnesingers.

1151 cm; Janashia S.N. and others. History of Georgia. Tbilisi, 1946. P. 293.

1152 Quote. by: Grumm-Grzhimailo G.E. Jochids. P. 35.

1153 Tiesenhausen. T.P.S. 174.

On the banks of the Terek the fate of not only the Blue Horde, but also of “Holy Rus'”, the support

Orthodoxy, collected through the works of Metropolitan Alexei and Sergius of Radonezh. Russian

People of the Kharkiv State University knew how to behave with the Tatars, they had a good idea of what an emir was

Aksak Timur, since relations between Russia and Georgia were frequent at that time, and this

The long-suffering country had already experienced Timur's invasions three times: Tbilisi fell in 1386,

In 1393 Samtskhe and the region of Kare were devastated, in 1394 a force was sent to Georgia

punitive expedition for Georgy UP's negotiations with Tokhtamysh. In Rus' they knew what was needed

afraid...

Indeed, the victory over Mamai’s multi-ethnic horde on the Kulikovo field

is rightly regarded as a feat, but the Arab Shah's Zayaik nomads were stronger and

more combat-ready than Mamai's troops, and their children were already serving Tokhtamysh. According to the logic of events on their

It was the lot of Timur to restrain his ghouls; thanks to this logic, Rus' was saved from

the fate of Khorasan, Hindustan, Georgia and Syria. Saving themselves, the Tatars protected Rus' from such

fates that are scary to even think about.

210. Decisive battle

On Tuesday, April 14, 1395, both armies met and set up trench shields, and on Wednesday

raised the banners, and the Tatars began the battle. The number of armies was apparently approximately

equal, weapons are approximately the same, but the psychological attitude of each army

was his own.

The Tatars defended their fragrant steppes, their herds of horses, their rams with sharp horns, and,

of course, the wives who were threatened with harsh, humiliating captivity. They should not have been driven to

war; on the contrary, they forced the khan to lead them into battle, since the greater part of them were

"infidels," and the Muslims among them cared more about their homeland than about their faith. All of them

were excellent horsemen, marksmen and wielded a curved sabre from early childhood. But all

They were more accustomed to peaceful cattle breeding than to campaigns, teams and discipline.

And Timur had professionals in his service. An experienced horseman at full gallop caught with a spear

wedding ring, shot from a tight bow, dismounted and hiding behind a trench shield, and their

The commanders were trained in complex maneuvers.

Both leaders, the khan and the bek, fought in the ranks of the warriors in the thickest battle, but were not even

wounded, because their faithful friends were next to them. The battle proceeded as a series of counterattacks, and to

In the evening, Timur's troops put the enemy to flight. Tokhtamysh fled with his

fighters, and Timur, developing his success, ordered a pursuit.

Pursuing the fleeing Tatars, Timur reached the Lower Volga, pressed the fugitives to it and

dealt with them mercilessly. Only those who managed to make rafts and

to cross to the left bank of the Volga. All the cities and towns that survived in 1391 were

have now been plundered right up to the Samara bend.

Timur proved himself not only as a military leader, but also as a skilled politician. He gathered those

warriors of the White Horde who had been stuck in his army since the 70s when they fought

against Tokhtamysh, gave them the son of Urus Khan, Koyrichak-oglan, as their leader and ordered the latter

gather the people and found an ulus. Koyrichak crossed the Itil (Volga) and began to carry out

assignment, but "after some time he died." 1154

The most important thing in this event is that Koyrichak's detachment is called "Uzbek

brave men" who were among the "servants of the highest court."1155 So, it was

a consortium of emigrants, opponents of Tokhtamysh, who later, in the 16th century, took control of the entire

legacy of Timur and the Timurids. This should not surprise the reader: all ethnic groups, even the most

1154 Ibid. P. 212, 214.

1155 Ibid. P. 178.

mighty, they grow from fortunate consortia, like an oak from an acorn.

But the sudden and unexplained death of Koyrichak is truly surprising.

to think that there were more steppe patriots than Timur himself saw. However, he was soon in this

convinced.

211. Between the Dnieper and the Don

The eastern part of the Dzhuchiev ulus was easy for Timur. Tokhtamysh fled to "Bular"

(to Kama, not to Poland). But the right wing, the steppe between the Don and the Dnieper, was not going to

submit to the conqueror.

Timur turned west, toward the Dnieper. His vanguard, under the command of Emir Osman

reached the Dnieper (Uzi River) and near Kyiv (Mankerman).! 156 plundered the camp of Bek-Yaryk-oglan,

already fought twice with Timur's army: at Kondurcha and on the Terek. Ulus of Bek-Yaryk

was destroyed, and people from the ulus, which was called "Uzbek" suffered! 157

Bek-Yaryk with a few companions broke out of the encirclement, but was surrounded again

on the banks of the river Tan (Don). On exhausted horses, he and only his son left the encirclement and

fled, apparently, to Rus'. Timur took Bek-Yaryk's family under protection, gifted them and sent them under

convoy after the escaped hero. Apparently, the descendants of Bek-Yaryk live among the Russians,

forgetting about the glory and sorrow of their ancestors.

Timur, on his way west, took and destroyed the border town of Yelets. Was Yelets the

the most “Russian city of Karasu”, where Bek-Yaryk-oglan took refuge, is unclear.1158 But

It is interesting that Sheref ad-Din Iezdi and Nizam ad-Din Shami narrate about Timur's campaign

to Mashkav, i.e. to Moscow, which did not exist in 1159. Nevertheless, the description of victories over

"by the Russian emirs... outside the city" and a list of the captured booty in great detail:

"ore gold and pure silver, eclipsing the moonlight, and linen, and Antiochian

homespun fabrics... shiny beavers, countless black sables, ermines... furs

lynxes... shiny squirrels and ruby-red foxes, as well as stallions, not yet

seen horseshoes. Besides all this, there are many other treasures, from the count of which

the mind gets tired."1160

"Between two fires"

A. Campaigns of Timur and Tokhtamysh

B. The Grand Duchy of Lithuania in the 12th-14th centuries.

How to understand this maxim? The invasion of Rus' did not happen, and therefore,

the listed booty, and “similar peri Russian women - like roses stuffed into

156 ibid., p. 37. Note 17.

1157 It is generally accepted that the fanatical Muslims of the Golden Horde at the end of the 14th century adopted the name Uzbeks

honor of the khan who converted their ancestors to Islam, which is confirmed by the reports of Sheref ad-Din about the great

among the "infidels" in Tokhtamysh's entourage. This indicates an internal split in the Dzhuchiev ulus, since at this

At the same time, the “Nogais” appear - supporters of Edigei, and a little later - the Kazakhs, opponents of the “Uzbeks”.

Modern Uzbeks are a multi-ethnic group of Turks from Central Asia who adopted the name of their conquerors and merged

with them into a single ethnic group.

1158 Yelets was the only Russian city destroyed by Timur's troops.

1159 Tiesenhausen. T.P.S. 180, 121.

1160 ibid.

Russian canvas"1161 could not have been the prey of Timur's robbers. How can one justify

outright disinformation?

I propose a hypothesis: Sheref ad-Din was passing off wishful thinking as reality. Apparently,

Timur planned a campaign against the Russian land to reward his warriors. Advertisement

the loot had already been compiled, but the campaign did not take place. Only the steppe

tribes, "confused and stunned," after which Timur's troops retreated south. What

saved Rus' this time?

The forces of the Golden Horde were broken, but not crushed. In the lower reaches of the Dnieper, Don and in

There were still many brave warriors in Crimea, and the steppes between the Don and Kuban were controlled

Circassians. To move north, leaving so many enemies in the rear, would be madness. Therefore

Timur turned his troops to the south.

One of his detachments invaded Crimea, another went down the Don and took Azov.

(Azak). Now the war took on the character of jihad - captured Muslims were spared, and

the infidels were exterminated. There were no such religious persecutions in the Golden Horde, but

the constant references to the fact that the initiators of the raids were “infidels” apparently

prompted Timur to resort to genocide, compared to which the practiced

Before, terror seemed like child's play.

Autumn was approaching and the grass was drying up. The Circassians burned the dry grass between the Don and

Kuban, because of which the cattle that served as provisions for Timur's army died from

starvation. Nevertheless, Timur's vanguard reached Kuban and robbed the Circassians, except for those

who fled to the mountains.

Then came the turn of the Aesir and the highlanders of Dagestan. The Ghulams took their fortresses, and

The defenders were tied up and pushed into the abyss. A war of extermination was already underway.

Winter came, and a very severe one. There was no talk of marching on Moscow, and

The soldiers had to be paid. Timur gave them Hadji-Tarkhan to plunder.

(Astrakhan) and New Sarai, after which he went home through Derbent, where in the spring of 1396

his warriors began to exterminate the highlanders of Southern Dagestan, both “infidels” and

Muslims. Having re-fortified Derbent, Timur made it the border of his state, 1162

The Great Steppe, bloodied and devastated, received a new khan from the hands of the victor.

So, in 1388-1396, the professionals defeated the amateurs, which, however,

It is not surprising. Discipline in the army is a condition of victory, but it is possible only with

a sensible commander who fairly rewards his soldiers and commanders. However, here-

this is where the flaws of a system built on the use of mercenaries who do not spare

lives for the sake of a reward, and not for the Fatherland. Such an army was very expensive, even for a rich

Central Asia. Soldiers had to be paid by conquest and robbery.

defeated, and because of this the war becomes permanent. Territorial acquisitions

mercenaries are not needed, but the victorious army, leaving, leaves a desert full of corpses

innocent people. This disaster first struck Iran and Semirechye, then the Volga region and

Caucasus, then Iraq, Syria, Turkey and stopped only with the death of the leader,

whose victories turned out to be ephemeral, since the “force of things”, or statistical course

events beyond the capabilities of one person.

Timur was a clever politician. In 1397, an ambassador from the Steppe, Temir-

Kutluga and the man of Emir Edigei, and from Semirechye - the ambassador of Khizr-Khoja-oglan.1163 They

asked on behalf of their rulers to accept their citizenship, which translated into the language

modern diplomacy meant concluding an alliance between the weak and the strong in order to have

1161 Ibid.

1162 Ibid. P. 187.

1163 Ibid. P. 187-188.

assistance and protection. Thus Temir-Kutlug, the grandson of Urus Khan, was recognized as the Khan of the Dzhuchiev Ulus

on condition of "submission and obedience." In fact, this etiquette did not oblige anyone to anything.

khan, but gave him Timur's powerful moral support, and he really needed it.

On the other hand, Timur could not guard the northern border, since there was no enemy behind it, but

friend. Everything seemed to have calmed down, but new unrest arose immediately.

Khan Tokhtamysh did not lay down his arms. He retreated to Crimea with a handful of comrades, but

since the Moscow government stopped paying him tribute, |164 then he had to feed himself, and

Moreover, he had nothing to feed the army with. He had to look for an object for plunder, and already in

1396 Tokhtamysh besieged Kafa.1165 It was a hopeless undertaking. The Genoese held out,

and from the rear the troops of Temir-Kutlug attacked. Tokhtamysh managed to escape to Kyiv, which belonged to

then to Prince Vitovt.

Vitovt received Tokhtamysh and provided him with assistance. In the summer of 1397, the Lithuanian-Tatar

the army, equipped with new weapons - arquebuses and cannons, set out from Kyiv to Crimea and

On September 8, at the walls of Kafa, a victory was achieved over the small forces of Temir-Kutlug and

Edigey.1166 Tokhtamysh rejoiced and sent ambassadors to invite the faithful Tatars to him. But

Already in the winter of 1398, Temir-Kutlug defeated him and forced him to flee back to Lithuania.

There Tokhtamysh agreed with Vitovt on the division of Rus' and the cession of Moscow to Lithuania,

considered a khan's ulus. On these terms, Vitovt agreed to enter the war with

Temir-Kutlug and Edigey.

During the campaign in Crimea in 1397, Vitovt led the descendants of the Khazars out of Bakhchisarai -

Karaites - and settled them in Troki (modern Trakai) to replenish the light cavalry. There they

are still alive today.

XXXII. White Horde

212. Winds from the West and East

The “submission” expressed by Khan Temir-Kutlug to Emir Timur did not save him from

troubles. The brave and stubborn temniks, natives of the Blue Horde, could not rejoice in the fact that

Their khan was a Timurov officer, a descendant of their long-time enemy Urus Khan, who made peace

with a cruel conqueror who plundered their yurts and cattle and drove their wives and

daughters. A year passed... and a conspiracy arose. In 1398, the temniks, relying on loyal troops,

invited Tokhtamysh to the throne, who immediately informed the world that he

is the sole ruler of the state. Temir-Kutlug fled beyond the Urals and there, in the White Horde,

found help among the enemies of the Blue Horde, as well as the support of Edigei, the sworn enemy

Tokhtamysh. The latter had to flee again, and in the winter of 1398/99 he found himself in Kyiv, in

guests of the Grand Duke of Lithuania and Rus' Vitovt.

At this time, Vytautas was obsessed with the idea of uniting all of Eastern Europe into a single state.

state under his authority. He captured Smolensk already in 1395, but then the

war with Ryazan, because Prince Oleg supported the national party in Smolensk. In 1398

Vitovt won, but the brutal reprisals against the Russians did not provoke horror in response, but a will to

defense. Smolensk rose up against Lithuania again and again, Moscow prepared for war,

Tver Prince Mikhail concluded a defensive alliance with Moscow Prince Vasily "on

1164 cm; Shabuldo F.M. Op. cit. P. 142.

165 Ibid. P. 145.

1166 Ibid. P. 147.

Tatars, Lithuania, the Germans and the Poles." 1167 And yet Lithuania was stronger than Russia.

The Moscow Principality had no allies: neither sincere nor selfish.

The members of their superethnos should be considered sincere. For the departing Rus' and the emerging one

Russia's friends were the Orthodox: Greeks, Bulgarians, Serbs, Georgians, Vlachs. Unfortunately,

In 1385 the Turks took Sofia, in 1389 they defeated the Serbs at Kosovo Field, after which,

year occupied Bulgaria, and in 1394 the blockade of Constantinople began. During these same years

(1386-1403) Timur bled Georgia dry with a series of campaigns. There were no true friends left,

had to resort to the help of selfish people.

The Latins, as Western European Catholics were called, also suffered from the Turks,

who drove the Catalans out of Central Greece, but the power of Europe was great and the papal

the throne aimed it at saving Constantinople, believing that at this price he would buy

reunification of the Eastern Church with Rome.

The most powerful and energetic of the European rulers was Sigismund, King

Hungarian and Bohemian. He led the Crusade against the Turks in 1396. Charles MI

sent Marshal Boucicault, Count d'Esse, Count Nevers, 1 thousand to help Sigismund.

knights and 6 thousand mercenaries. Reinforcements arrived from Germany under the command of Prior

of the Johannites and other nobles. On the way to the 100,000-strong crusader army

the Vlachs joined in, and near Nikopol (in Serbia) this entire army was utterly defeated

the Turks, who were supported by the Serbs, who feared the West more than the Muslims

East. Selfish "friends" were more dangerous than enemies. The ethnic system of the growing

passionarity defeated the system that was on the verge of collapse. It would seem that Moscow

had fewer chances than its neighbors. In 1353, the plague swept through the Moscow land,

In 1380, a terrible bloodbath took place on the Kulikovo field, and in 1382, a funeral was held

24 thousand Muscovites hacked to death by the Tatars. Where did the forces come from? Traditional

Historiography does not provide an answer.

Let's turn to ethnology. The strength of an ethnic group is directly proportional to the number of passionaries

and is inversely proportional to the number of subpassionaries. This means that as the multiplication of passionaries,

and the reduction of subpassionaries gives the same result.

The "Black Death" mowed down both, but it did not "visit" for long. After the epidemic, people,

those who lost loved ones were in shock, but among the passionaries, re-adaptation was faster; they

They rebuilt their families and farms, while the subpassionaries mourned their fate.

During any battle, the cavalry cuts down only those who run. When on the wide Kulikovo

the field the advance regiment perished and “the Muscovites, unaccustomed to battle, fled”, then the Yasses, Kasogs and

The Nogai chased after them. Those who formed a "hedgehog" formation and defended themselves had a better chance

to the rescue, and the ambush regiment suffered almost no losses. And finally, in August 1382, the warriors

rested in the villages; those who remained in Moscow tried to get out and not get drunk

with plundered honey. They are the ones who survived. So the percentage of subpassionaries naturally

decreased, and the resistance of the Moscow principality increased so much that Vitovt

limited himself to taking Smolensk in 1395 and concluded peace with Vasily [.

But, despite the obvious strengthening, Vasily Dmitrievich did not break the alliance with

Tokhtamysh, because this barrier separated Russia from its main and terrible enemy - Timur,

revived the dying culture of the Muslim superethnos. And the ghost of the dead man

always scary, whether it is the ghost of a person or a super-ethnos.

And now Tokhtamysh is not only defeated - such a misfortune can happen to anyone, but

worse, he betrayed the centuries-old tradition of the alliance between the Horde and Rus'. After all, it was only thanks to

Thanks to Russian valor he remained on the golden throne of Sarai without shedding Tatar blood

got rid of the usurper Mamai. The Russian city of Yelets was destroyed and plundered. And so

Tokhtamysh makes an agreement with Vitovt and betrays white-stone Moscow to him!

But, on the other hand, Tokhtamysh’s enemy Khan Temir-Kutlug and his friend Edigey -

1167 Soloviev S.M. History of Russia... Book. P. T. IU. P. 357.

the protégés of the terrible Timur, who can do more harm than Vitovt and

Tokhtamysh. What could Grand Duke Vasily Dmitrievich do? Only one thing - survive! And

fate, i.e. historical law, saved Russia.

213. The Fatal Moment

Having met in Kyiv, the prince and the khan found a common language. Tokhtamysh gave in to Vitovt

rights to Rus', and Vitovt promised to help Tokhtamysh return to Sarai, so that he could then live in

peace and friendship. The implementation of this project was hindered only by Temir-Kutlug and Edigey,

who had to be driven out of Sarai, which seemed easy because Timur was in

In 1398 he took his veterans to India, and from there a year later to Georgia, Syria and Iraq.

Only in these rich countries could the “soldier emperor” count on abundant

loot to pay off their own warriors. In Siberia, it is impossible to collect such funds

it was impossible, and leading an army exhausted by battles and marches to Rus' was too much

risky. Therefore, Temir-Kutlug and Edigey were left to their fate, and the great

Prince Vasily Dmitrievich was completely ignored and remained neutral.

He had no other choice, since for Orthodox Moscow, Catholic and

Muslim superethnoses were equally hostile, and the Siberian Tokhtamysh turned out to be

a traitor.

Temir-Kutlug could not help but feel the instability of his throne. Supporters

There were many Tokhtamysh in the Volga region, and if he had returned to the banks of the Volga with a powerful

Lithuanian ally, they would willingly overthrow the puppet khan who participated in

the defeat of their country. Therefore, Temir-Kutlug applied the Timur strategy: he led

his small army to the Dnieper, having agreed with Edigei to meet before the decisive battle.

Vitovt treated the proposed operation with full attention and

foresight. The Lithuanian-Belarusian army was reinforced by the Polish gentry and

a detachment of German knights from Prussia. A total of about 100 thousand warriors. Siberian bunchuks

the Tatars who arrived in Lithuania with Tokhtamysh were lost in the general mass of banners, flags and

knightly badges. However, only the Tatars imagined the capabilities of their opponents.

Temir-Kutlug sent Vitovt an ultimatum: "Give me the fugitive Tokhtamysh! He is mine.

enemy, I can't remain at peace, knowing that he is alive and lives with you, because he is fickle

our life: today a khan, and tomorrow a fugitive, today rich, and tomorrow a beggar, today many friends, and

tomorrow all enemies. I am afraid of my own, not only strangers, and Khan Tokhtamysh is a stranger to me and an enemy

mine, and even an evil enemy; so give him to me, and whatever is around him, that is all yours."1168 Vitovt

refused and met the Tatar Khan on the banks of the Vorskla.

Temir-Kutlug entered into negotiations again: “Why did you go against me? I do not want your land.

took neither your cities nor your villages.”1169 Vitovt demanded complete submission, threatening

put the entire Horde to the sword.

Vitovt, who had already declared himself “the Grand Duke of Lithuania and Rus',” was so confident in

superiority of his forces, that he succumbed to Temir-Kutlug's bait and delayed the negotiations. And for

At this time, Edigei's troops managed to arrive, and everything immediately changed. Edigei demanded

Vitovt met him and said to him: “Brave prince! Our khan could not help but recognize you as the eldest.

brother, since you are older than him in years. But, in turn, you are younger than me. Therefore, it will be

That's right, if you show me your submission, you will undertake to pay me tribute and money

"You will depict my seal in Lithuanian."

Vitovt flared up, and on August 12, 1399, Lithuanian troops under cover

artillery fire crossed to the left bank of the Vorskla. But the guns and arquebuses were in

1168 Ibid. T.Sh. P. 364-365.

1169 Ibid. P. 365.

wide steppe are ineffective. But the Lithuanian cavalry began to push back the formation of Edigei's Tatars.

That's what he needed. He held back Vitovt's disordered regiments for exactly as long

the time it took Temir-Kutlug to outflank the Lithuanians and

strike at the rear. Panic arose in the Lithuanian army. The first to flee from the battlefield was

Tokhtamysh, who had well mastered the irresistibility of Timur's tactics. He knew that Temir-

Kutlug and Edigey were Timur's students. Then Pan Shchurkovsky ran, louder than anyone else

demanding Tatar blood. Vitovt was led into the dense forest by the Cossack Mamai, one of the descendants

the famous temnik. They wandered in the forest for three days until Vitovt promised his

the guide the princely title and the Glina tract. He immediately found the way... and he

His descendants should be grateful for this. Including Ivan the Terrible.

And on the banks of the Vorskla there was a terrible massacre. The Tatars chopped down those who did not resist

Lithuanians, Poles, Germans and Russians. They fled 500 miles, all the way to Kyiv, and then the Tatars,

dispersed in detachments, they exterminated people as far as Lutsk. Among those killed were over 20

princes. 1170

The Knightly West, equipped with the latest military technology, fell a second time before

The East, which absorbed both the proven Mongol passionarity - in the Horde, and

new - in the Turkish Sultanate, which broke the crusaders at Nicopolis. The Turkish threat

in the Balkans tied the hands of the Catalan pirates, the French feudal lords, the Venetians and

Genoese merchants who tried to make a colony out of Ancient Hellas, and the Hungarian

kingdom, the stronghold of Catholic Europe in the southeast. Lithuania was so weakened that

that in 1401, by the act of the Vilnius Union, it agreed to be included in the kingdom

Polish. 171 Vitovt's grandiose plans were overturned by the "force of things" -

historical regularity, and all the “fragments” of Ancient Rus' were devastated

Tatar raids. In fact, 1399 can be considered the end of the Old Russian

ethnogenesis, as the fall of Constantinople in 1453 - Byzantine. From the massacre on

Vorskla was the only one to win over Moscow, which got the breathing space it needed. But why not

Did the Tatars take advantage of their victory?

214. Death, and more death

Nike is a cruel goddess: while she grants success, she demands retribution. True, there are no winners.

judged, but they are killed. That is how Temir-Kutlug died in the year of his victory.

But why? After all, he was a warrior in his prime. Healthy, intelligent, kind to his

people. Information about his death is very vague. Only Sheref ad-Din in the "Book of Victories"

wrote that "a person rebels when he sees that he has become rich." How can one "rebel"

ruler of a sovereign state? After all, he was a popular khan, because he was supported in 13

98, when Tokhtamysh tried to regain power in Sarai, and when the warriors of the White

The Hordes clashed with the knighthood of Lithuania, Poland and the Teutonic Order. Who became inconvenient

Khan the winner?

Sheref ad-Din explains: Temir-Kutlug “showed ingratitude and committed

hostile actions, now he is dead... and his ulus is in disarray."1172 Sheref ad-Din

glorified Timur and wrote from his position. The steppe dwellers did not like Timur and defended themselves from

him as best they could. Consequently, Temir-Kutlug had a choice between the mercy of the allied

ruler and the sympathy of his people. Apparently, he chose his people... and died. And Murza

1170 See: Shennikov A.A. Principality of the descendants of Mamai // Deposited in INION. No. 7380. L., 1981. P. 20-

22.

PRE see: Shabuldo F.M. Decree. op. P. 150.

1172 Tiesenhausen. T.P.S. 188.

Edigei remained loyal to Timur... and became the ruler of the Dzhuchiev ulus, placing him on the golden throne.

the throne of young Shadibek, the brother of the deceased. This boy was not touched by Timur's agents, and

Shadibek outlived his terrible neighbor, who died in 1405. But that’s not all.

When the news of Timur's death and the collapse of his empire reached the banks of the Volga,

the government of Khan Shadibek returned to the traditional political line of the Golden Horde

— a close alliance with the Grand Duchy of Moscow, which has become very strong in recent years

strengthened. Moscow's main enemy Vasily Kirdyapa died in Gorodets in 1403, and in 1173 his

Brother Semyon, “in order to achieve his fatherland, served in the Horde for 8 years, without rest and with much work

endured, not knowing his refuge and not finding rest for his feet, and did not succeed

"nothing." [174 The Suzdal-Nizhny Novgorod principality ceased to exist, and along with it the conquered territory of Moscow was given to the Volga merchants with the inherited Kyiv times by trade routes, markets and forms of exchange of goods.

Moscow's powerful rival Oleg Ryazansky turned his military talent against Lithuania and in 1401 he recaptured Smolensk from Vitovt for his son-in-law Yuri Svyatoslavich, executing

boyars-lithophiles.1175 But already the following year Semyon Olgerdovich defeated the Ryazan troops at Lyubutsk. The shock was strong; Oleg Ivanovich died, fortunately, at home and was buried in the family crypt in 1402. After his death, Ryazan was no longer a rival Moscow.

Vitovt, inspired by success, moved on Moscow, but Shadibek sent Vasily I assistance, and when in 1406 both armies met on the Plava River (near Tula), Vitovt, apparently

remembering Vorskla, he retreated without a fight. 1176 The alliance of the Horde and Moscow once again justified itself.

Meanwhile, Tokhtamysh, who had become a bek, or rather a bagatur, from a sovereign, found

application of his abilities. He, as they say now, returned to the level of his

competence. Having seen with his experienced eye what the battle of knights with ghouls promises

Timur's training, Tokhtamysh led his detachment from the banks of the Vorskla even before the battle and without

losses brought him to his native Trans-Volga region. The Trans-Ural Tatars supported him, which allowed

he had to wait for the death of Timur, whom it was not shameful to fear.

Having learned about the collapse of the Timurov state and the strife between the Timurids, Tokhtamysh

tried to take Sarai, but was driven back by Shadibek to the lower reaches of the Tobol and killed there.

Shadibek showed himself to be a sensible ruler and military leader. Therefore, as soon as

having turned from a youth into a mature man... he "died", and Edigey raised a child in his place,

son of Temir-Kutlug, Pulad, who, in turn, was overthrown in 1410. Further

listing the regicides and strife is pointless. It is clear that the unity of the Horde was

it is lost that the Tatar ethnic group has disintegrated, that it remained faithful to the Timurov tradition

only Edigei, who captured the Black Sea coast and carried out destructive raids

to Russia and Lithuania. When he died in battle with the sons of Tokhtamysh, it can be said that

that the era described has ended and the time has come for the growing country, Russia, to transition from

phases of ascent to the acmatic phase, with new rhythms, tasks and a different balance of forces.

215. Reflections on Tradition

From the time of Genghis Khan to the events described, only one hundred and fifty years passed, but

the balance of power changed diametrically. The nomads lost the ability to win, and

1173 Ekzemplyarsky A.V. Decree. op. P. 426.

1174 PSRL. IU. P. 108; cited from: Komarovich V.L. The Kitezh Legend. P. 67.

175 cm. Ekzemplyarsky A.V. Decree. op. P. 591.

1176 See: Soloviev S.M. History of Russia... Book P.T.TU. P. 369.

the settled ones kept it at the same level as at the beginning of the 13th century. It turns out that the conservative

the system turned out to be more powerful than the evolving one. A paradox? No. This shows that

development proceeded with increasing entropy. Indeed, the victories of the first half of the 13th century

Mongolia won thanks to the “people of long will” who managed to attract

nine-legged white banner! 177 steppe clansmen, baturs and nukhurs, each of whom was

no less brave and resilient than any of Temujin's comrades, but he did not possess

passionarity. The deceased ancient Mongols were benevolent to foreign religions and

philosophical concepts, hospitable and faithful to treaties, and defeated opponents

They were spared for their valor and loyalty, and were offered the opportunity to join their army.

This stereotype of behavior is incomprehensible to the average person: steppe, village, city,

academic. The average person evaluates his neighbors by the number of troubles they cause him

caused. The fewer of them, the better the neighbor. And the philistine is eternal: it is worth dying

passionaries, and he’s right there.

As is known, the Mongolian passionaries exterminated each other in the civil strife of the second

half of the 13th century, and the inhabitants of the "Mongolosphere" multiplied. They knew how to herd cattle, the khans

they obeyed, they squandered the remains of their ancestors’ spoils, and they didn’t need to learn anything,

since their existence was ensured by homeostasis. In the Steppe they even lost military

skills that were valuable to preserve on the outskirts of the "mongolosphere." But there the Mongols

were Turkified, domesticated, and Sinicized. The bright representatives of the marginal

The population was Timur and his ghulams - professional warriors.

Now we can make an empirical generalization. Ethnogenesis is determined by three parameters.

The first is landscape-geographical, or a rigid connection between the ethnic group and the feeding landscape.

Since landscape conditions are unstable, especially in the interior regions of the continent,

then the strength and weakness of nomadic ethnic groups depend on the degree of moisture in the steppe zone of Eurasia.

In the 13th-14th centuries the conditions were optimal. In the 16th century a century-long drought set in;

Consequently, the 15th century was a period of transition and instability.

The second parameter is the energy that created ethnic systems and is inevitably decreasing.

Passionarity dissipates among the surrounding ethnic groups, raising their activity, or

goes nowhere together with the death of its bearers - the heroes. The faster it goes

the entropic process, the sooner the passionaries give way to harmonious individuals,

which are capable of prolonging the existence of an ethnic group for several centuries.

The third parameter is the ethnic dominant formed thanks to the mastered

the legacy of past ethnic groups, whose passion has dried up, but whose culture still enchants

descendants. Thus, the Franks and Lombards respected ancient wisdom, the Russians bowed down

before Byzantine iconography, theology and music; the Tabgach of the Tang Dynasty revered

Confucianism and Taoism, and the Persians and Arabs, even after the collapse of the Caliphate, retained

rhymed history of the ancient Persian kings - "Shahnameh". The creations of man in

Unlike the works of nature, they do not develop, but either exist or are destroyed.

But it is precisely they that are open to direct observation, thanks to which Science

understanding of invisible but intelligible phenomena is available. Moreover, in each of us

there lives a genetic memory, not felt in everyday life, but sometimes flashing in

subconscious. It is not for nothing that the poet said:

...And then I woke up and screamed: “What if

Is this country truly my homeland?

Was it not here that I loved and died,

In this green and sunny country?

And I realized that I was lost forever

In the empty passages of space and time,

1177 The cloth was held up by nine spears, each with a bunchuk (horse tail).

And somewhere native rivers flow,

To which my path is forever forbidden.

N.S. Gumilev

XXXII. Contours

216. The Beginning of a New Time

Epochs, like people, are mortal. Superethnic integrity, coupled with worldview and cultural tradition, arising as a result of a passionate impulse, inevitably loses inertia, and the next passionate push marks the beginning of a new process. However, culture can be passed on by relay, which often obscures natural laws: to contemporaries of the era that marks the gap between old and new ethnogenesis, it seems that nothing special has happened. And historians and literary scholars cannot notice living reality because the object of their studies - creations of human hands that can either be preserved or destroyed, but not to grow up or grow old.

And how can a contemporary notice the long-term process of ethnic modification? This is visible only to a historian whose vision covers centuries, and in them the violent excesses, striking contemporaries, turn out to be only zigzags of ethnogenesis. At the same time, some quiet times are in reality the calm before the storm, preparation for manifestation a new ethnic group that has already passed its incubation period.

Such an era for Russia was the time of the reign of Dmitry Donskoy, Vasily I and Vasily the Dark, when the swollen passionarity turned Ancient Rus' into the Great Russia. This restructuring took relatively little time - 70 years.

Let us imagine a Russian person born in 1412, after the last

Tatar invasion of Rus'. During his childhood, he learns that he lives in Moscow

principality, which is part of the ulus of the Great Horde, the ruler of which is considered

"king". To the west lies the Grand Duchy of Lithuania, hostile and dangerous, and to the north

— the rich Novgorod Republic, where lawlessness reigns; from there on the ushkuis

Evil bandits are coming, and it's best not to fall into their clutches.

But political division does not entail cultural division.

Orthodoxy remains the dominant worldview in Moscow, Novgorod, and

most of Lithuania, despite its state contact with Catholic Poland.

The situation appears to be extremely stable, and changing it is impossible.

And 70 years later, in 1482, there was no longer the Novgorod Veche, nor the Great Horde, nor

independent Lithuania, which turned into the outskirts of the Kingdom of Poland, oppressing

Orthodox subjects. But the Russian kingdom appeared, calling itself the Third

Rome and claiming eternal prosperity. Thus the course of ethnogenesis broke the ethnosocial

systems that seemed eternal.

Thus, the theme we have outlined is exhausted by the 14th century. The description of the 15th century itself.

requires a different method of studying sources and events. Let's leave that to others.

scientists, and we ourselves will limit ourselves to a contour outline of the course of events only in order to

understand what exactly happened and how it happened.

S.M. Soloviev, considering various principles of periodization of Russian history,

notes: “...in history nothing ends suddenly and nothing begins suddenly; new

begins at the time when the old continues.”1178 This wise generalization applies to

1178 Soloviev S.M. History of Russia. Book P. T. TU. P. 635.

ethnic history to an even greater extent than to social history. Let us recall how in

In the Roman Empire, Christian communities were a newborn ethnic group with its own structure.

and an original stereotype of behavior - they pushed the carriers of the old to the outskirts of the habitat

traditions, and the victors inherited the proud name - Romans, and the vanquished became

call them rarapi, i.e. country bumpkins. Nowadays we are forced to invent ethnonyms for ourselves.

a new ethnic group, so as not to get confused; that is why we call the descendants of different tribes Christians

Byzantines.

In the 15th century, the ancient Russian ethnic tradition came to an end, and in its place three new ones arose.

ethnic groups: Great Russians, Belarusians and Ukrainians, who called themselves before the 18th century

Russians. Ukrainians are a conditional ethnonym, like the Byzantines.

The border of peaceful peace of Mongolia in the 16th-18th centuries.

But since in this complex process, besides the ancient Russians,

Lithuanians, Tatars, Ugrians and Eastern Finns, then pay attention to the beginning of the 15th century.

it is appropriate, especially since S.M. Solovyov himself was at the border of Ancient Rus and Muscovite

powers - the future Russia - considers the year 1462.1179 In this case, the social, cultural

and ethnic periodization coincide. 1180

217. Horde Outline

The wounds inflicted by Timur on the Dzhuchiev ulus could not be healed. The descendants of the "people

"long will" died defending the Great Steppe from the ghulams of the Samarkand ruler. Although

Timur failed to break the Horde, but he left a “thorn” in its body – Murza Edigei,

who became the "ruler of the court", i.e. the head of the government. Edigei was originally

Mangut, but his support was the Nogais, a Turkic tribe that roamed between the lower reaches

Volga and Yaik. 1181 In pre-Mongol times, this territory was inhabited by the Guzes, and it is possible that

the Nogais were at least partially their descendants. This hypothesis explains the hostility

Nogais to the Volga and Crimean Tatars, descendants of the Kipchaks, with whom they had

constant wars - steppe vendetta. And if so, then it is clear that they recognized their

the leader of Timur's comrade-in-arms, the wise and brave Edigei, who easily raised the khans to power

the throne of Sarai and just as easily removed them. In fact, even during Edigei's lifetime, the Nogais

fell out of the integrity of the Great Horde, as it began to be called in the 15th century, but in 1438 Sarai

was still a large city and a major trading center. 1 182

Nevertheless, the collapse of the Great Horde continued. Pretenders to the throne were killed

each other, relying sometimes on the Lithuanian Gediminids, sometimes on the Samarkand Timurids, and

ethnic groups continued to separate. In 1428, Tyumen was liberated, where Khan Abulkhair and his

The ulus adopted the name "Uzbeks". Around 1438, Crimea and

Kazan. All these newly formed khanates were enemies of the Great Horde. For the longest time

Moscow supported the alliance with the Horde, although it evaded regular payment of tribute.

The money that continued to be collected from the peasants, allegedly for the Tatars, remained in the treasury

1179 See ibid. P. 658-659.

1180 The brevity and generality of the presentation of the course of events are partly compensated for by the synchronistic table

1402-1461

181 In the 15th-16th centuries, the Nogais also lived in the Black Sea region (see: Shennikov A.A. Residential buildings of the Nogais

Northern Black Sea region // Slavic-Russian ethnography. L., 1973. P. 46).

1182 See: Shennikov A.A. Chervlenyi Yar. L., 1987. P. 44.

Moscow prince. Because of the strife in the Horde, it was possible not to pay.1183 Therefore, it is understandable,

that the Russian princes fought not against the khan, but against the rebels who often raided

to the border regions. Even Vasily II himself was defeated and captured in 1445 by a

Hordes of Ulugh Muhammad, who shortly before this sought refuge in Rus'.

And the tragic death of Sarai in 1480 was the work of not so much the Russians, but

Nogais and Crimeans. The disintegration of the ethnosocial system of the Dzhuchiev ulus was a direct

a consequence of the decrease in the level of passionarity due to strife and wars. But this was reduced

level slowly, and until the end of the 16th century there remained islands of high passionarity,

gradually eroded by selection, i.e. by the movement of passionaries to the outskirts of Moscow.

And yet the Dzhuchi ulus held out longer than others. The Eastern Mongols became

a victim of their western neighbors, the Oirats, already by 1434, when the Great Horde on the Volga was still

held on.

Oirats is the name of the union of four tribes: Dorbets, Khoyts, Torgouts and Khoshouts,

whose ancestors were exiled to Western Mongolia by Genghis Khan, and there mixed with

Turkic ethnic group - the Oirats.1184 and took their ethnic name, thanks to which in their

There are many Turkisms in the language! 185 During the civil war of 1259-1301, Western

The Mongols fought on the side of Khaidu against Kublai Khan. This led to their alienation from

Eastern Mongols, who began to be supported by the Ming Empire. In 1449, the Oirats completely

defeated the Chinese army, but limited themselves to plunder and were forced to retreat to

north, where they killed the Mongol Khan in 1451. However, when the Oirat commander

Esen tried to declare himself khan, the princes rebelled against the attempt at usurpation and killed

Esenya in 1454. The Oirat state became a steppe republic, having abandoned

conquest of Eastern Mongolia, where power returned to the Chinggisid khans.

At the same time, the Oirats made a grand raid to the west. Between 1452 and 1455.

their army passed through Moghulistan, the northern outskirts of the Jagatai Khanate, and invaded

The Kipchak steppe, turning to the south, passed through the Syr Darya valley to Tashkent and returned

home with rich booty.1186 After this defeat, the White Horde disappeared from the map of Asia,

where the tribal unions of the Kazakhs (juzes) were formed. Like the Oirats, the Kazakhs

began to stand out from the hordes!187 somewhat earlier, in 1425-1428, and already then they replaced

the Khan's power by the councils of princes. The Oirats called their rulers by a Chinese word

"taizhi" (prince), and the Kazakhs - the Arabic word "sultan". In both cases, there was

restoration of pre-Chingis social forms while preserving the ethnic norms inherent

nomads. The decrease in passionary tension was reflected in public life

Oirats and Kazakhs and returned them to the idyll lost in the 13th century during the construction of the world

empire created by an excess of passionarity. Now there was only enough strength for

civil strife and raids, but not external conquests, no matter how tempting they may be.

Now let's compare two frames of reference: social and ethnic. From the position social history, the changes that took place in the Great Steppe should be viewed as regression, since the traditions of the tribal system triumphed. Benefits for nomads this was of little use because intertribal wars were accompanied by constant theft

1183 See: Soloviev S.M. History of Russia... Book P.T. GU. P. 493.

1184 See: Grumm-Grzhimailo G.E. When did the disintegration of the Mongols into the eastern and

Western?

1185 See: Vladimirtsov B.Ya. Turkish elements in the Mongolian language.

1186 cm: Grumm-Grzhimailo G.E. Op. cit. P. 177.

187 On the terms “horde” and “tribe” see: Gumilev L.N. Ancient Turks. P. 177.

cattle and, consequently, disruption of the economy of both the vanquished and the victors, whose

the youth were not engaged in creative work, but in senseless bloodshed.

In socio-economic terms, the nomadic world has taken a step back.

But, considering ethnogenic processes, 1188 we see that the dissipation of energy is

a natural exit from the overheating of the acmatic phase. The number of passionaries is sharply reduced,

as well as sub-passionaries, from whom healthy groups strive to get rid.

The percentage of harmonious individuals, for whom conservatism is most desirable, increases.

They are ready to courageously defend this order and even tolerate it in their midst.

passionaries that do not interfere with their usual way of life.

The Oirats, Kazakhs, Nogais and Black Sea peoples reached this state in the 15th century.

Tatars, with the exception of the Crimeans, who linked their fate with the Ottoman Empire, and

Uzbeks, who defeated the enemies of the nomadic world, the Timurids, in 1507.

218. Outline of ancient Rus'

Even in the 13th century, the “bright, bright and beautifully decorated Russian land” enchanted

contemporaries, but already in the 14th century only fragments remained of it, quickly captured

Lithuania. Lithuania's meteoric rise ended... with its annexation by Poland, thanks to

why Lithuania was introduced into the Western European superethnos. But the majority of the population

The Grand Duchy of Lithuania consisted of Russian people who preserved Orthodoxy as

symbol of ethnic self-affirmation. The high culture of Ancient Rus', which survived

ancient Russian passionarity attracted many Lithuanian heroes, and it seemed that

Lithuanians and Russians will merge into one nation, but the influence of Poland was no less

effective. That part of the Lithuanians who in the 13th century kept the faith of their ancestors was

converted to Catholicism by Jagiello Olgerdovich, but the other part, having linked its fate with

Russians, supported Vitovt Keistutovich, Jagiello's cousin.

The struggle of Gediminas' grandsons for the throne of Lithuania is a chain of murders, betrayals, and treason

principles and sympathies; but the story on a personal level deserves a separate

narratives. In general, the course of ethnic history looks like this. The Russians wanted to see

on the throne of his country an Orthodox prince, even a Lithuanian. The Poles were ready to equalize

the rights of the Lithuanians with their gentry, but insisted on Catholicism as the state religion

religions, which provided Poland with contacts with the West. The Teutonic Order was an obstacle to them.

and the Tatar Horde, and they viewed the Russians as an object of conquest.

An ambitious and unprincipled prince played on this ethnic contradiction.

Vitovt. In order to obtain German assistance, he ceded his native Samogitia to the Order in 1398 and

declared himself king of Lithuania and Rus', hoping to take over all Russian lands. But already in

In 1399 he was defeated by the Tatars and forced to return to the Polish-Lithuanian Union.

Continuing the offensive to the east proved difficult. True, in 1402 the Lithuanians

defeated the Ryazanians at Lyubutsk, took Vyazma and in 1404 pacified Smolensk, but Moscow

The Tatars of Shadibek came to the rescue, forcing the Lithuanians to retreat without a fight in 1406.1189 In addition

Moreover, Orthodox Lithuanians went over to Moscow in droves; among the defectors were

even Olgerd's son, Svidrigailo, turned up, although he returned home in 1409, preferring

Lithuanian prison at the mercy of the Moscow prince. We mentioned him for a reason - he still

1188 Ethnogenesis is a process that goes along with time: from a passionate impulse to homeostasis during dispersion

energy charge. Therefore, moving “forward” does not mean constant improvement and therefore does not

can be called progressive. After all, at the organismic level, the consistent development of the system leads

to old age and disintegration into elements for the next renewal. At the ethnic level, the pattern is the same.

1189 The bitterness against the Great Russians in Lithuania was so strong that when Vitovt broke with Vasily

Dmitrievich killed all Muscovites visiting the Lithuanian lands (see: Soloviev S.M. History

Russia... Book P. T. TU. P. 599).

will show.

Vitovt's successes were also stopped by the war with the Order. Only in 1410 did the Polish

The Lithuanian-Russian-Tatar army defeated the German knights at Grunwald. After that

The order never recovered, as the influx of volunteers from the West ceased. The Germans fought

the Czechs, the English - with the French; extra soldiers with such self-extinguishing

There is no passion left in any kingdom in Europe.

So, Moscow turned out to be impregnable. Novgorod fought off the Swedes without Lithuanian

assistance, and concluded an “eternal peace” with the order in 1420. Edigei burned the outskirts of Kyiv in

1416, and Vitovt had only to return to the restoration of the union with the Polish crown,

which was against his wishes and very unpopular in Lithuania. And Vitovt's rival, Vasily I,

In the agreement with the order in 1417 he was called “Russian Emperor”, i.e. sovereign ruler.

The Tatar “yoke” was forgotten both in Moscow and Riga.

However, Vitovt was stubborn. He obtained from Sigismund, the King of Hungary and Emperor

Germany, recognition of the independence of Lithuania, but the following year (1430) he died, and

The throne of Lithuania went to Svidrigailo, the leader of the Orthodox Lithuanians and Russians.

And then, it seemed, the hour of the revival of Ancient Rus' had come. All this

favored. The Poles, having taken Podolia from Lithuania, caused a civil war between

Catholics and Orthodox, in which they were left without allies, since the Czech Hussites

devastated Catholic Germany, and the Polish protégé in Lithuania, Prince Sigismund,

earned the hatred of the nobles by executing them and was finally killed by the conspirators - the princes

Czartoryski, who were Russian by origin. If Moscow had provided assistance to the West,

Rus, then the reunification of the Slavs would have occurred already in 1436, but in the Principality of Moscow

There was an equally fierce internal war going on, and the hands of Svidrigaila's friends were tied.

Svidrigailo himself did not show any military or state abilities and suffered

defeat in 1435 on the Svente River (a tributary of the Viliya) and renounced the throne of Lithuania, retaining both

Principality of Eastern Podolia, where he died in 1452.

Historians pay little attention to Vasily I, but in vain. This prince managed to repel the onslaught

Vitovt and the raid of Edigei, to annex the Principality of Suzdal and, most importantly, to give

his people twenty years of peace, during which the fragmented Ancient Rus'

turned into Russia, which many contemporaries did not notice.

However, from afar, economic growth, demographic growth, and development are visible

art and, what is important for us, increasing the level of passionarity. In the state

Two ideological dominants emerged in Moscow, one of which was represented by the “grandchildren”

fighters of the Kulikov field”, and the second - “zealots of antiquity”.

It is curious that the supporters of both directions did not look for leaders on the side, but

they were chosen from the descendants of Dmitry Donskoy. The first direction supported the young

Prince Vasily II, and the second - his uncle, Yuri Dmitrievich, and Yuri's children - Vasily

Kosoy and Dmitry Shemyaka. All these princes did not shine with talent, and it should be concluded that

they listened to their subordinates, but did not lead them. So, we are faced with a moment

ethnic history - the formation of rival sub-ethnoses, with different stereotypes and

structures. These subethnoses were even grouped in different territories: supporters

Vasily P is in the Moscow region, his opponents are on the outskirts of his range - in Galich and Vyatka.

Svidrigailo, to his misfortune, became friends with the leaders of the opposition to the Grand Duke, who,

naturally, he did not give him help at the decisive moment of the struggle, but, on the contrary, concluded

peace treaty with Casimir of Lithuania.1190

An open war with varying success dragged on in the Moscow principality for 20 years -

1432 to 1452. The description of its vicissitudes lies beyond the scope of our topic. Let us only note that

it was waged more fiercely than the previous feuds. Now the captured princes

began to blind, and Shemyaka, who fled to Novgorod, was poisoned by a traitor cook. However,

1190 See ibid. P. 428-429.

there was a reason. Having taken Ustyug in 1450, Shemyaka drowned the townspeople he didn't like in Sukhona

after the assault, in the heat of the moment, but deliberately, methodically.

Shemyaka lost because the people and the army preferred the new order, i.e. the new

a stereotype of behavior, old, traditional, but already distorted by the advent

the decrepitude of the system. The renewed ethnos was disgusted by the "Shemyakin Court".

The agony of Ancient Rus ended in the same year 1453 as the agony of Byzantium. The difference

was only in the fact that Constantinople was taken by the Slavs and Paphlagonians, who accepted in return

Orthodoxy Islam and changed the name "Romans" to "Turks". It would seem that this is simple

change of labels, but no! The stereotype of behavior and worldview have changed, and the betrayal itself

never passes without leaving a trace. A similar collision arose in Lithuanian Rus.

The Catholics were no kinder than the Turks. And only the Grand Duchy of Moscow managed to preserve

from a beloved, native culture, that which can be preserved during the change of the ethnogenesis cycle,

natural phenomenon of the same order as an earthquake, flood or tsunami. How can he

did it work?

219. Between East and West

In the middle of the 15th century, three new, young ethnic groups emerged in place of the ancient Russian ethnic group.

unlike their decrepit ancestor.1191 The very fact of dissimilarity is not surprising. So

It happened always and everywhere when superethnoses changed. Let's limit ourselves to one clear example.

Byzantium considered itself the "second Rome", 1192 but in fact it was the "anti-Rome". Charlemagne in

800 AD called his Frankish kingdom the "Holy Roman Empire", but he

had to add the epithet: "of the German nation" to avoid terminological

confusion. Gaul, Burgundy, Aquitaine, Provence became the kingdom of France, and

the inhabitants of these countries became French. Such changes required a passionate

the impetus by which neighboring ethnic groups mixed and formed a new one has not yet been

existed. The culture of the newborn ethnic group was inherited not from one ancestor, the name

which he accepted, but from all ethnic substrates integrated into the new

ethnic system.

It was the same in our homeland. The Great Russians, Belarusians and Ukrainians in relation to

to the ancient Russians - this is the same as the Italians in relation to the Romans, with the only difference being that

that the latter acquired a new cultural dominant - Catholicism, and the descendants of the Russians

preserved the ancient Orthodoxy, which determined the direction of their ethnogenesis, and thus

historical destiny. As usually happens, there was a “fatal moment”

which took place in 1439 and aggravated the disintegration of Eastern and Western Europe

Eurasia.

For young ethnic groups, the greatest danger comes from adults, i.e. predators,

neighboring superethnoses. Their predatory nature is determined by the level of passionary tension,

forcing people to overcome deserts and wilderness, seas and oceans, which they do if

peace comes to the home, which is established by “sane” individuals with an average

passionarity. Such an era began in Western Europe in the 1530s.

In 1434, the Czech Utraquists (Orthodox) defeated the Czech Taborites at Lipany

(extremists), after which the wars that devastated both the Czech Republic and Germany ended.

1436 Constable Richemont of France took Paris, which marked a turning point in the Hundred Years' War.

war. Although it dragged on sluggishly until 1453, when the French took Bordeaux, the extra soldiers

ended up in France as well. Catholic Europe stopped annihilating itself within itself and

1191 See History of the USSR from Ancient Times to the Present Day. T. P. P. 102-104.

1192 The western half of the empire also changed its name. With the adoption of Christianity it became

be called Hesperia.

turned again to the East.

Once again, as in 1095, the papacy led a crusade to repel the Turks.

and the conversion of schismatics. In 1438-1439 the Ecumenical Council began its work,

opened in Ferrara and then moved to Florence. It hosted two

solutions: the union of the Eastern and Western churches and a campaign against the Turks. Both ended

trouble.

Emperor John the Third, seeing the hopelessness of defending himself against the Turks without help from the West,

forced the Greek clergy to accept the union with Rome, but the people and ordinary priests rejected it

compromise with Latinism. The Latinophile bishops were forced to leave for Rome. And

The crusade ended in defeat at Varna in 1444. Nevertheless, the union was officially

was not cancelled, which finally lowered the authority of the Palaeologus in the eyes of everyone

Orthodox states, as well as their own people.

However, the decisions of the Council of Florence were to the liking of the Polish-Lithuanian Commonwealth.

the Jagiellonian government, which began to impose the union among its Orthodox

subjects in Galicia and Belarus. In Moscow they understood perfectly well that the conquest of the soul

people precedes the conquest of the country. Therefore, Metropolitan Isidore, who mentioned the Pope in

liturgy, was arrested here and put in prison. But since Vasily P did not know what was happening to him

to do, then he ordered to organize his escape and crossing the Lithuanian border. Thus

a clear boundary was created between humanistic Western Europe and the guardian

Orthodoxy - Russia. Russia was weaker, since Lithuania had a deep

rear; if it were not for the victory of the Turks at Varna, then perhaps in a duel with Lithuania Moscow could

could not resist, but she used the respite skillfully: Moscow was saved by the collapse of the Great Horde.

For two centuries the Tatars came to Rus' as agents of a foreign and distant power. They defended

Rus' from Lithuania, as shepherds protect their flocks from wolves so that they can milk and shear them.

But when passionarity in the Horde fell below the level of homeostasis and armed to the teeth

subpassionaries were cutting each other down, many Tatars rushed to Rus' to serve

to the Grand Duke for a modest salary. Such a mass recruitment to the Moscow service

meant the irreversible end of the Horde, whose system was losing its charge of passionarity, and Moscow

was transformed from a principality into a kingdom. Many contemporaries condemned Vasily II for this, but

after all, Peter I did the same, accepting Germans and Dutch into his service as good people

specialists. After all, in the 15th century, the Tatars were also the best equestrian specialists in the world.

construction and maneuver warfare.

However, there was no complete analogy between Peter I and Vasily II, either in their personal qualities or

by phases of ethnogenesis. In the 15th century, Russia was on the rise, its passionarity was growing. This gave

Russians that plasticity that allowed them to include the newcomers into their ethnic group

guests, both those who accepted the state worldview - Orthodoxy, and those who remained

Muslims - Kasimov Tatars. Vasily P received a new contingent of servicemen

people, and highly qualified ones at that. The ethnosocial system has become more complex.

The combat capability of the Moscow army increased so much that it surprised even the Muscovites.

Thus, in 1456, during another conflict between Moscow and Novgorod, Moscow warriors

plundered Staraya Russa and took the spoils home, leaving a barrier of 200 horsemen. Here

the Novgorod army appeared - 5 thousand people... and was immediately routed. 1193

Novgorod capitulated.

Although these swordsmen and mounted riflemen were strangers to the Russian people, they got married.

on Russian women, and their children and grandchildren became Russians. And under Peter the Great, Catherine II

the Germans who came to serve the emperor, and not Russia, retained their way of life, their worldview,

tastes and morals. They lived in isolated colonies, socializing with each other outside of work

and they entered not into the Russian ethnos, but into the Russian superethnos, forming within it the Xenias -

foreign inclusions. The presence of xenia does not harm the host ethnic group, but only until

1193 See: Soloviev S.M. Decree. op. pp. 414-415.

until they begin to lose their identity. Then they turn into chimeras and

stimulate the coming breakdown.

Along with the Tatars, the Finno-Ugric tribes, relict ones, entered the Great Russian ethnos.

ethnic groups of the northern part of the Russian Plain. Some of them, having adopted Orthodoxy, merged with

Slavic so much so that they forgot their former self-names. Such are the Merya, Muroma, Golyad

and Zavolotskaya Chud. Others retained the names of their ancestors: Chuvashes, Cheremis (Mari), Votyaks

(Udmurts), Mordovians, Izhoras, Vepsians, etc., but this did not interfere with their contacts with the Russians.

Since they lived in their familiar landscapes, i.e. “homes,” their communication with

Great Russians should be called a symbiosis, which also complicates the ethnic system and

thus strengthening it.

So, Moscow managed to lead Russia, renewed by a passionate push, and

to lead her out of the state of a vassal of the Horde onto the broad path of self-affirmation, which is very

contributed to the broad tolerance towards the natives and a firm position of rejection

foreign influences. We can say that in Russia there has been a revival... no, not

The Byzantine Empire, or rather the dream of the kingdom of Prester John, which they could not

carried out by the Central Asian Nestorians. The Russian people themselves have long forgotten about this

legend and the events that gave rise to it, but natural processes occur independently of

whether observers and participants are aware of them. Most often, this is too difficult for them, because

"big things are seen from a distance", but Science exists for this purpose, to correct

errors of direct perception through a critical attitude to information from sources and

broad comparisons, where the zigzags of history compensate each other in the course of time.

And now it is easy to draw a conclusion. Ancient Rus' was destroyed by destabilization, which appeared

a consequence of the decrease in the passionate tension of the ethnic system, or, more simply,

an increase in the number of subpassionaries - egoists who are incapable of self-sacrifice for the sake of

selfless patriotism. Only the Grand Duchy of Moscow survived, a whole century

which attracted passionaries thanks to the principles of Metropolitan Alexei and Sergius

Radonezhsky. Their associates and students bequeathed to their descendants a promising

behavioral stereotype and a stable internal structure. Thus, from 1380 to 1452

The Moscow Principality became Russia, and the former Rus became the outskirts of Lithuania, which

Poland was in charge.

220. Contours of Ukraine

The victory in the civil war was not won by Vasily II, but by his people,

categorically rejected the tradition of appanage Rus', or rather, its decrepitude and the onset

powerlessness. Shemyaka was defeated by his "defenseless, blind captive", 1 194

in which all the appanages in the Moscow principality disappeared. The princes gave way to servicemen

people. Dmitry Shemyaka's son went to Lithuania and received Rylsk and

Novgorod-Seversky, 1195 where his few supporters flocked. Very close,

on the right bank of the Dnieper, in Eastern Podolia, supporters of Svidrigaila settled,

friend Shemyaka. Both were brave and steadfast people, and such people, when losing,

usually do not give up, but go to the outskirts of the area; this is how the name "Ukraine" arose, although

Its inhabitants called themselves Russians.

There is a huge controversy regarding the origin of the ethnic group that took the name “Ukrainians”

literature in which it is easy to distinguish two opposing points of view.1196 Polish

1194 See ibid. P. 409.

1195 See ibid. P. 429.

1196 cm: Golobutsky V.A. Op. cit. Pp. 3-9.

Historians of the 16th century (G.F. Miller and others) unanimously consider the Ukrainian Cossacks to be serfs or

runaway peasants. Ukrainian historians of the 18th century G. Grabianka, P.I. Simonovsky and

The anonymous author of the "History of the Rus" considers the Ukrainian Cossacks to be a military organization,

similar to the knightly orders (in which there were no social differences), intended

for war with Muslims! 197

It seems that the formulation of the problem itself is incorrect. The peasants could not find

security on the steppe border, where it is so easy for the Nogais and Crimeans to get caught.

They needed protection and training in the art of war as much as they needed air and water; they could be trained

only the princes and their warriors. On the other hand, the Shemyatichi and Olgerdovichi needed

replenishment of the army; therefore, they had to willingly accept those peasants,

who preferred eternal war on the border to a quiet life near Vitebsk and

Polotsk. In other words, passionaries, burdened by the steppe border, were gathering

the harsh rules of Moscow and the lack of rights in Poland.

In order to adapt to new conditions and start families that

arose from marriages with local women of Polovtsian origin and Orthodox

confession, it took them about a hundred years.

During this time, the princes of the Rurik house (Prince Dmitry Vishnevetsky), Polish magnates

(Predslav Lanckoronsky) and simple peasants capable of learning military affairs,

equally turned into “Cossacks”, in 1198 whose capital became the Zaporizhian Sich.

The latter, according to the terminology we have adopted, should be considered a consortium, from which

a Little Russian sub-ethnos grew up, which 200 years later turned into the Ukrainian ethnic group,

liberated from the rule of Catholic Poland in the 17th century, and conquered in the 18th century

leading place in the Russian Empire. It should not be forgotten that among the Ukrainians there were

many "red Polovtsian maidens" and their descendants were incorporated. But further

The history of Ukraine goes beyond the chronological framework of our narrative.

And now we can draw a conclusion, having previously recalled that in the 13th century the Volga-Oka

the area between the rivers was also called Ukraine Zalesskaya. The living forces and traditions were preserved in

outskirts of the area of the ancient Russian ethnic group, and in the center they dried up. New ethnic groups arose on

junctions of ancient ethnic groups through contacts and transfer of increased passionarity. Of course,

There was no less of an increase in it in the middle of the range, on the Middle Dnieper, but the pressure there

the neighboring super-ethnos - Western Europe (through Poland) - turned out to be so strong that

"squeezed out" passionate Russians to Moscow and Zaporozhye.

Both centers of growth aimed to preserve culture and stereotypes.

behavior, i.e. customs of Ancient Rus'. The first was successful, because masterpieces are not subject to

time. The second was unfeasible because historical time is irreversible and

unique. The patterns of ethnogenesis as a natural process are confirmed by history

contact between Ancient Rus' and the Great Steppe, which was what needed to be proven.

As for Russia's contact with Western Europe, anyone who wants to can

to make sure that the laws of nature remain unchanged here too. The task of Science is only to

to warn fellow citizens in a timely manner about possible developments, and

the job of Politics is to find the best way out of the possible but not obligatory, i.e. not

predetermined, collisions. That is why fundamental science and practice are mutually necessary

to each other.

Chronosophy

1197 See: Simonovsky L. Brief description of the Cossack Little Russian people. Moscow, 1841. P. 4.

1198 © For three semantic variations of the term “Cossack”, see: Shennikov A.A. Chervlenyi Yar. P. 98 et seq.

An attempt to describe historical time

Synchronicity

Modern chronological tables are often not provided to the researcher

even those opportunities that medieval chronicles (annals) provided. In essence, they

are compiled to facilitate the memorization of dates chosen arbitrarily by the compiler.

at best they are made with reference to geographical regions, but even here it is not

the time scale is observed. Next to the pages filled to capacity lie

huge gaps; this shows that the proportionality of the epochs is ignored, and the study of time

replaced by an emotional selection of events through their incomplete listing.

In addition, the fact of changing the boundaries of historical and geographical areas is not taken into account.

regions in time. But to take into account the features of place and time as two parameters

when compiling tables it is advisable.

The proposed table is constructed according to the principle of ethno-landscape division. Therefore

The "West" as an ethno-landscape region includes the territory of the former Western Roman Empire.

empire, Byzantium and the surrounding Christian countries. The "East" lies within the borders

the then Muslim superethnos. Eastern Europe at that time constituted

a separate ethno-landscape region and is considered separately.

The first notebook covers mainly the pre-Christian period of Russian history (808-

979) and contains a lot of dubious information, which unfortunately has become commonplace, and

also the information is correct, but undated.

Therefore, the characteristics given for Eastern Europe at least up to

912, are not strictly tied to specific years. These characteristics

are only a general description of events that took place in a certain period.

Notebook two concerns mainly the history of the Kievan state and its borderlands.

conflicts (979-1113). The third and fourth notebooks also focus on the chronology

a new process of ethnogenesis that began in Southern Siberia and the Far East in the 12th century.

(1114-1269). The fifth notebook concentrates information on the period of disintegration of the Ancient

Rus and the creation of the Moscow principality - the core of the future Russia (1269-1401). And,

Finally, the sixth notebook contains a description of the period of the creation of Russia as a new

superethnos in Eastern Europe.

The first notebook

Second notebook

Third notebook

The fourth notebook

The fifth notebook

The sixth notebook

Diachrony

Time is an amazing phenomenon. Its essence is incomprehensible to us, but we can navigate it

We can do it because it can be measured. Linear time is well known,

calculated astronomically - by years and centuries, but this reference system is not applicable

everywhere - microorganisms and even insects would not be able to use it. For them it would be

It is convenient to count by generations, since their life is short and, having given life to offspring, they do not

need to continue to exist. The biological countdown is somewhat more complex.

higher warm-blooded animals and reptiles. It is difficult to distinguish the change of generations in them, since

the phenomenon of old age is observed. Often the young die earlier than their parents and even grandparents.

In addition, many species of animals live collectively, so the countdown should not start from

organismic, but at the population level. 199 Such are people and the ethnic groups they form.

The birth of an ethnic group occurs in a negentropic moment, even if it is prolonged,

when against the background of several populations due to the emergence of excess biochemical energy

a new system arises, disappearing after 1200-1500 years with non-decreasing entropy.

At the same time, the ethnic group goes through a series of phases, being not in biological, but in historical time,

determined by the nature of events and their cause-and-effect relationships, as well as

social imperative in relation to individuals who make up an ethnic group.1200

Since the outbreaks of ethnogenesis, or passionary impulses, are local and occur at different times,

then it is advisable to compare them not synchronously, superimposing them on a linear time scale, but

by phases or ages, [201 i.e. beginning with beginning, middle with middle, end with end.

In this way it is easy to identify the natural pattern of ethnogenesis, the limit of which

is the simplification of the ethnic system to the point of its disintegration into individual persons, i.e. a reduction

1199 cm: Gumilyov L.N. Ethnicity and category of time.

1200 cm: Gumilev L.N. Internal regularity of ethnogenesis (landscape and ethnos. XIX century) // Vestn. LSU. 1973.

No. 6. P. 94-103.

1201 cm: Gumilyov L.N. Ethnogenesis and biosphere of the Earth. L., 1989.

level by one order of magnitude, from population to organismic. Therefore,

Historical time is discrete, which distinguishes it from astronomical and biological time.

Moreover, it can be violated, or rather, interrupted by active interethnic relations.

contact, where ethnic groups are in different phases. Let's call this option a shift.

And yet, evolution as a vector of a group of processes plays a significant role in the life of the whole

planets, with the obligatory proviso that there are two directions of development

systemic integrity. The system can either strive for complication or

simplification, in the latter case it can be called an anti-system. And what is remarkable is that the choice

direction lies in the zone of freedom, and therefore depends on the decision of people, i.e. elements

systems.

First position: the material world is terrible, since all living things are destined for death.

The second position: the world is beautiful and death is beautiful, accompanying life, because it

frees from cosmic evil, injustice, suffering that is worse than death.

Both positions are consistent, you can choose any one you wish. [202

Two poets of the 20th century explained this controversy. An optimistic formulation was given by N.

Gumilev in the poem “The Beginning”, blessing life with its changes.

Since the creation of life a hundredfold

Dying, the dust changed -

This stone once roared,

This ivy was floating in the clouds.

Killing and resurrecting,

To swell with the universal soul -

This is the holy will of the earth,

Incomprehensible to herself.

The opposite concept was proposed by N. Zabolotsky in the poem “Lodeynikov”:

Lodeynikov bent over the sheets,

And at that moment he appeared to him

A huge worm with iron teeth

Grabbing a leaf and diving into the darkness.

So here it is, the harmony of nature,

So here they are, the night voices!

So this is what the waters are making noise about in the darkness,

What do the forests whisper about, sighing!

Lodeynikov listened.

Above the garden

There was a vague rustling of a thousand deaths.

Nature turned into hell,

She did her business without fuss.

The beetle ate the grass, the bird pecked the beetle,

The ferret drank the brain from the bird's head,

And faces distorted with fear

Night creatures were seen from the grass.

Nature, the eternal press,

Connected death and existence

In one ball, but the thought was powerless

1202 Ibid. P. 449.

To unite her two sacraments.

The transformation of any living system into a rigid one means its death and further

simplification to the level of atoms. The limit of this development is a vacuum. And, conversely, the complication

biosphere system leads to an increase in diversity: from one ethnic group branches off

two or three new ones. Both are either the end of the old or the beginning of a new ethnic group.

Therefore, all ethnic groups have their beginning and end. The exception is rigid systems,

having lost the ability to develop and having fallen out of the biosphere.

For the period we have described - the 8th-14th centuries - it is necessary and sufficient to divide

ethnogenesis into five phases: rise, overheating, breakdown, inertia and obscuration, after which

homeostasis sets in, which is no longer a phase of development, but a state in the natural environment. Ethnicity in

homeostasis - a relic or a persister; sometimes, but not necessarily, it is an isolate.

So, the purpose of a regular chronological table is to remind, while the purpose of a synchronistic table is to

memorization. The purpose of the diachronic scheme is to understand ethnic history as a series

autonomous biospheric processes, i.e. a step from the humanities to natural science.

Explanatory dictionary of concepts and terms

In 1976, the author of this book wrote: “Unfortunately, we cannot immediately offer

precise definitions, which, generally speaking, greatly facilitate the study, but we,

at least we have the opportunity to make initial generalizations.”1203 And this was quite

naturally: after all, to give a definition means to reduce a phenomenon to something simpler and more obvious

forms that reflect the patterns of its development.

However, in the mid-seventies, the patterns of ethnogenesis were yet to be defined.

describe and understand. The first three chapters were devoted to such empirical generalization.

release of our work.1204 And only now, almost ten years later, we can give

definitions of the basic terms and concepts of ethnology.

The need for such definitions is obvious. First, it is necessary to determine

the basic concepts of ethnology for the purpose of its further development. Secondly, the definitions

are necessary to avoid possible future misunderstandings with opponents

interpretation of the basic concepts of ethnology. And finally, thirdly, ethnology has recently

has been developing for decades and already requires clarification in the conceptual apparatus, reflecting this

development. In this sense, the definitions given below, of course, do not claim to be

finality.

hoh

Proximity aberration is the exaggeration of the grandeur of recent events by comparison.

with earlier ones.

Range aberration is the blurriness of distant phenomena, which creates a false

the impression of their insignificance.

State aberration is the observer's perception of the dynamics of a long-term process

as a set of static states due to the slowness of the perception process

human.

Adaptation in ethnogenesis is the adaptation of an ethnic group to the landscape, which occurs through

development of altered behavioral stereotypes.

1203 Gumilyov L.N. Ethnogenesis and biosphere of the Earth. Vol. I. VINITI, 1979. P. 4.

1204 cm: Gumilyov L.N. Ethnogenesis and biosphere of the Earth. Vol. 3. VINITI, 1979.

Actualism is a sense of time in which the present is perceived as

the only objective reality.

Annihilation is a decay at the subatomic level with irreversible loss of light

energy escaping into the intergalactic vacuum.

Anti-system is a systemic integrity of people with a negative worldview.

Attractiveness is the attraction to abstract values of truth, beauty and

justice.

The abyss is a void or vacuum that is not part of the material world.

The biosphere is the Earth's shell, consisting of living matter and its products.

activities that have anti-entropic properties.

Biochemical energy - see Biochemical energy of living matter.

Bipolarity - the possibility of systems developing in two directions - leads to complexity and to simplification with a limit in a vacuum.

Vacuum - see Abyss.

Vacuum zero oscillations - instantaneous process of emergence and destruction virtual particles in a vacuum (emptiness).

Variant of ethnic contact - differences in the ways of interaction between ethnic groups systems.

Will is the ability to perform actions in accordance with a freely made choice.

Historical time is the process of managing energy potentials between elements of the ethnosphere, disturbed by passionate impulses.

Harmonious individuals (harmonics) are individuals whose passionary impulse is equal to by the magnitude of the impulse of the instinct of self-preservation.

Genetic "drift" is a phenomenon of dispersion of a passionary trait beyond the boundaries populations through random connections.

Geobiocenosis, or biocenosis, is a natural complex of forms, historically, ecologically and physiologically linked into a single whole by the commonality of conditions of existence.

Geochorus is a section of the earth's surface that is homogeneous in its ecological conditions.
features and differing in these features from adjacent areas.

Acts are actions that are the result of free choice (conscious activities) of a person (as opposed to phenomena).

Diachronic scale is a system of counting time from the starting moments of various ethnic systems for their comparison according to the phases of ethnogenesis.

Ethnic divergence is the disintegration of ethnic systemic integrity with the loss of feelings of complementarity at a given level of ethnic hierarchy.

The dynamic state of the ethnic system is such a state of ethnic systems in which, as a result of a passionate impulse, fluctuations in biochemical energy — passionarity leads to a change in the phases of ethnogenesis and active transformation ethnolandscape environment (as opposed to homeostasis).

The discreteness of ethnic history is the discontinuity of cause-and-effect relationships,

determining the beginnings and ends of ethnogenesis.

The ideal is a distant forecast, perceived intuitively.

The imperative of behavior is the ideal principle of the attitude of an ethnic group towards

an individual whose dominance in the stereotype of ethnic behavior is associated with the phase of ethnogenesis

or phase change.

The imperative of behavior is negative - the desire to simplify the system.

The imperative of behavior is positive - the desire to complicate the system.

Instinct impulse - see Instinctive behavior impulse.

The impulse of behavior is instinctive (instinct) - innate behavioral

an impulse aimed at personal and species self-preservation.

The impulse of consciousness is egoism, which requires reason for its realization as a goal.

and will (as opposed to attractiveness).

The incubation period is part of the ascent phase from the moment of the passionary impulse or

the beginning of genetic drift until the emergence of an ethnic group as a new ethnosocial system.

The latent incubation period is that part of the incubation period in which growth passionate tension does not lead to the recording of events by contemporaries.

The apparent incubation period is that part of the incubation period in which growth passionate tension already causes the recording of events by contemporaries, but not yet leads to ethnic divergence and the emergence of a new ethnosocial system.

Truth is a judgment that is adequate to a given sum of observed facts, where the error does not exceed the specified tolerance.

Historical destiny is a chain of events causally linked by their internal logic.

The history of anthropogenic landscapes is the history of the interaction between society and nature through the mechanism of the ethnic system.

The history of culture is the collective memory of ethnic groups about their cultural traditions.

Complementarity - positive (negative) - feeling subconscious mutual sympathy (antipathy) of individuals, determining the division into “their own” and "strangers".

Convict - a group of individuals with a similar way of life and family ties, lower

tax of ethnic hierarchy.

A consortium is a group of people united by a common historical destiny, often

ephemeral, for a short time.

Constellation in a superethnos is the similarity of development trends of ethnic groups within

superethnos due to its origin from one passionate impulse.

Beauty is a complex of forms that please without prejudice.

Ksenia - literally "guest" - a variant of symbiosis in which a small group

representatives of another ethnic group live in isolation among the natives and do not mix with them.

The logic of events is the cause-and-effect relationships between events,

determining the further course of events themselves.

A lie is a deliberate distortion of the truth.

The measure of the stability of an ethnic group is an indicator of the density of ethnic ties between different

scales and signs (in the cybernetic sense), determining the degree of resistance

ethnicity to external influences.

The place of development, or the homeland of an ethnic group, is a unique combination of elements

landscape where the ethnic group first formed as a system.

World perception is a fixed consciousness passage reflected from a vacuum

impulse of passionarity (biochemical energy), expressed in relation to

ideal abstract values and the material world.

Negative worldview - attitude towards the material world, expressed in

striving to simplify systems.

A positive worldview is an attitude towards the material world, expressed in

the desire to complicate systems.

The mosaic nature of an ethnic group is the heterogeneity of its internal structure, which is necessary for

maintaining ethnic unity.

Nostalgia is a feeling of incompatibility with another ethnic group.

Passeism is a sense of time in which the past is perceived as

the only objective reality.

Passionaries are individuals whose passionate impulse of behavior exceeds

the magnitude of the impulse of the instinct of self-preservation.

Passionary induction is a phenomenon of transformation of behavior of harmonious individuals and

sub-passionaries in the presence of passionaries under the influence of the passionary field.

Passionary tension - see Level of passionary tension of ethnicity

systems.

Passionary field is a field caused by the presence of biochemical energy.

passionarity.

Passionarity as a characteristic of behavior is the effect of excess biochemical

energy of living matter, generating sacrifice for the sake of an illusory goal.

Passionarity as energy is an excess of biochemical energy of living matter,

opposite to the instinct vector and determining the ability to overexert.

Passionary impulse - see Passionary impulse of behavior.

Passionary impulse of behavior, or passionary impulse - behavioral

an impulse directed against the instinct of personal and species self-preservation.

Passionary trait is a recessive genetic trait that determines

increased absorption of biochemical energy from the external environment by individuals and the release of this

energy in the form of work.

Passionary impulse is a micromutation that causes the emergence of passionary

trait in the population and leading to the emergence of new ethnic systems in certain

regions.

Persistents (isolates, static ethnic groups, relics) are ethnic systems,

in ethnic homeostasis. These terms are synonyms in the context of the work.

The freedom zone is a set of situations in which free choice is possible.
It is here that the right of an individual to choose the development trend is exercised (see

Bipolarity).

A population is a set of individuals that inhabit a given area over a number of generations.

a certain territory within which free interbreeding takes place.
The uncertainty principle in ethnology is an objective limitation of possibilities

researcher when observing a sequence of events, allowing them to be described

only in one aspect: either social or ethnic (natural).

The starting moment is the moment of passionate impulse in the absolute time scale, which is the reference point "0" for the diachronic scale.

Diversity of the ethnosphere is the inequality of energy potentials introduced into historical time with passionate impulses.

Contact potential difference is a difference in passionarity (biochemical energy) arising from the contact of two or more superethnoses.

Reason is the ability to freely choose a reaction under conditions that allow it.

The rhythm of the ethnic field is the frequency of oscillations of the ethnic field to which The ethnic system was adapted through behavioral stereotypes.
Self-regulation of an ethnic group is the ability of an ethnic system to develop in

in a direction that ensures a reduction in the expenditure of biochemical energy - passionarity while maintaining existence and adapting to the environment.

Overexertion is a purposeful effort that is necessary and sufficient for disturbances of the aggregate state of the environment.

Signaling heredity is the transfer of skills to offspring through conditional

a reflex of imitation that forms a behavioral stereotype as the highest form of adaptation.

Symbiosis is the coexistence of two or more ethnic groups in one region, when each occupies its ecological niche.

Displacement, or contact result - violation of the programmed stroke
the process of ethnogenesis due to external influences.

Death is a mode of existence of biospheric phenomena, in which there is
separation of space from time.

An event is a break in systemic connections.

Justice is the conformity of morality and ethics.

Aging is the loss of inertia of the passionate impulse in the ethnic system
personal and ethnic levels.

Static time perception is a perception in which time is ignored as

reality.

A behavioral stereotype is a set of behavioral skills that changes over time.
members of an ethnic system, transmitted by signaling heredity.

The structure of the stereotype of ethnic behavior is a strictly defined norm

relationships between:

a) ethnic group and individual;

6) individuals;

c) sub-ethnic groups;

d) ethnic group and sub-ethnic groups.

Subpassionaries are individuals whose passionary impulse is less than the impulse instinct of self-preservation.

A subethnos is an ethnic system that is an element of the structure of an ethnic group.

Anthropogenic succession is a gradual change in the host landscape, introduced by an adapting ethnic group, arising simultaneously in one landscape region and manifested in history as a mosaic integrity.

Creativity is a behavioral pattern that arises in a population as a result of passionate impulse.

Cultural tradition is the sum of knowledge and ideas transmitted over time

from ethnic group to ethnic group.

Simplification is a reduction in the density of systemic connections in an ethnic system

The level of passionary tension of the system, or passionary tension -
the amount of passionarity present in an ethnic system, divided by the amount
persons who make up the ethnic system.

The level of ethnic contact is the rank of contacting systems in an ethnic group.
hierarchy.

Complication is an increase in the density of systemic connections in the ethnic system.

The acmatic phase is the fluctuations of passionary tension in the ethnic system.
after the phase of ascent to the maximum level of passionarity for a given system.

The inertial phase, or the phase of inertia, is a smooth decrease in passionary tension
ethnic system after the breakdown phase.

The breakdown phase is a sharp decrease in the level of passionary tension after
acmatic phase, accompanied by a split in the ethnic field.

The memorial phase is the state of an ethnic group after the obscuration phase, when
individuals

Its representatives preserve the cultural tradition.

The obscuration phase is a decrease in passionary tension below the level of homeostasis,

accompanied either by the disappearance of the ethnic group as a system, or by its transformation into

relic.

The rise phase is a period of stable increase in the level of passionary tension

systems as a result of passionate impulse or genetic drift.

The phase of ethnogenesis is a set of such levels of passionate tension of the system,

each of which, in a given direction of the process of ethnogenesis, determines dominance in

a stereotype of behavior that is uniform for the entire set of levels of behavioral imperative.

Biosphere fluctuations are changes localized in space and time

the amount of energy of living matter in the biosphere due to passionary impulses.

Futurism is a sense of time in which the future is perceived as

the only objective reality.

Chimera is the coexistence of two or more alien super-ethnic ethnic groups in one

ecological niche.

The energy of living matter is biochemical - free energy produced

living organisms in the process of metabolism.

An entropic process is an irreversible process of energy loss.

Anti-egoistic or altruistic ethics is an ethics in which interests

the ethnic group's preferences prevail over the individual's own.

Egoistic ethics is an ethics in which the interests of the individual and his family

prevail over the interests of the ethnic group.

Ethnic diagnostics is a method of distinguishing ethnic groups based on behavioral stereotypes and

belonging to a particular ethnic tradition.

Ethnic dominant is a phenomenon or complex of phenomena (religious,

ideological, military, everyday), which determines the transition of the initial process

ethnogenesis of ethnocultural diversity into purposeful uniformity.

Ethnic hierarchy is a dynamic subordination in the process of ethnogenesis

ethnic systems of different taxonomic levels (ranks).

Ethnic history is a function of ethnogenesis and ethnic contacts during periods where

The events are recorded by sources.

Ethnic regeneration is the restoration of the ethnic structure after upheavals.

Ethnic tradition is the sum of behavioral stereotypes transmitted by the mechanism

conditioned reflex.

Ethnic contacts in the aspect of the ethnic field - interference of vibrations

ethnic fields.

Ethnic homeostasis, or homeostatic level, or static state

ethnos - a stable state of an ethnic system (structure), in which fluctuations

biochemical energy - passionarity takes place within limited limits,

determining the ethno-landscape balance and the absence of a change in the phases of ethnogenesis.

Ethnic contact is a process of interaction between two or more ethnic systems

of the same or different ranks of the ethnic hierarchy.

Ethnic substrate —— original ethnic components (two or more),

integrated into a new ethnic group as a result of a passionate impulse.

The ethnic field is a field of behavior that arises on the basis of the passionary field and

attractiveness of members of the ethnic system.

Ethnogenesis is the moment of emergence and the entire process of disappearance of an ethnic system

under the influence of the entropic process of loss of passionarity.

Ethnogenesis in the aspect of the ethnic field - the dynamics of oscillatory movement

ethnic field.

Ethnology is a geographical science that studies the formation of the Earth's ethnosphere as

the result of ethnogenesis processes in the historical era.

Ethnopsychology is the science of the change of stable patterns that manifests itself in ethnic history.

moods of an ethnic group depending on the phase of ethnogenesis.

Ethnos - naturally formed on the basis of an original stereotype of behavior

a group of people existing as an energy system (structure),

opposing itself to all other such groups, based on the feeling

complementarity.

The ethnosphere is the earth's shell, which is mosaic in ethnicity.

in relation to the anthroposphere, which consists of the entire set of ethnocenoses of the Earth.

Ethnocenosis is a geobiocenosis in which the development of a given ethnic group occurs,

mediated by the process of its adaptation.

Phenomena are the results of the influence of the biosphere on human and ethnic behavior team.

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